

EXPOSITION

Practical Observations

Upon the Fifteenth, Sixteenth, and Seventeenth Chapters of the Book

JOB:

The Summary of Twenty three Lectures, delivered at Merton, near the Bridge, LONDON.

By JOSEPH GARY, M.A. of the College of Merton.

James, Chap. I. Ver. 12.
Blessed is the man that endureth temptation: for when he is tried, he shall receive the Crown of life, which shall never fade away.

LONDON
Printed by S. Simmons, near St. Dunstons Church, in Fleet-Street, 1707.

AN
EXPOSITION
WITH

Practical Observations

CONTINUED

Upon the Fifteenth, Sixteenth, and Se-
venteenth Chapters of the Book
OF

J O B:

BEING

The Summe of Twenty three Lectures, de-
livered at *Magnus*, near the Bridge, L O N D O N.

By JOSEPH CARYL, *Minister of the Gospel.*

James, Chap. 1. Ver. 12.

*Blessed is the man that endureth temptation: for when he is tryed, he shall
receive the Crown of life, which the Lord hath promised to them
that love him:*

L O N D O N,

Printed by S. Simmons, next door to the Golden Lion in
Aldersgate street, 1671.



TO THE
CHRISTIAN
READER,

TO

Those Especially of this City, who have
been the Movers, and continue the
Promoters of this WORK.



*S*OLOMON, who made Many Books, tells us (toward the end of them, Eccl. 12.12.) That of making many Books there is no end, and, that much study is a weariness to the flesh. But while Solomon speaks thus, doth he not at once blot those many Books which himself had written, and discourage others from writing any more? Though study be a weariness, yet, ('tis granted) that's no sufficient reason why we should desist (the flesh must be wearied and hard wrought, 'tis good it should be so) But there's no colour of reason, why we should begin that, which either cannot be finish'd and brought to an end, or which is to no end, when 'tis brought to an end, and finish'd. How then saith Solomon, that of making many Books there is no end? His scope clears this scruple;

TO THE READER.

for, having read his Son a Lecture upon the vanity of the Creature, and having given him many excellent advices, for the due steering of his course through this world, he applies all in the former part of this Verse, And further by these, my Son, be admonished. Let what is now written take upon thy heart, and be accepted with thee. For (Vers. 10.) The Preacher sought to find out acceptable words, and that which was written was upright, even words of truth. Again (Vers. 11.) The words of the Wise are as Goads, and as Nails fastened by the Masters of Assemblies, which are given from one Shepherd: Therefore, let these words, like Goads, put thee on, and like nails, fasten thee to the obedience of my counsels; By these, my son, be admonished; As if he had said, Let not this Book, which discovers the vanity of all worldly things, be it self accounted vain; if this Book prevail not with thee, if it master not thy judgement, and manage not thy affections, 'tis to no end for me to make many Books; seeing this is clothed with as much compleatness of rule to direct, as a Book of this Argument can be, and is stamp't with as much strength of Authority to command, as any book of any Argument can be: And further, why shouldest thou, my son, put me to the making of many books? What if I could make many with as much ease to my own spirit, as I have made this one, which was given me in immediately by the Spirit? yet thou canst not study (or as we put in the Margin, read) many books without weariness to thy flesh.

So then, though Solomon might have had just ground to put the affection both of writing and reading many books upon the file of his observed vanities; yet he doth not disoblige from the study of necessary and serious books; nor at all condemn those many Monuments of profitable learning, which industrious Pens have in any Age

TO THE READER.

Age bequeathed to Posterity. He indeed (which yet is but a second design, if it be at all the design of that place) takes us off from vain studies, and censures those books (be they few as well as many) which have no tendency to make any man, either the wiser, or the better by reading them. Nor can those Books how many soever they are, be (to their disparagement) called Many, which enter in, and promote (what is but one in every kind) any kind of Truth, chiefly that, which we call Divine, or Holy Truth. Any One useless, or erroneous Book is too many: Many useful and Orthodox Books are but One. The five Books of Moses are but One Law: The four Books of the Birth, Life, and Death, of our ever blessed Redeemer Jesus Christ, are but One Gospel: All the Books of both Testaments are but one Book. Upon which account we may also say, that, all those many and many books which faithfully interpret that one book, are but one book. And though of making many such books, there should as (I conceive there will) be no end, till this world ends, as End is taken for a ceasing to make them; Yet of making many such books there is an end, yea many noble ends, as End is taken for the good, or benefit which comes by making them. The making of such books is good, and a benefit to the Reader, as communicating to him those manifestations of the Spirit which are given to every man (to whom they are given) to profit withal: The word ($\tau\delta\sigma\upsilon\mu\mu\epsilon\tau\omicron\rho\omicron\varsigma$) there used by the Apostle, signifies such a profit as streameth out to community. The making of such Books is also good, & a benefit to the Maker, as being an improvement of his time and talents, to his own peace, and his Masters glory. 'Tis reward beyond all the World can give, for any work, that GOD hath Glory, and MAN Peace, in doing it. As this small piece of work is directed to these last mentioned ends, and (as it ought) principally to the first of them; so, that it
may

TO THE READER.

may reach the former, by adding a mite or two to the Treasury of the Readers knowledge in the best things, and by being his encouragement to walk in the best ways, is the hope and prayer, and the reaching of it, will be indeed, a very rich reward and payment of,

Your affectionate Friend,

and Servant in this Work

of the Lord,

Joseph Caryl.



A N E X P O S I T I O N

Upon the
Fifteenth, Sixteenth, and Seventeenth
Chapters of the Book of
J O B.

J O B. CHAP. 15.

- Verse 1. *Then answered Eliphaz the Temanite, and said,*
2. *Should a wise man utter vain knowledge? and fill his belly with the East wind?*
3. *Should he reason with unprofitable talk? or with speeches wherewith he can do no good?*
4. *Yea, thou castest off fear, and restrainest prayer before God.*
5. *For thy mouth uttereth thine iniquity, and thou chusest the tongue of the crafty.*
6. *Thine own mouth condemneth thee; and not I: yea, thine own lips testify against thee.*



WE are come to the second Session of this great dispute, between *Job* and his three Friends: they have all spoken one turn, and now they return to speak: *Eliphaz* who led the first charge, leads the second, and that with a very violent march, against this sorrowful man. Yet we are not to conceive *Eliphaz* upon any design, to revile his person, or to vex his spirit: That were most unsuitable in any friend, much more
B (such

Non maledi-
cendi studio fe-
rebatur, quod
ab uno viro
prorsus alie-
num esset.
Pined.

(such we suppose *Eliphaz* to have been) in a godly Friend : Charity suggests a fairer Interpretation of this procedure, that he spake thus harshly, and dealt thus roughly, being moved by some unwary passages in *Jobs* discourse, not well understood, or misapplied. At which stone how many stumble at this day? First, misconceiving, and then censuring their Brethren; being first offended without any just cause given, and then giving just cause of offence. Had we once learned to expound each others actions, speeches and opinions, by the rules of Charity, we should not so often, no nor at all break the Laws of Love. We shall make a good improvement of this failing in *Jobs* Friend, if it may be our warning (in dealing) to deal better with our friends.

There are three parts of this Speech; in the first, *Eliphaz* appears by way of reproof and reprehension, which extends it self from the beginning of the Chapter, to the end of the thirteenth Verse; and here proves *Job* upon five points of errour, or misbehaviour: of all which he conceived him guilty.

First, he reproves him of folly, or for speaking that which was unworthy a wise man, in the second and third Verses, *Should a wise man utter vain knowledge?* &c.

Secondly, he reproves him of prophaneſs, or for doing that which was unworthy a godly man, at the fourth Verse, *Yea, thou castest off fear, and restrainest prayer before God.* The sum of both is, *Thou speakest unwisely, and thou actest wickedly:* Which he takes for so plain a charge, that he makes him his own accuser, as if there needed no evidence but his conscience, though he had (as *Eliphaz* mis-judged) daubed up the matter with fair words, and colourable pretences, Verse 5, 6, *Thy mouth uttereth thine iniquity: Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.*

Thirdly, he reproves him of pride and arrogance, of self-conceit, and over-weening his own parts and positions, Verse 7, 8, 9, 10. *Art thou the first man that was born, or wast thou made before the hills?* &c. As if he had said, *Thou carriest it, as if thou hadst engrossed all wisdom, as if thou hadst more knowledge and understanding, more learning and experience, than any man; yea, than all men living.*

Fourthly,

Fourthly, he reproves him, for slighting and undervaluing the counsels, and the comforts tendered to him by his Friends, at the 11. Verse, *Are the consolations of God small with thee.*

Fifthly, he reproves him for his confident sticking, or adhering to his own principles, at the 12. and 13. Verses, *Why doth thy heart carry thee away, &c.* Thus he reproves his morals in the first part of his discourse.

In the second, he confutes his Doctrinals, or that which he supposed Job had asserted; sc. *His own purity and perfections* (Verse 14, 15, 16.) *What is man that he should be clean? Behold he putteth no trust in his Saints, &c.*

In the third place, he labours to maintain his own assertion, that God doth afflict none but wicked men, *Who ever perished being innocent, or where were the righteous cut off,* Chap. 4. 7. This he doth by the authority of the Learned, and from the experiences of the Ancient, Verse 17. to the end of the Chapter; *I will shew thee, hear me, and that which I have seen I will declare: which wise men have told from their fathers, and have not bid it, &c.* These are the parts, and this the resolution of the whole Chapter.

*Eliphaz asseru-
isset tantum
malos hic a
Domino affligi;
idem ille nunc
sed apertius
ostendit, Merc.*

Verse 1. *Then answered Eliphaz the Temanite, and said.*

Then, that is, when Job had made an end of answering Zophar, then Eliphaz answered or replied upon Job. That's properly a replication which takes off the answer given to a former Argument; and in this Eliphaz also makes a defence for his brethren, Zophar and Bildad. These three stood to one another, as much as any one of them did for himself; as if they had all entred bond, and given security for reciprocal assistance. Thus the disputes grow hot, but still 'tis orderly, according to that Apostolical Canon (1 Cor. 14. 29.) *Let the Prophets speak two or three, and let the other judge.* Eliphaz is now up, let us consider what he saith.

*ὁ ἀνταγωνιστής
εἰς τὸν ἀντι-
ποσιν, Sept.
Quilibet pro
suis sociis ve-
lut in solidum
responder, ut
nunc patet.
Zopharis enim
defensionem
contra Iobum
manifeste assu-
mit Eliphaz.
Bold.*

Verse 2. *Should a wise man utter vain knowledge?*

The Question denies; he should not: No man should, least of all he.

The wise man is here opposed to the crafty man, at the fifth Verse. There is a wide difference between wisdom and craft,
B 2 between

between prudence and cunning; *A crafty man knoweth what is good, but he commonly doth what is evil; he is able to see the right, but if it be not for his turn, he turns from it, and cares not to do wrong: A wise man is he that knoweth how to distinguish between good and evil, and ever aims to act what is good; his understanding is well enlightened, and his Conscience binds him to follow the light of his understanding; as he can see what is just and right, so he cannot but embrace and do it.* A wise man in Scripture language, is a holy man; and a fool, is a wicked man: Holiness is the best wisdom, and wickedness is the worst of folly. *Eliphaz* seems to admit *Job's* challenge of being a wise man, that he might check him with more advantage for speaking so unlike one: As if he had said, *Should a moral wise man, much more a spiritual wise man, should he that is, or pretends to be thus wise (as thou dost, should he) utter vain knowledge?*

Job at the 12. Chapter of this Book, Verse 2, 3, 4. objected ignorance, or but popular knowledge to his Friends; *I have understanding as well as you; I am not inferior to you, who knoweth not such things as these? as if he had said, You think your selves among knowing men, the highest in knowledge; but who knoweth not such things as these?* *Eliphaz* turns it here upon *Job*, by the way of recrimination or counter-charge, he brings in a cross bill: *Should a wise man utter vain knowledge? Thou dost arrogate to thy self the reputation of a wise man, but art thou wise, who speakest at such a rate of folly? The image of thy mind is stamp't upon thy words, it may be seen as well as heard what thou art, by what thou speakest.*

עַתִּידָא
Scientiā ven-
ti vel ventosā
i.e. vanam.
Numquid sa-
piens respon-
debit scient.
venti, vel sci-
entiam ventosā.
Merc.
Numquid sapi-
ens respondebit
quasi in ven-
tum loquens.
Vulg.

Vain knowledge. The Letter of the Hebrew is *knowledge of wind, or windy knowledge*: The Metaphor is elegant: *Vain knowledge* is justly called *windy knowledge*; *Vain knowledge* makes a great bluster and noise, like the wind, but it passeth away, and though we cannot tell whither it goeth, yet we may easily tell whence it comes, even from the fancy, and out of the mouth of a foolish man. It was usual of old, to call that which is *vain windy*: those despisers of holy counsels, and Divine Alarums, given by the Prophets, said, *The Prophets shall become wind, and the word is not in them*, Jer. 5. 13. That is, both the Doctrine and the threats which these Prophets utter, are vain and ineffectual; they will do us
neither

neither good nor evil ; no mans finger shall ake, though their tongues ake with talking.

The Prophet *Hosea* at once reproves and terrifies the *Jews* in this language. *They have sown the wind, and they shall reap the whirlwind* (*Hosea* 8 7.) To sow the wind is to do a vain thing ; our actions are as seed : Such as we sow, such shall we reap ; they sowed sin, and they reaped trouble. Themselves sowed the wind by what they did, and they thought the Prophets sowed the wind in what they spake : And indeed the words of the Prophet were wind as the peoples works were, in reference to the issue : Those produced a whirlwind to scatter their contemners, as these did to scatter their actors. The old Satyrist calls *vain words, bubbly toys*, because such words are like a bubble, full of wind (possibly full of wit) but empty of wisdom and good instruction.

*Bullitas nugas
ut pote similes
bullæ vnto
plenis, Pers.
Sat. 5.*

Should a wise man utter vain knowledge ? The Scripture calls that vain :

First, which is unprofitable, these mutually expound each other, *Eccles. 1.2.3. Vanity of vanity, saith the Preacher, &c. What profit hath a man of all the labour which he taketh under the Sun.* There's most vanity, where there is least profit, and where there is no profit at all, there is nothing at all but vanity. *Turn not aside from following the Lord* (saith *Samuel*) *for then should you go after vain things which cannot profit,* 1 Sam. 12, 20, 21.

Secondly, The Scripture calls that and those vain, which hath or have no solidity in them : Vanity hath so little weight in it, that when the Spirit would express men who have no weight in them, he saith, *They are lighter than vanity,* Psalm 62. 9.

Thirdly, The Scriptures calls that vain which is always moving, varying, and unsettled (*Psal. 144. 4.*) *Man is like to vanity, his days are as a shadow that passeth away :* He is therefore like to vanity, because he is so like a shadow, continually passing, but never continuing.

Fourthly, The Scripture often calls that vain which is sinful in practise, or unsound and erroneous in opinion, *I hate vain inventions* (saith *David*) *but thy Law do I love.* Whatsoever opposes either truth of Doctrine, or purity of Worship, is a vain invention of man, and opposite to the Law of God ;

he

he utter *vain knowledge*, who utters false Principles which subvert the faith, or superstitious forms which endanger the life and power of godliness. *Eliphaz* supposed, that somewhat of vanity in all these notions, was rallied together into the discourse of *Job*, that it was light and froathy, that it was erroneous and full of incongruity, especially (which carries all these in it) that it was worthless and unprofitable to the receiver, as he expresseth in the third Verse, *Should he reason with unprofitable talk?*

Should a wise man utter vain knowledge?

Hence observe :

There is a vanity in some kind of knowledge, and folly in that which not a few call wisdom : It hath been the business of some mens knowledge, to find out a vanity in all sorts of knowledge. *Eliphaz* spake well for the matter, though ill to the man. *Job* did not utter vain knowledge, but, we know, too many do. The old Gentiles waxed *vain in their imaginations*, their very reasonings were vain, so the Original word tells us: It was not their phantasie, but their understanding which was vain. The Apostle cautions the *Colossians*, *Let no man spoil you through Philosophy and vain deceit* (Col. 2. 8.) Philosophy in it self is an excellent knowledge, yet it may be vainly taught, and so deceive us, as to spoil us: I may say also, let no man spoil you through Divinity and vain deceit. Divinity, which is in it self the most excellent knowledge, the knowledge of God may be vainly taught, and so deceive us, as to spoil us: *That knowledge which is best in it self, is vainest to us, when it is unduly or falsely uttered.*

Secondly, Observe, *It is most uncomely for those, who either have, or would have the reputation of wisdom, to speak vainly :* *Should a wise man utter vain knowledge?* 'Tis no wonder to hear a vain man speak vainly, and for a fool to utter folly. *Do men gather grapes of thorns, or figs of thistles?* The vile person will speak villany, and his heart will work iniquity, to practise hypocrisie, and to utter error against the Lord (Isa. 32. 6.) If a fool, a vain man, or a vile person, speak thus, he speaks like himself; but if a wise, or a good man speak thus, he speaks so unlike himself, that the Chaldee Paraphrase puts not onely an undecencie, but an impossibility upon

ἐν πᾶσι λόγοις
καταφύλαξις
vani facti sunt
in ratiocina-
tionibus suis.
Baz.

upon it, *Can a wise man utter vain knowledge? It is impossible.* Men act according to their principles; *everything is in working, as it is in being*; if there be wisdom in the heart, it will be heard at the tongue: A wholesome fountain will send out wholesome waters: *He that is born of God* (saith the Apostle John, Epist. 3. 9.) *cannot sin*, though he hath not a natural impossibility to sin, yet he hath a moral impossibility to sin, because *the seed of God remaineth in him*, the frame and bent of his heart is set another way: Now, as there is a moral impossibility that a godly man should commit sin, so that a wise man should speak sin, or utter vain knowledge. A wise man speaks as well as acts, by measure; he weighs what he saith, as much as what he doth; the tongue of the wise is as a Tree of life: Grace in the heart blossoms at the lips, in savoury words, which ministers grace unto the hearers. *Should a wise man utter vain knowledge?*

*Alino possibile
Ec. Chald.
Paraph.*

*Sapiens ad
mensuram! ser-
mones profert
libra exami-
natos justitia,
ut sit gravitas
in sensu, in
sermone pondus
in verbu mo-
dus. Amb. l. 1.
Offic. c. 3.*

And fill his belly with the East wind?

A belly full of windy meat is bad enough, a belly full of wind is far worse: but what is here meant by *the belly*, what by *the East wind*?

The belly is put for the heart and affections, together with all the intellectual powers of the mind, John 7. 38. *Out of his belly* (that is, out of his whole soul) *shall flow rivers of living water*. This water is the Holy Spirit, the Holy Spirit is sometimes compared also to the wind. A wise man should desire that his heart may be filled with the sweet gales and holy breathings of the Spirit of God, by heavenly Inspirations: And shall he fill his heart with the East wind of earthly passions?

*Venter pro cor-
de, cor pro in-
tellectu &
mente accipitur
in Scriptura.*

The word which we translate *East wind*, signifies onely the *East*; *Should he fill his belly with the East*, we rightly add the *East wind*: he compares *Jobs* passions unto the wind, and unto the *East wind*; to the wind, because of the vanity of them, to the *East wind*, because of the hurtfulness of them. For, as by *wind* in the former clause he means worthless things, so by *East wind* in this, he means dangerous things. There are two reasons why he expresses such inward motions by the *East wind*.

*קרא
Pro
קרא
Ra. Mardoch.
Observat hunc
ventum a
Gracia appella-
ri Apeliot.
quod a sale
spiret atque e-
dem ratione
appellatur a
Latius subso-
read lanum.*

First, The *East wind* is a vehement and strong wind; we

Poeta Eurum
appellant tru-
culentum, rapi-
duum, animosum,
tundidum &
indomitum.

Ardore.

Sub calidi &
afluantis aeris
similitudine
sermone ejus
exasperatos &
excondescencia
plenos descri-
bit.

Iob attribuit
vanitatem in
sententia tam-
pestatem in of-
ficio, imbecil-
litatem in ar-
gumento super
fluitatem in
verbo. Coc.

read Exod 14. 21. that when God divided the Red Sea, to make a passage for his people, he caused an East wind to blow all night, and divided the Sea with the force of it. Poets describe the East wind to be fierce, heady, turbulent, and impetuous, that's one ground of it.

Secondly, The East wind is observed by Naturalists to be a hot and fiery wind: Hence the Vulgar Translates, *Thou fillest thy belly with heat*: The East wind parcheth and blasteth Corn and Fruits. Pharaoh beheld in his Dream seven ears withered, thin, and blasted with the East wind (Genes. 41: 23.) So then, under this notion of the East wind, Eliphaz closely censures Job; first, that his thoughts were violent and impetuous; secondly, that they were angry, fiery, furious; as if coals were kindled in his bosom, and a flame ready to blaze at his lips: As if like Paul, while Saul (Acts 9. 1.) he *breathed out threatenings and slaughter*, or was inwardly heated with resolutions of revenge. The Prophet Jeremy saith, *The Word of God was as a fire in his bosom, and he could not refrain*: Many a mans breast is like a heated oven, he is ready to consume all with the breath of it.

But why doth Eliphaz charge Job with such unruly perturbations? Some assign the reason from those words, Chap. 14. v. 14. where he desires that God would even hide him in the grave, he was so vexed and troubled at the state wherein he lived that he preferred death before it, and thought a not being in the World, better than a being in his condition. But we may rather leave the reason more at large, to all that vehemency of spirit, with which Job had prosecuted and pleaded his sorrowful case.

From the scope of Eliphaz in this part of his reproof, we may observe:

First, *That violent passions are the disguise of a wise man*. We cannot see who he is, while he acts unlike himself: anger lodgeth in the bosom of fools; and when it doth but intrude into the bosom of a wise man, he (for the time) looks like a fool.

Secondly, *Passions in the mind are like a tempest in the ayre, they disturb others much, but our selves more*: Many a man (like a ship at Sea) hath been overset and sunck with the violent gusts and whirlwinds of his own spirit.

Observe

Obſerve thirdly, *He that fills his own minde with paſſionate thoughts, will ſoon fill the ears of others with unprofitable words;* this is clear from that which goeth before, *He utters vain knowledge*; and it is clearer from that which follows after; when a mans thoughts are like a wind, his words (which are the firſt born of his thoughts) muſt needs be windy. A paſſionate man ſpeaks all in paſſion, and ſometimes cannot ſpeak at all for paſſion; his extream deſire to ſay much, ſtops him from ſaying any thing: But whatſoever he ſaith, is the copy of his preſent ſelf, fierce and boiſterous. *The image and ſuperſcription of our hearts is ſtamped upon our words.* Some can ſpeak better than they are, but uſually men ſpeak according to what they are, and then eſpecially when they are (which paſſionate men for the moſt part are) not themſelves. Thus it follows in the next Verſe.

Verſ. 3. *Should he reaſon with unprofitable talk?*

Eliphaz ſpeaks all Interrogatories; and theſe ſpeak him in anger, if not in ſome diſtemper. Should he do this? and ſhould he do that? do ſhew that either another hath very much done, what he ſhould not, or that he who reproves him, hath not ſuch a ſpirit of meekneſs, as a reprover ſhould, Gal. 6. 1.

The words ſhew the effect of what he taxed him with before; as if he had ſaid, *Would you know what to expect from a paſſionate man, from a man whoſe belly is filled with the Eaſt-wind? You ſhall have him ſhortly filling your ears with an Eaſt-wind, even reaſoning with unprofitable words:* And (as the next claule gives it, which is only an expoſition of this) *with ſpeeches wherewith he can do no good:* Some words are great doers, they doe much hurt, or they doe much good, and thoſe words uſually do ſome hurt, which can do no good; yea, that which is weak and unable to doe good, may be ſtrong and powerful to do evil. However, not to doe good is to doe evil, becauſe it is every mans duty, whatſoever he doth, to be doing good: Here *Eliphaz* reproves *Job's* words as evil, while he onely ſaith, they doe no good. And yet he ſaith ſomewhat more than that, for he ſaith, *They can do no good:* It is ill not to doe good actually, but not to have a poſſibility of doing good is far worſe. When the Apoſtle would ſay his

Cum interrogations & ſtomachis legendis ſunt hæc. Merc.

worst of the best of mans sinful flesh, he doth not onely say, *It is not subject to the Law of God*, but adds, *Neither indeed can be* (Rom. 8. 7.) So here, *Words wherewith a man can do no good*, how bad are they?

Hence observe:

Cui bono.

First, *That which can doe no good, should not be spoken*: Before we speak a word, we should ask this Question, to what purpose, to what profit is it? shall he that heares it be made more knowing, or more holy by it?

Observe secondly, *Unprofitable talk is sinful, and speeches which doe no good, are evil*: every idle word that men shall speak, they shall give an account thereof in the day of Judgement, Matth. 12. 37. and though a man be very busie, and take much pains in speaking, yet if his words be unprofitable, and his speeches such as can doe no good, they will come under account as idle. Now, if unprofitable talk be sinful, and speeches that can doe no good, then what is prophane talk, and speeches which doe hurt, (infection gets quickly in at the ear) defiling the minde and corrupting the manners of those that hear them. The Apostle gives us the rule of speaking, both in the negative and in the affirmative (Ephes. 4. 29.) *Let no corrupt communications proceed out of your mouths, but that which is good to the use of edifying, which may administer Grace to the hearer.* Again (Colos. 4. 6.) *Let your speeches be always with Grace*; that is, such as testifieth that there is Grace in your heart, never speak a word but such as may stand with Grace; yea, speak such words as may be a witness of Grace, wrought in your selves, and a means of working Grace in others. Let your words be *seasoned with salt*; the salt of our words, is holiness, and truth; prudence also is the salt of words; good words, and true, spoken unseasonably, may do hurt: Prudence teaches us the time when, and the manner *how to answer every man*.

Belial em
mon
quod in hiphil
significat pro-
desse; ut deno-
ret inutilem,
qui nec sibi,
nec alio pro-
dest.

Thirdly observe, *It is matter of just reproof against every man to be unprofitable, and to do no good*: Every tree which bringeth not forth good fruit is hewen down and cast into the fire, (Matth. 3. 10.) Some conceive that the word *Belial* comes from *Beli*, which in Hebrew signifies *Not*, and the word *lag-nal*, which here in the Text signifies *to doe good*: Because a *Belialist*, or a *Son of Belial* is such an one as neither doth good

good to himself nor to any other. The unprofitable Servant who hid, and did not improve his Talent, shall be condemned : And he who uses his Talent unprofitably and vainly, shall not escape : *Should he reason with unprofitable talk ?*

Thus far we have seen Eliphaz reproving Job of folly in speaking unlike, and below a wise man, he proceeds to reprove him for acting unlike, and below a Godly man : This he sets home with a particle of aggravation.

Vers. 4. *Yea, thou castest off fear, and restrainest Prayer before God.*

As if he had said, Besides, or above all this, that thou hast uttered vain knowledge, words that cannot profit, thou hast also cast off the fear of God, &c. The word which we translate *לָבַד* *Labo-* to cast off, signifies to make void, to scatter, to dissolve, to break *factasti, irri-* in pieces ; to make as nothing, or to make nothing of. It is of- *tum fecisti, dis-* ten used in Scripture, for breaking the Commandments of God, *solvisti, fre-* implying such a breach as makes the Commandments voyd, *gisti.* which is the proper Character of an evil heart ; A godly man may sin against the Commandments, but a wicked man would sin away the Commandments ; he would repeale the Law of God, and enact his own lusts : Such is the force of the word here, *Thou castest off fear.*

There is a natural fear, and a spiritual fear ; we are not to understand this Text of a natural fear (which is a trouble of spirit, arising upon the apprehension of some approaching evil) but of a spiritual : Fear is here put alone, but we are to take it with its best adjunct, *the fear of God* ; for as the word sometimes is put alone, to signifie the word of God, as if there were no word but his ; and as the word *Commandments* is put alone to note the Commandments of God, as if no Commandments deserved the name, but onely the Commandments of God, so fear is put alone, by way of excellencie, for the fear of God ; as importing that his fear is excellent, and no fear to be desired but his. This Divine fear comes under a double notion :

First, It is taken for the holy awe or reverence we bear to God in our spirits, which is the worship of the first Commandment, and the sanctifying of God in our hearts.

Secondly, For the outward acts of Religion, which is the

*Timor hoc loco
pro reverentia
& tremore,
potius quam
pro religione
& cultu, licet
utrumque com-
paretur. Pined.*

*Nullo pudore
loquutus es
coram Deo.
Symm. ch.*

worship of the second Commandment, *Their fear is taught by the precepts of men* (Isa. 29. 13.) that is, their outward worship and Religion, is such as men have invented, not such as God hath appointed: Some take it here in the first sense only, *thou castest off fear*; that is, thou castest off that awe, reverence, and regard thou owest to the Name of God; others understand it in the second, *Thou castest off fear*; that is, the outward worship and service of God: but I conceive we have that expressed in the next clause, *And restrainest prayer before God*; there he taxeth him with neglect of outward worship, and here with neglect of inward, *Thou castest off fear*; fear is as the bridle of the Soul; fear holds us in compals, it is the bank to the Sea, fear keeps in the overflowing of sin, *Thou castest off fear*.

But what cause had Job given Eliphaz to charge him with casting off the fear of the Lord; we finde Eliphaz touching upon this point before, and upbraiding Job, (Chapter 4. 6.) *Is this thy fear? is this thy confidence?* As if he had said, *Is all thy profession come to this*; here he chargeth him expressly, *thou hast cast off fear*; Job had not given him any just cause to speak or thinke thus hardly of him; but Eliphaz might possibly ground this accusation, upon those words (Chap. 9. v. 23.) *This is one thing, therefore I said it, he destroyeth the perfect and the wicked, &c.* Which Eliphaz did interpret as a casting off the fear of God; hath he awtul and reverent thoughts of God, who affirmeth, that God laugheth at the afflictions and tryals of his people? Again, Chap. 12. 6. *The Tabernacles of Robbers prosper, & they that provoke God are secure, into whose hands God bringeth abundantly.* Hath not this man cast off all fear of God, who dares say, the wicked prosper, and are secure? is God become a friend to those that profess themselves enemies to him? Others refer the ground of this to Chapter 13. 21, 22. where he seems to speak boldly, and as some have taxed him, impudently, *Doe not two things to me, withdraw thy hand from me, &c. Then call thou, & I will answer, or let me speak, and answer thou me:* Hence Eliphaz concludes, surely the man hath cast off the fear of God; he speaks to God as if he were God's fellow, *Speak thou and I will answer, or let me speak, and answer thou me;* are these words becomming the great God of Heaven and Earth; art not thou grown over-bold with God, dost thou

thou speak as becomes the distance, that is between the Creator, and the Creature? the Greek translates to this sense. *Thou speakest to God without any modesty*, thou hast put on a brazen face, and hardened thy heart against the fear of the Almighty. These shews of a ground Eliphaz might take, but Job had given him no real ground to pronounce this heavy censure, *Thou castest off fear*: But passing by the rigid hypothesis of Eliphaz, we may from his words, as they are a Thetis, observe,

That to cast off the fear of God is highest wickedness; to cast off the fear of God is the beginning of wickedness, as to entertain *The fear of God is the beginning of wisdom*; the word here used, signifieth not only the beginning but the top, the chief, the head and highest perfection of a thing: the fear of God is both first and last, the beginning and end of holiness. *To fear God, and keep his Commandments, is all man in goodness, to cast off the fear of God, is all man in sinfulness*: the beginning and end of wickedness; *it is ill not to have the fear of God, but it is far worse to cast off the fear of God*; it is ill not to choose the fear of God (Prov. 1. 29. but to reject the fear of the Lord that is desperate; if once fear be cast off, all wickedness is let in; at the same door, at which the fear of the Lord goes out, any sin may enter: As Abraham said, *The fear of God is not in this place, and they will kill me for my wives sake*; they have no impediment of lust to cast off, who have once cast off the fear of God. And as they who cast off this fear are ready to do or say any thing that's evil; so they are unready to do or say any thing that is good; as they have no restraint upon them from iniquity, so they can easily restrain themselves from duty: The next words shew this.

Thou restrainest prayer before him: Prayer is a principal part of the outward worship of God, and is both here and elsewhere put for the whole outward worship of God.

The word signifies also *meditation, musing, or thinking*: So some render here, *Thou takest off conference with God*, thou wast wont to keep continual correspondence with Heaven, and maintain a sweet humble familiarity with God by holy Meditation, but now thou art like a stranger and comest not at him. But whether we translate the word by Prayer, or Meditation, the sense is the same; for praying is speaking to God; yea, an arguing and pleading with God: And so

Deus hic con-
fabulationem
cum Deo. Iun.

שיחה
Meditatio, lo-
quela, etiam
oratio.

'tis

וְגַם Signifi-
cat, 1. prohibe-
re, 2. diminue-
re.

Non est intelli-
gendum quasi
arguatur Job,
quod remiserit
vel prohibue-
rit orandi flu-
dium, sed potius
ē contra, quod
multiloquio,
vel battologia
usque erat. Bol.
Hoc est vitium
dictum a Theo-
phrasio mixpo-
λογία & pro-
prie a Græci
dicitur λεγτο
λογία minu-
ti-ologium.

Minuere stillas
aquarum, est
minutissimas
frequentissi-
masque pluvias
mittere.

Hebræi ad id
referunt, quod
putant Jobum
Dei providen-
tiam negasse,
quod nos non
putamus, Mer-
q. d. ista tua
assertio & do-
ctrina, quod
malis & sup-
plicia eveniant
bonis & justis,
tollit religio-
nem & publi-
cum divini nu-
minis cultum.

Itis used in the Titles of the 102. and 142 Psalms. The word which we render *to restrain*, signifies two things; First, to withdraw or stop; Secondly, to lessen and diminish, *Jer. 48. 37. Every beard clipped or diminished*: we may take it in both senses here, as reproving *Job* either for a total forbearance, and throwing up the duty of Prayer, or for shortning and abating it; Yet there is an opinion that *Job* is not here charged for lessening or abating, but for lengthening and encreasing Prayer; *Thou castest off fear, and multiplyest Prayer*: The Hebrew word notes the cutting or dividing of a thing into small pieces or portions; which is indeed to multiply it, and to make it, though not more in bulk, yet more in number, *Job 36. 27. Thou makest small the drops of rain*; that is, thou multipliest the drops of rain; so here, thou makest small thy Prayers, as so many drops of rain, thou hast never done dropping Prayers; thou dost mince thy supplications, or cut them out into many small threads, as if thou didst hope to be heard for thy much speaking: Such were the silly devotions of the old superstitious Gentiles, which the hypocritical Pharisees imitated, and were therefore reproved by Christ, under the name of *vain repetitions* (*Matth. 6. 7.*) Of which fault a learned Interpreter, judges *Eliphaz*, reproving *Job* in this place. But I rather keep to our own Translation, *Thou restrainest Prayer*.

Here again it may be Questioned, What cause had *Eliphaz* to charge *Job* with restraining Prayer? The Jewish Writers say, it was because he denied Providence, and so by consequence Prayer; for if God doe not order the Affairs of the World, the afflictions and deliverances of his people, why should we pray to him about them? Others refer it not to his denial of Providence, but to that which *Eliphaz* supposed a fundamental errour against the Doctrine of Providence, *That God destroyeth the righteous and the wicked; That he laughs at the trial of the innocent*. Now will any innocent man pray to God in his affliction, when he is told that God laughs at his affliction? Will any righteous man call upon God for help, when he is taught that God destroyeth the righteous? Who would serve a Master who gives such wages, and pays those that honour him with disgrace, yea, with destruction? So that *Job* is charged with restraining Prayer, according to this answer to the

the Question, not because he totally forbore prayer himself, or perswaded others to forbear it ; but because *Job's* assertions were such as might yeeld those consequences, and cause many to suspend Prayer , or give over calling upon the Name of God in the day of trouble. We may be charged to say or doe that, which flows from what we doe or say , though we neither say nor do the thing it self.

Many are guilty of those errors consequentially, which yet they never affirmed thetically or directly. We may be so far from asserting , that we may professedly abhor an opinion which yet lieth secretly under some of our assertions. We say justly, That the Pope is Antichrist, and that pure Popery is Antichristianism, yet the Pope doth not deny Christ, for the Pope thinks himself Christs Vicar upon earth, and therefore must needs acknowledg him to be come in the flesh, yet by consequence, the Pope is an opposer both of the Person and Offices of Christ, and popish Doctrine fights against the truth of Christ. As profane men *Profess they know God, yet in their works they deny him* (*Tit. 1. 16.*) So many erroneous persons profess they love and honour those holy Truths and spiritual duties, which by consequences they indeed deny , as *Eliphaz* (though unduly) supposed *Job* had done, the duty of Prayer.

Thou restrainest prayer before God.

Taking the words abstractly , they yeeld us this useful observation , *That it is an argument of an evil heart, to shorten, or restrain, to lessen, or to give off Prayer in times of trouble.* That King spake to the height of prophaness, when he said (*2 Kings 6.*) *This evil is of the Lord, and why should I wait on the Lord any longer ?* When we have done waiting, we have done praying. No man will ask for that which he doth not expect to receive. How long soever affliction lasteth , so long prayer-season lasteth ; if the Winter-day of our trouble, be a Summer day in length , if it be continued many days, yea, many months, and years, prayer should continue (*Psal. 50. 15.*) *Call upon me in the day of trouble, and I will hear, and thou shalt glorifie me ;* Let the day of trouble be short or long, God looks to hear of us all that day. *Is any afflicted, let him pray,* saith the Apostle *James* ; it is a duty to pray , when we

*Hic proponitur
tandem in-
gens piaculum,
quod homo
afflictus re-
mittat orandi
studium.*

are not afflicted, when we prosper in the world. But is any man afflicted, then is a special season for prayer. A sincere heart prays always, or continues in prayer; an hypocrite never loves to pray, and at two seasons he will restrain, or lay aside prayer: First, when he is got out, or thinks he hath prayed himself out of affliction. Prosperity and worldly fulness stop the mouth of prayer, and he hath no more to say to God, when he hath received much from God. Secondly, a Hypocrite restrains prayer, when he perceives he hath got nothing by prayer; he sees he cannot, or fears he shall not get out of trouble, and therefore he will pray no more in trouble; his spirit failes, because his afflictions hold out. Upon which soever of these two grounds, the Hypocrite restrains prayer, he shews the wickedness of his heart. If from the former, he shewes, that he bears no true love to God; if from the latter, he shewes that he hath no true faith in God, or dares not trust him. Further, to cast off prayer, is to cast off God; and he that lives without prayer in the World, lives without God in the World: Hence, *the Heathen who know not God, and the Families that call not upon his Name*, are joyned together, or rather are the same (Jer. 10. 25.) Further, to restrain prayer, is worse than not to pray: The latter notes onely neglect of the duty, the former a distaste of the duty. To give over any holy exercise is more dangerous than not to begin, or take it up. The one is the prophane mans sin, the other is the Hypocrites. *Thou restrainest prayer*: and he that doth not utter prayer with his mouth, will soon utter wickedness with his mouth, as it follows.

Verf. 5. *For thy mouth uttereth thine iniquity, and thou chooseth the tongue of the crafty.*

Here Eliphaz explaines, and proves what he said before, that Job had cast off the fear of God, and restrained prayer; as if he had said, *If thou hadst kept in holy fear, that would have kept in thine iniquity: Hadst thou not restrained prayer, that would have restrained, and bridled down thy sin; but thy mouth uttereth thine iniquity, and that sheweth that prayer is restrained, and that fear is cast off*; here is a demonstration of it; If you should come to a Princes Court, and see a great croud about the door, you would say the porter is there, he stops and examines them; if

at another time you see all going in as fast as they please, you will say the Porter is out of the way. Thus while the fear of the Lord stands like a Porter at the door of the Soul, we keep our thoughts and actions in compass; we examine what goes in, and what comes out; but when once that's gone, order is gone. Any thing may be said, any thing may be done by him, who fears not, who prays not. Thou hast cast off fear, and restrained prayer, for thy mouth uttereth thine iniquity, out it comes, as fast as it can: I need not tell thee wherein thou hast offended, thy mouth pours it out.

*Non opus est ut
ut te doceam in
quo pecces, cum
ipse tuus ser-
mo doceat te
iniquum esse.
Vatab.
Reus verbis
orâ tui. Sept.*

Hence Note, *That the evil which is in the heart will out at the mouth, unless prayer and the fear of God restrain it:* As the good that is in the heart will come out of the mouth, especially when prayer unlocks the mouth. David prays, *Lord open thou my lips,* and then he undertakes for his mouth, that it shall shew forth the praise of God (Psal. 45. 1.) *My heart is inditing a good matter* (the heart doth this in prayer or meditation) what follows, *My tongue is as the Pen of a ready Writer:* Heavenly thoughts in the heart, shoot out at the tongue in heavenly words. When the heart is devising of a good matter, the tongue will be swift to speak, and set all to a good tune. Thus also while the heart is inditing an evil matter, the tongue runs to evil: Such a man needs not learn from others, he hath a root of bitterness in himself: Hence our Saviour concludes (Matth. 12 37.) *By thy words thou shalt be condemned, and by thy words thou shalt be justified:* Why shall we be condemned by our words? The Prophet complains of those who made a man an offender for a word; I answer, our words shew what we are, they declare our hearts, as a man may be discovered of what Country he is, when he speaks, so of what spirit he is. *The tongue is the Scholar of the heart, and speaks what that dictates:* A man is justly condemned by evil words, because they tellifie that he is evil.

*Qualis vir talis
est ratio. Mens
mala linguam
mouet & vos
fingit ad im-
probos sensus
neque aliud os
loquitur quem
quod interior
suggerit atque
imleuat sensus.*

Thy mouth uttereth thine iniquity.

Observe secondly, *There are some iniquities which are more properly ours than some others are. Thine iniquity:* Job had (as Eliphaz seems to suggest) a kind of peculiarity in it. As God owns some people in a special manner; though all the people of the earth be his, yet they are his beloved people: So

man owns ſome ſin in a ſpecial manner; though a corrupt heart hath a relation to all the ſins in the world, yet ſome one is his beloved ſin; and may be called by way of eminencie, his iniquity. 'Tis his, as his Houſes and Lands, as the Money in his Purſe, and the Garments on his Back are his.

Obſerve Thirdly, Every man is moſt ready to act and utter his ſpecial iniquity: *Thy mouth uttereth thine iniquity.* There are ſome ſins in a mans heart, which poſſibly, he may never utter all his days: but he muſt be talking of, or acting his beloved one. Hence *David* ſpeaks it, as a high work of grace in him, (*Pſal. 18. 23.*) *I have kept my ſelf from mine iniquity:* Even a Godly man who diſowns every ſin, hath ſome one ſin more his own than others. This finds him work (not to do it) but to keep himſelf from doing it.

And thou chuſeſt the tongue of the crafty:

As if he had ſaid, thou waſt wont to ſpeak prayer, now thou ſpeakeſt policie, thou dealeſt cunningly and deceitfully with us, not plainly and clearly. Why, what had *Job* ſpoken or done, that ſhould gain him the diſreputation of a crafty man; ſome conceive *Eliphaz* hinting at thoſe words (*Chap. 6. 24.*) *Teach me, and I will hold my tongue, &c.* Thou ſpeakeſt as it thou wert willing to be taught, ſhew me my errour, and I will turn from it; yet this is from craft not from conſcience. For though thou ſeemeſt to be willing to receive inſtruction, yet thou keepeſt cloſe to thy opinion, and wilt not part from it. We ſhall ſometimes hear a man ſpeaking very ingenuouſly, convince me that I am in an errour, and I will relinquish it; and yet he reſolves to hold his own. To deſire inſtruction is grown into a complement; but 'tis by the tongue of the crafty: The inſtrument is here put for the effect, the tongue for ſpeech, as *Iſa. 50. 4.* *Thou haſt given me the tongue of the learned, what to do, That I may know to ſpeak a word in ſeaſon.*

*Lingua pro do-
ctrina Metony-
mice, cauſa
vel inſtrumen-
tum pro effectu*

*Lingua erudita
vel doctrina-
rum, i. e. erudi-
te, ſapienter,
orante, ſuavi-
ter loquendi fa-
cultas.*

Again, the word *Crafty*, is taken in a good ſenſe, by ſome Interpreters. So the tongue of the crafty is the tongue of the wiſe; as if he had ſaid, thou ſeemeſt to ſpeak very wiſely, ſoberly and holily; others render it thus, *Thou ſhouldeſt have choſen the tongue of the wiſe;* that is, thou ſhouldeſt have ſpoken more

more reverently and discreetly, whereas thy mouth uttereth thine iniquity ; but rather *the crafty*, is the subtile man. As if he had said, Thou lovest to play the Sophister, to put fair colours on a bad matter, and will not let things appear as indeed they are. Be wise as Serpents, is Christs advice, but he adds, Be innocent as Doves : Serpentine wisdom must be mixed with Dove-like innocencie ; the craftiness of the Serpent alone, belongs only to the seed of the Serpent.

Lastly, whereas he saith, *Thou chusest the tongue of the crafty* ; he heightens his accusation, and would represent this good man to the eye of the world in a blacker hue. To chuse, notes a mixt act, both of the understanding, will and affections ; and it seems here to be opposed to that wicked act (but not in the wickedness of it) wherewith he bespatter'd Job in the former Verse, *Thou castest off fear* : To cast off, or reprobate, is contrary to electing or chusing, and so is the fear of God to craft. The fear of God is the beginning of wisdom, a good understanding have all they that do thereafter ; but craft is only the corruption of wisdom, and they have no good understanding who do thereafter. Now, when Divine fear and humane craft stand in competition, for a man to give his vote for craft, and to refuse, at least to let pass the fear of the Lord, this is one of the highest growths of sinful corruption. He that doth thus, needs neither judge nor witness against him, he is both himself ; so Eliphaz resolves it in the next Verse.

וְכִי
Versutus, malignus, solidus.
Calidos hic vocat, qui cum male sentiant & agant, interveniunt tamen causationes, & colores. Cog.

Verf. 6. *Thine own mouth condemneth thee, and not I, thine own lips testifie against thee.*

This Verse hath nothing in it that needs a Comment. The intendment of it may be thus given, *It is as clear as the light that thou castest off fear, and restrainest prayer before God ; for as much as thy mouth uttereth thine iniquity, and thou hast chosen the tongue of the crafty ; these things are so plain that I need not prove them, thine own mouth shall condemn thee, and not I.* As the Judges said at Christs Tryal, *What need we any witness, ye have heard his blasphemy, Mat. 26. 65.* Witnesses of old were wont to put their hand upon the head of the offender, and say, *It is thy own wickedness which condemns thee, & not we, much more doth their wickedness condemn them, who may justly be condemn'd without witness.*

Testes olim manus super caput Rei imponentes dicere solebant, *Mali- tia tua te adduxit ad mortem, non nos, Lyran.*

Hence Observe :

That self condemnation, is the strongest condemnation, Luke 19. 22. Christ tells the unprofitable Servant, Out of thine own mouth will I judge thee, thou wicked Servant. The obstinate Heretick is condemned of himself, Tit. 3. 14. Not that the Heretick doth condemn himself formally, he doth not say I am in an error, you can hardly bring an Heretick to that, and when you do, he ceaseth to be an Heretick. It is his stiffness in opinion, which fastens the reproach of heresie upon him; but he is said to condemn himself, because holding such an erroneous opinion he doth virtually condemn himself, and plainly declares that he is fallen from the truth, or hath always opposed it.

The Prophet (*Isa. 44. 9.*) saith of Image-makers, *They are all of them vanity, their delectable things shall not profit them, and they are their own witnesses; they see not, nor know, that they may be ashamed:* Images shew what both they and their worshippers are; though no man should speak a word against them, they having tongues and cannot speak, speak enough against themselves: their silence, or dumbness, rather proclaims aloud to all the world, that they are vain and dunghil Deities; they can do neither good nor evil, to shew themselves Gods, and they who worship them doe not so much *as shew themselves men, Isa. 46. 8.* In all this they are their own witnesses. They cannot but see their own blindness and folly who speak to that which cannot hear, and lift up their eyes to that which cannot see: every sinner hath reason to condemn himself with his own mouth, and why an Idolater doth it not, no reason can be given, but that which was toucht even now from the Prophet, he wants his reason, and is therefore in a holy scorn advised, to *shew himself a man.* While we acquit our selves with our own mouths, and bear witness to our selves, our witness is of no validity, nor are we at all acquitted; but while we condemn our selves with our own mouths, and bear witness against our selves, our witness is strong, and we are abundantly condemned.

JOB. CHAP. 15. Vers. 7, 8, 9, 10, 11.

Art thou the first man that wast born, or wast thou made before the Hills?

Hast thou heard the secret of God? and dost thou restrain wisdom to thy self?

What knowest thou that we know not? What understandest thou that is not in us?

With us are both the gray-headed, and very aged men, much elder than thy Father.

Are the consolations of God small with thee? is there any secret thing with thee?

THE first part of this Chapter, is reprehensory. In the former context two points of reproof were opened: First, *Job's* supposed folly in the second and third Verses: Secondly, his wickedness, in the fourth, both which were aggravated in the fifth and sixth.

In this Context *Eliphaz* gives him a third and a fourth reproof; a third, for the low conceit he had of himself, and a fourth, for the high conceit he had of the comforts of God, tendered to him by his friends; he reproves him for the high conceit he had of himself, in two things: First, as if *Job* had thought his experience greater than any mans, *Art thou the first man that was born? &c.* Vers. 7. Secondly, as if he had thought himself immediately inspired, *Hast thou heard the secret of God? &c.* Vers. 8.

This he illustrates by a twofold opposition in the ninth and tenth Verses? First, by the opposition of himself and his Friends in point of knowledge and understanding unto *Job*: As if he had said, *Thou lookest upon us as underlings, as men unworthy to carry thy Books after thee, or to be named the same day, but what knowest thou, that we know not? What understandest thou, which is not in us?* Vers. 9. *Thou art not so weighty, but we hope we may very well ballance thee, and say (without pride or partiality) that our parts are as good as thine.* Secondly, by the opposition of their party to him and his, v. 10. *With us are both the gray-headed, and very aged men, much elder than thy Father:* As if he had said, *Our party equals thine, as well as our parts;*

parts; Hast thou aged men on thy side? So have we; hast thou the authority of gray hairs to back thy opinion? So have we; Hast thou thy Fathers Copy to shew for these thy Tenets? So have we. We are able to make as great a boast of Antiquity as thou thyself canst: Do not think that we have received our Learning from some new fangled Sect, or from upstart Opinionists of yesterdays edition: No, be it known unto thee, With us are both the gray-headed, and very aged men, &c.

As thus he reproves Job's high thoughts of himself, so in the fourth place, The low thoughts which he had of them, and the pains they had taken with him, Verse 11. *Are the consolations of God small with thee? &c.*

Vers. 7. *Art thou the first man that was born?*

Or, as some read it, *Art thou born before the first man?* This is a high strain of Rhetorick, it is impossible to be before the first; for as there is nothing less than what is least, so nothing was before the first; but as we say, *Such a man will see the last man born*, when we see him resolved to stay the longest upon a business, or desirous to live very long: So we may say, *Such a man was born before the first*, or, *Surely he is the first man that was born*, whom we see highly conceited of his own antiquity: And indeed when Eliphaz asks the Question, *Art thou the first man that was born?* His meaning is to tax Job for a Punie, or a young man, yet arrogating to himself the glory of longest experience; as if he had said, *Thou hast told us that we are but of yesterday, and objectest novelty against us, to derogate from our authority, yet surely thou art none of the oldest, thou art not older than Adam (I believe) thou wast not before the first man, that ever was, no not the first man:* It is usual in many Languages, to compare those who are lowest in any degree to the highest, and the meanest to the greatest, Ironically, or in a way of scorn; thus 'tis said to a Coward, or a white-livered fellow, *Thou art no Achilles*; to a Dwarf, or one of a low stature, *Thou art no Goliath*; to one of weak parts, surely, *Thou art no Solomon, no Aristotle*, so of one that is but young, *Surely thou art not Nestor, thou art not Adam, the first man that ever was.*

Job gave Eliphaz and his Friends some colour to twit him thus, while he said (Chap. 13:5.) *O that you would altogether hold your peace, and it should be your wisdoms:* This was as if he had

*Numquid ante
primum homi-
nem natus es.
Pagn.*

*Non natura mi-
nus minimo.*

*Est usitatum in
omni, ut reor,
lingua, ut qui
in gradu aliquo
ad quandam
mediocritatem
non pervenere,
imo qui in in-
fimo consistere
gradu, cum eo
qui maxime
excellit com-
parari, cum
ironia tamen, ut
si de homine
timido dicar,
non est cum A-
chille confe-
rendus, &c. ne-
que aliud
voluisse Eli-
phazem arbi-
tror quam ejus
esse etiam lo-
bum in qua
non multum
soleat esse sa-
pientiae. Sanct.*

had said, *You are but ignorant, and the more you speak the more you discover your ignorance*; And again, *Ch. 12. 12. With the Ancient is wisdom, and with length of days is understanding*; where he secretly upbraided them as Juniors, and that therefore little or no heed was to be taken to what they spake; now saith Eliphaz, *Art thou the first man born?* that is, *Art thou the wisest man living?* He who thinks himself the first man, takes himself for a very wise man, even as wise as *Adam*, who was not only the Father, but the Teacher and instructor, of his posterity: In which sence the Jews said to Christ, *Thou art not yet fifty years old, and hast thou seen Abraham*, *John 8 57.* Thou speakest as if thou wert an old man: we know thy age, thou art but a young man, yet thou speakest, at the rate of thousands, as if thou wert as old as *Abraham*, or the *antient of days* among men, *Art thou the first man?* Or,

Wast thou made before the Hills?

Some conceive, that by the *Hills* he means the *Angels*, but that Exposition smells too much of the Allegory: Take the *Hills* literally, for the uppermost parts or bosses of the earth; the Original is, *Wast thou formed or made before the face of the hills?* which is an Hebraisme. Some interpret the *Hills* by a Synecdoche, for the whole earth; then the sence is, *Wast thou formed before the earth?* The first man was formed out of the earth, and art thou older than the earth: So that here *Eliphaz* puts him by a challenge of greater Antiquity than the former part of the Verse, *Wast thou the first man that wast born, or wast thou made before the earth?* the earth is elder than man, both had not the same birth.

Again, as the *Hills* are a part of the earth, so they may be said to be born the first of any part of the earth: For the earth was covered with water, it was a great deep, till a word of Command came from God, that the waters should retire to certain Channels and receptacles, which his wisdom had assigned them; now when the waters were thus gathered and put into those vast Vessels, then the *Hills*, and *Mountains*, which are the highest parts of the earth, appeared first, and so the *Mountains* are elder in regard of view, than the *Plaines* and *Vallies* of the earth. That is said to be first which ap-
peareth

Philippus sequitur Augustinum, contendit hoc loco angelos collium nomine intelligi.

Ad facies collium. Heb. Num formati es ante mundum conditum, nam colles una cum terra formati fuerunt aliquot diebus ante hominem. Drus.

Quod primum conspicuum est antiquius esse videtur.

peareth first : So then, whether we take hills by a Synecdoche for the whole earth, or plainly for a part of the earth, both reach at highest Antiquity. There is an opinion (I confess) which if true, takes away the ground of this notion, That hills and mountains grew up, and were as so many excrescencies of the earth, since it was created, and that they grow daily (as Naturalists exprees it) by *Juxtaposition*. But I fully adhere to their judgement (under which this notion stands safe) that the earth was distinguish'd into Hills, Plains, and Valleys, by the same immediate power which created it, though I easily grant that many Hills have been accidentally caused, and cast up since, especially in the deluge. And this doth more advance the Wisdom of God in the frame of this mighty mass, which hath in it greater ornament, and yeelds greater delight by this variety, than if it had been smoothed all over into Plains and Levels.

*Quod longo antiquum, mor-
tuum & col-
lium compara-
tione indicari
solet.*

Further, to clear the Text, consider, that it is usual in Scripture, when a thing of great Antiquity is spoken of, to compare it to the Hills, Prov. 8. 23, 24, 25. *Wisdom* (which is *Christ*) speaks thus, *I was set up from everlasting, from the beginning, ere the earth was, when there was no depths I was brought forth, when there were no fountains abounding with water, before the mountains were settled; before the Hills, was I brought forth, while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.* Where note also by the way, a full confirmation of the opinion even now asserted, that God made the Hills immediately, which are here also called, *The highest part of the dust of the earth.* Again (*Psal. 90. 2.*) *O Lord thou hast been our dwelling place in all generations ;* which he explains in the next words, *Before the Mountains were brought forth, from everlasting to everlasting, thou art God.* Old *Jacob* speaks this Divine Philosophy upon his death-bed, while he was blessing his Son *Joseph* (*Gen. 49. 26.*) *The blessings of thy Father have prevailed above the blessings of my Progenitors, above the utmost bounds of the everlasting Hills: Once more, Hab. 3. 6.* *He stood and measured the earth, he beheld, and drove asunder the Nations, and the everlasting Mountains were scattered, the perpetual Hills did bow : Now a thing is called everlasting, either strictly, because it shall last for ever, or because it lasteth very long : in this latter sense, the Hills are everlasting : the Hills*

were from the beginning, and shall continue to the end. As for Job, he began to live but lately, and he must shortly dye: *Wast thou made before the hills?* Eliphaz proceeds to a second branch of his third reproof.

Vers. 8. Hast thou heard the secret of God, or dost thou restrain wisdom to thy self?

As if he had said, Possibly thou wilt wave, or not stand to this plea of thy great antiquity. What is then that swells thee into such proud and daring thoughts of thy infallible knowledge? Is it because,

Thou hast heard the secret of God?

The Hebrew word signifies either counsel, or any thing that is secret and mysterious: some render it, *Hast thou heard things unspeakable*: when the Apostle was caught up to Heaven 2 Cor. 12. *He heard words unspeakable, which is not lawful for a man to utter*: Hast thou heard unutterable secrets? A second translates, *Hast thou heard the mysteries of God?* A third, *Hast thou had discourse with God?* or hast thou heard God discourse about the great things of wisdom? The Septuagint, *Hast thou heard the constitutions of Heaven, or knowest thou in what manner God hath settled all the affairs of mankind, natural, civil, and spiritual?* Art thou of privy Council to the King of Heaven? or art thou a member of the Celestial Conclave? Thus he reproves him for arrogating to himself such knowledge, as is not attainable, but by special inspiration, or revelation from God himself. The Prophet puts the question (Jer. 23. 18.) *Who hath stood in the counsel of the Lord, and hath perceived and heard his word? Who hath marked his word and heard it?* So the Apostle (Rom. 11. 34.) *Who hath known the mind of the Lord, or who hath been his Counsellor?* God is able to make known the whole mysterie of his will in a moment to the meanest soul he can let in floods upon the understanding without our study: he can make a fool wise, and drawing back the curtain of ignorance, irradiate the darkest mind with the clearest light of all things knowable: But hast thou heard such secrets?

710 *Secretum vel consilium. ἀποκρυφτα, ar- cana, indicenda. Aquil. μυστήριον. Theod.*

σύνταγμα κυ- ρίου ἀλήθεια. Constitutionem domini audivi. si & consili- rio te usus est Deus. Sept. Eadem vox quæ est secre- tum, est etiam consil. aut con- cil. quod in consilio ar- cana tractan- tur; & consilia non nisi secreta iniri debent. Pined.

There are two sorts of Divine secrets:

First, Secrets of Providence:

E

Secondly,

Secondly, Secrets of Doctrine.

The former are of such things as God will do; the latter, such as man is either to do or believe: God reveals both to his people. The ordinary way for us, is by the Word written, the extraordinary by a word spoken: Thus God opened his secrets to the ancient Prophets and Apostles. The Prophet *Amos* (Chap. 3. 7.) speaks of the secrets of Providence, *Surely the Lord will do nothing, but he revealeth his secrets to his servants the Prophets*: And the Lord himself saith of *Abraham*, *Shall I hide from Abraham the things that I am about to do*: Now as there is a revealing of Providence, or of the works of God, so there is a revealing of Doctrines and of the holy truths of God. This he promiseth (*Joel* 2. 28.) *I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesie, your old men shall dream dreams, your young men shall see visions*: Young men cannot claim to be the first men, they were not before the hills, yet to them the visions of Heaven are promised; Yet we must not neglect that command of our attendance upon the teachings of the Word, because we have received a promise of the teachings of the Spirit. The Spirit usually teacheth by the Word, never against it; and it is a tempting of God, while he gives us means to linger after immediate Revelations: yea, when the Lord reveals himself immediately, he uses to do it without mans fore-thought or expectations. The Prophets did not set themselves to receive Revelations from God, but his Spirit came upon them with mighty power, and irresistible evidence. And though God doth reveal some of his secrets, yet he hath secrets which he will not reveal: *The secret of the Lord is with them that fear him*, (*Psal.* 24. 14.) *And his secret is with the righteous* (*Pro.* 3. 32.) This secret is either the good will and favour of God, of which the World knows nothing, or the good Word and Faith of God, of which the World knows as little: Both these sorts of Divine secrets are with the righteous, and men fearing God; but the secrets of his Counsel are reserved in his own breast. He reveals to his people the secrets of his bounty, and of their duty, what he will do for them, and what they must do for him; but many things which himself will do shall never be revealed but by the doing of them: *Hast thou heard the secrets of God?*

And

And dost thou restrain wisdom to thyself?

That is, Dost thou think there is no wisdom besides thine? art thou at the very border and utmost limit of knowledge and understanding? is all beyond thee ignorance and folly? Hast thou got and engrossed all the Learning from others, and reserved it to thy self alone as thy peculiar, with which none must intermeddle without a license obtained from thee? hast thou the Monopoly of Wisdom? or is all but enough for thee? Shall none of thy neighbours share with thee? This is either a charge of greater arrogancy than the former? *Dost thou restrain wisdom to thy self?* or at least a charge of greatest uncharitableness: goodness is diffusive, and so is wisdom, and it is the duty of good men to diffuse wisdom. When they have heard the secrets of God, they must communicate them to others, not restrain all to themselves. But I conceive Eliphaz intends onely the former charge.

Hence observe:

It is the highest strain of pride for a man to restrain wisdom to himself: or to think himself so wise, that all must address to him for wisdom. God hath not given all wisdom to any one man, or sort of men, though he hath trusted some with more Talents of it than he hath done others. The Priests lips of old under the Law, and so the lips of Ministers under the Gospel, should preserve knowledge: and the people should seek both Law and Gospel at their mouth (*Mal. 2.7.*) Yet neither might the Priests then, nor any Ministers now, restrain wisdom to themselves. The rule of the Apostle is, *Be not wise above what is written:* that is, above *Holy Writ*, or above what is written from the immediate dictates of the Spirit of God. *They are (as we say) fools in Print, who say they are wise above what is thus written:* but we may be wise above what is spoken or written by any man, for no man ought to restrain all wisdom to himself: to do so is the top-stair of Antichristian pride. *The Pope restrains wisdom to himself:* he boasts that he hath the secrets of God, and that all must come to him if they will have them unlockt and opened: *His sentences from the Chair are Oracles, and there he is infallible:* all are obliged to receive what he saith, because he saith it: no man must scruple, much less oppose or contradict

וְיִתֵּן
וְיִתֵּן
Detrah. ad te;
quod sensu in
idem recidit
cum eo quod est
tibi ascribi
frudando alios
negatom aliis
sapientiam tibi
assumpsisti ex
divino arcano.
Sapientia ultra
se suos terminos
non porriget?
Tygur.

it. Thus to impose upon men, is to set our selves in the place of the God of Heaven; yea, to arrogate to our selves that we are Gods on earth. So the Apostle hath characteriz'd that *man of sin* (2 Thess. 2. 4.) *He opposeth and exalteth himself above all that is called God, or that is worshipped, that is, above all Civil powers or Magistracy) So that he as God sitteth in the Temple of God, shewing himself that he is God.* And as he out of all measure wickedly, so many others in a very great measure have shewed themselves as God, while they have taken upon them (as we speak proverbially) *To give the Law*, yea, to give the Gospel to other mens Consciences, or to bind up all mens tongues and judgements unto the rule of their apprehensions. When the Apostle had called God to record, that he always purposed to be bold and plain with the *Corinthians*, he presently subjoyns this corrective (2 Cor. 1. 24.) *Not that we have Dominion over your Faith, but are helpers of your joy:* As if he had said, Do not think that I take upon me as a Lord over your consciences, to charge any command or observations of my own upon them: No, I am but as a servant of God to instruct you in his counsels, and to comfort you with his promises.

The Grecians, who were men of great knowledge and learning, a very witty and Philosophical people, called all other Nations *Barbarians*: Such pride appears among some (in name) Christians, they speak and act as if all knowledge and truth were centred in them, or as if all were in the dark who see not by their light. Knowledge is apt to puff up; how are they puffed up, who think they know all? though indeed they who think they know any thing, know nothing as they ought to know, 1 Cor. 8. 2. God reveals that to Babes and Sucklings, which he hides from such wise and prudent ones, who *restrain all wisdom to themselves*. God in judgement restrains wisdom from them, who in pride restrain it to themselves; and as God takes all wisdom from them, who in another sense *restrain wisdom to themselves*, that is, who will not use it because they have but one talent of it, or but a little; so he will give them no wisdom at all, who think they are possessors, or *Lord Treasurers* of all the talents of it, as if all wisdom were laid up in them. The Babes and Sucklings, such as are low, humble, and meek, are the objects of this

this bounty ; as for the proud, God beholdeth them afar off : and they can never get neer wisdom, who are far from the God of wisdom. While such vainly restrain wisdom to themselves, the hand of God is justly restrained from bestowing it upon them.

Eliphaz having thus reprov'd *Job* for entitling himself to so rich a stock of knowledge, either brought in by his own long experience, or from the special inspirations and teachings of God ; proceeds to challenge to himself and his friends a knowledge equal at least to what he really had, in the ninth and tenth Verses.

Verf. 9. *What knowest thou that we know not, what understandest thou that is not in us ?*

He retorts what *Job* said, Chap. 12 3. *I have understanding as well as you, I am not inferior to you.* Here *Eliphaz* tells him, we have understanding as well as you : Hath God revealed all knowledge to thee, surely we know as much as thou.

What knowest thou which we know not ?

The words are plain, and need no explication : they sound as if he had said, *Come shew thy skill, and open thy hidden treasures ; thou hast shewed nothing yet, but what is common to us and others : thou seemest to speak of mysteries, of things that are unknown, and secret to this day, but surely thou hast not traded much in these ; For, What knowest thou that we know not ? thou hast not yet produced any such piece of knowledge : if such precious matter be in thee, wrap it not up in the napkin of silence any longer, bring it forth, that we also may know it.* Dic age, quæ sunt tuæ portæ

Hence observe :

First, *Man is apt to stand upon terms of comparison with man : he cannot bear it that another should be thought or think himself wiser or more knowing than he : Some are not troubled because they know little, but because they are esteemed less knowing than others, What knowest thou that we know not ?* Qui velit ingenio cedere
rarus erit.

Secondly observe, *Though some men are of higher parts, and better natural abilities than others, yet what one man knoweth, others may ; no man can boast himself beyond the line and degree of man. For as the heart of man answers the heart of man in sinfulness, so in a possibility of goodness. One man may be as holy as another, as wise and knowing as another ; onely God*

is

is more holy, wise, and knowing than any man can be; he knoweth many things which no man knoweth or can know. But though it be strain of pride, for one man to say to another, *What knowest thou that I know not?* yet it is a truth that one man may know as much as another: and though some men know that which another man (in regard of some personal impediments) neither doth nor can know, yet the humane nature in every person is capable of the same, both kind and degree of knowledge.

Thirdly, *Eliphaz* is about to reprove the pride of *Job*, as he conceives, and he doth it (as was but now touch'd) in such a manner as speaks his own pride, *What knowest thou that we know not*, is the language of a high mind: I am as good and as wise as thou: Though it may be so, yet it is uncomely to say so.

Hence observe:

Some in reprovng other mens faults, run into the very same faults themselves: The reproof of a fault may not onely be faulty, but the fault which is reprov'd. A man may reprove pride with much pride; and lesser vanities, with abundance of vanity. All that good men speak for good, doth not begin at a principle of goodness; their own corruption may rise up against the corruptions of others, and sin is often heard chiding vice. How many are there who check passion, with passion, and are very angry in dislike of anger: you shall have some men speak against bitterness of spirit, with a bitter spirit, and while they are taxing their Brethren with making breaches, or with an unwillingness to peace, discover much unpeaceableness, yea, and unwilling to have those breaches healed.

Diogenes was observed to trample upon the pride of *Plato* with greater pride; and he who to rebuke pride in Apparel, wore himself an unhandsome and torn Coat, was rightly told that his pride was seen through the holes of his Coat. There may be as much ostentation in wearing sordid, as there is in wearing the gayest Clothes. It was a shame for Heathens to declare their own folly, while they declaimed against the folly of their neighbours; how scandalous then is this in Christians?

Verf. 10, *With us are the gray-headed, and very aged men, much elder than thy father.*

This Verse is the proof of the former; some think the comparison lies between Job's friends and himself. We are thy Seniors, yet thou speakest as if thou wert the oldest man amongst us: Here are two terms in the Text, which seem to distinguish old age.

First, *Gray-headed.*

Secondly *Very aged, much elder than thy Father.*

Among the Jews, a man was counted old at threescore, which they called, The first old age: At seventy he was expressed by the word which we translate *Gray-headed*, and that was his title till he arrived at *Fourscore*; from that to the end of life, the whole state was called, *Decrepid old Age*: and they who reached those years, were expressed by the word which we render *Very aged men*, or as we say, *men having one foot in the grave*; for he that was an hundred years old, was not numbred among the living, but among the dead. The Chaldee Paraphrast applies the distinction thus, *With us is Eliphaz, who is gray headed, and Bildan who is decrepid, and Zophar who is older than thy father.* Hierome gives Eliphaz the precedence in age, affirming that he was the eldest son of Esau, and that at the time of this dispute, he was no less than a hundred and fifty years old, Job's father ninety, and Job himself seventy. But I stay not upon these conjectures.

The scope of Eliphaz in these words may be reduced to this account: As if he had said, *We need not depend on thy Authority or Antiquity*; for with us, that is, on our side, or of our party and opinion, there are men gray-headed, yea, very aged, much elder, not onely than thy self, but, thy Father. Therefore do not thou charge us with novelty, know, that we have received our Doctrine from venerable Ancestors; if thou hast learned these things of thy Father, and drunk in thy opinion from the Aged, so have we: Nor do we esteem the Tenets of our fore-fathers meerly by the number of days which they lived, but by the wisdom and piety with which they were enriched.

It is observable in Scripture, that Teman (from whence Eliphaz came) was a famous School of Learning (Jer. 49. 7.) Thus saith the Lord of Hosts, is wisdom no more in Teman? He speaks

Prima senectus

דקנא
dicitur unde

דקנא

senex: media

senectus דקנא

dicitur & in-

cipit ab an. 70.

& durat usque

ad 80. annos;

ad quam qui

pervenit postea

דקנא decre-

pitus dicitur,

quod est ultim.

senectutis vo-

cabulum, quæ

durat usque ad

vite finem, vel

usque ad ann.

100. Nam fi-

lius centum

annor. habetur

pro mortuo.

Drus.

Etiam Eliphaz

qui canus est

& Bildad qui

decrepitus est

inter nos, &

Zophar qui

major est patre

tuo diebus. Ta.

speaks of it, as of a known place for knowledge and wisdom; What? *Is wisdom no more in Teman?* As if we in England should say, *Is there no more Learning at Oxford or Cambridge?* are the lights extinguish'd, and the fountains dry? Thus *Eliphaz* asserts that his abettors and instructors in the opinion he maintained, were both old, and learned old men.

From this contest about Antiquity and ancient men so often renewed, and so much urged between *Job* and his friends, we may observe:

First, *That they who have most years upon their backs, are, or may be supposed to have most knowledge and wisdom in their heads and hearts.*

Secondly, *They who have Antiquity on their side, are apt to conclude that they have truth on their side.* That which is indeed most ancient is most true; yet there are very many very ancient untruths: It is no new thing to see a gray-headed error, and a false Doctrine much older than our Fathers.

But I shall not prosecute either of these points, having met with matter of this strain before, *Chap 8 v. 8, 9, 10. Chap. 12 v. 12.* to which places I refer the Reader.

Eliphaz having finished his third reproof of *Job* for his arrogancy, and the high conceit he had of himself, proceeds to a fourth, and that is (as hath been said) for the low conceit which he had of the comforts tendered him in the name of God.

Vers. 11. *Are the consolations of God small with thee, or is there any secret thing with thee?*

Num parum a
reconsolationes
Dei. Heb.
Supplendum
est verbum, re-
putantur.

Numquid gran-
de est ut conso-
lerur te Deus?

Vulg.
q d. facile est
Deo ut te ad
statum prospe-
ritatis reducat.

Aquia.
Existis asne
rum a rumm
nou posse Deum
parem consola-
tionem offerre.

These words undergo much variety of interpretation; the Vulgar Latin, near which some others translate, gives a fair sense, but at too great a distance from the letter of the Original; thus, *Is it a great thing that God should comfort thee?* As if he had said, *Art thou so low, that all the consolations of God are not able to raise thee up? Is it a work too big for God himself to comfort thee? Cannot he change thy outward and inward sorrows into joys? Will not the consolations of one that is infinite serve thy turn? Hath not he balm enough in store to heal thy wounds, nor treasure enough in stock to repair thy losses?* 'Tis no hard thing with God to comfort the most disconsolate soul that ever was, he that made light to shine out of darkness,

darkneſs, can give us light in our thickeſt darkneſs: This is a truth, but for the reaſon above, I ſtay not upon it.

The Septuagint tranſlation is far wider than the former, *Thou haſt received but few wounds, in compariſon of the ſins that thou haſt committed*; which is a Paraphraſe, not a tranſlation, and ſuch a Paraphraſe as ſeems to lie quite without the compaſs of the Text: The meaning and intendment of it may be given thus; as if he had ſaid, *Thou complaineſt that thou art greatly afflicted, that thy ſorrows are innumerable, but if thou conſidereſt thy great and many ſins, thy ſufferings are few yea, thy ſufferings may rather be called conſolations, and thy loſſes gains: Are the conſolations of God ſmall to thee, ſeeing thou haſt ſinned ſo much?* When God lays but a little affliction upon ſinful man, he may be ſaid, to give a great deal of mercy.

A third gives this ſenſe, *Are the conſolations of God ſmall to thee?* That is, Doeſt thou eſteem the conſolations of God ſo cheap, that he will give them to ſuch an one as thou? or that he will lavish them out upon the wicked, and caſt theſe Pearls to Swine, to ſuch as are blaſphemers and contemners of God?

But why doth *Eliphaz* call theſe the conſolations of God? Did God adminiſter them to *Job* with his own hand, or did he ſpeak to *Job* from Heaven? Some conceive that though he and his Friends ſpake them, yet *Eliphaz* calls them the conſolations of God by an *Hebraiſm*, becauſe he judged them great conſolations. Thus in Scripture, *The Mountain of God*, and *the River of God*, are put for a great Mountain, and a great River; ſo here. As if he had ſaid, *Thou haſt received many great conſolations from us thy Friends, and doeſt thou account them ſmall?* But I rather take the ſenſe plainly, that he calls them ſo, becauſe God is the author and giver, the fountain and original from whom all conſolations ſpring and flow.

The Conſolations of God are two-fold:

First, Ariſing from good things already exhibited to us.

Secondly, From good things promiſed to us.

The Conſolations of God in this place, are good things promiſed, or offered: Promiſes are Divine conveyances of Conſolation. The Friends of *Job* had made him many promiſes, that he repenting, God would make his latter end better than his beginning, &c. Hence *Eliphaz* tells him that he had ſlighted the con-

An minores ſunt conſolationes dei, quam ut te conſolaret poſſint? Vatab.

Pauca pro iis quæ peccaſti accepisti vulnera. Sep.

An conſolationes Dei tam contemptibiles judicas, ut proſicias eas ante blaſphematores

Sunt & ſociorum conſolationes, vocat Dei conſolationes, non ſine arrogantia & ſaſu. Druf.

consolations of God. Any man who reads his story may wonder why he should : Surely *Job* was not in case to refuse comfort, considering how he was stript of all comfort. *The full Soul indeed loatheth the honey Combe, but to the hungry Soul, every bitter thing is sweet* ; that is, those things which dainty palates distaste, he eats very savourly. *Job* was kept short and low enough, he had nothing of consolation left, either without or within ; he was poor and sore without, he was full of horreur and terrour within : the arrows of the Almighty had even drunk up his spirit, and laid all his comforts waste, and doth he yet neglect or undervalue comforts ? 'Tis true, he had real consolations, as appears by that profession of his assurance of God's favour towards him, *I know that I shall be justified* ; yet he had no sensible consolations ; his frequent complaints shew he had not. So then, the consolations of God (for esteeming which little he is reproved) were the promises of consolation made to him in the name of God by the Ministry of his Friends. *Are the consolations of God small unto thee ?*

Hence observe :

First, *That consolation is the gift and proper work of God. Thou* (saith David, *Psal. 71. 21.*) *shalt encrease my greatness and comfort me on every side : The Lord shall comfort Sion, he will comfort all her waste places (Is. 51. 3.)* And again, *As one whom his Mother comforteth, so will I comfort you, and you shall be comforted in Jerusalem.* God comforts as a Mother, tenderly, and he comforts as a Father ; yea, as a Master, effectually, *I will comfort you, and ye shall be comforted.* As the corrections of God are effectual, and prosper in the work for which they are sent, so also are his consolations. *Ephraim said (Jer. 31. 18.) Thou hast chastised me, and I was chastised.* So every Soul whom God comforts, shall say, *Thou hast comforted me, and I was comforted.* This the Apostle speaks out to the praise of God (*2 Cor. 1. 3, 4.*) *Blessed be God the Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolations ;* all consolation belongs to God ; he hath all comfort in his own power, and dispose ; there is not any creature in the World can give out the least dram of comfort to us without the commission or leave of God ; it is possible for one man to give another man riches, but he cannot give him comfort ; man may give

give honour to a man, but he cannot give him comfort. A man may have a pleasant dwelling, a loving Wife, sweet Children, and yet none of these a comfort to him.

The consolation of all our possessions and relations is from God: Whosoever would have comfort, must trade to Heaven for it, that's a commodity can be found upon no earthly coast, you may fetch in wealth from many coasts of the earth, but you cannot fetch in comfort, till you address your selves to the God of Heaven. We can procure our own sorrow quickly, but God onely makes us to rejoyce; our relief from outward affliction or inward grief is the gift of God, *He on'y can comfort us in outward afflictions who can command the creature, and he can only comfort us against our inward griefs, who can convince the conscience.* None can do either of these but God; therefore consolations are from God. *Luther* spake true, *It is easier to make a World than to comfort the conscience;* the Hebrew phrase to comfort, used in diverse places of the Old Testament, is, *To speak to the heart*: Now God only can speak to the heart; man can speak to the ear, he can speak words, but he can goe no further. Therefore the act and art of comfortings belongs properly to God; *Christ is the true Noah*: *Lamech* saith of Noah, Gen. 5. 29. *This man shall comfort us, concerning our work and the toyle of our hands*; it was not in Noah to comfort but as God made him a comfort, and he was said to comfort as a type of Christ, Christ is true comfort, *He is comfort cloathed in our flesh*, he is (as it were) comfort incarnate: Noah sent a Dove out of his Ark, which returned with an Olive branch. Jesus Christ sends the Holy Ghost who is called the Comforter with the Olive-branch of true peace to our wearied Souls; and to shew that it is now the highest act of Christs love and care as Mediator, to give comfort, he promised to send the Holy Ghost, when himself was taking his leave of the Church, in regard of any visible abode or bodily presence: being ready to ascend and step into Heaven; he said, *I will send the comforter.* When God rained fire and brimstone from heaven upon Sodom and Gomorrah, it is said by some of the Ancients, that he sent a Hell out of Heaven: But when he pours the holy Spirit from Heaven upon his Sion, we may say he sends a heaven out of Heaven. Heaven above is nothing else but holy comfort, and the comforts of the Holy Spirit, are the only heaven below.

How highly then ought we to esteem, how carefully to maintain communion with God, who hath all comfort; seeing comfort is more to us than all we have. If we have comfort, let our estate be what it will, we are well enough; comfort is as the spring of our year, as the light of our day, as the Sun in our Firmament, as the life of our lives. Have we not reason than to draw; yea, to press neerer unto God, who hath all comfort in his hand, & without whom the best things cannot comfort us? Not our riches, nor our relations, not Wife, nor Children, not health, nor beauty, not credit nor honour, none of these can comfort us without God, and if God please he can make any thing comfort us; he can make a crust of dry bread a feast of fat things, a cup of cold water, a banquet of Wine to us. And as he can make our comforts crosses, so our cross a comfort, as *David* speaks (*Psal. 23. 4.*) *Thy rod and thy staff comfort me*, not only the supporting staff, but the correcting rod shall comfort, if God command it to be a comforter: Who would not maintain communion with this God who can make a comfort of any thing, who can answer every cross with a comfort; *If we have a thousand crosses, God hath ten thousand comforts*; he can multiply comforts faster than the World can multiply crosses.

Again, if God be the God of all consolation, *then go to God for consolation*; as the Angel said to the women when they came to the Sepulcher enquiring for Christ, *Why seek ye the living among the dead, he is risen, he is not here*: So I may say, *Why seek ye living comforts among dead or dying Creatures? Seek them there no longer.* Job complains in this Book, *When I said my bed shall comfort me, then thou scarest me with dreams* (*Chap. 7.*) Job went to a wrong place, when he went to his bed for comfort; most Souls miss of comfort, because they go to a wrong place for it: one goes to his bed, another to his friend for comfort, a third to his wife and Children, these, saith he, shall comfort me; alas, why seek ye the living among the dead, none of these can comfort, though these may be means of comfort. *Who or whatsoever is the instrument, God is the author of all our comfort; whatsoever hand brings it, God sends it; God* (saith Paul) *who comforteth those who are cast down, comforted us by the coming of Titus* (*2 Cor. 7. 6.*) Titus was a good man and brought good tidings, yet Paul doth not say that the

the coming of *Titus* did not comfort them; but, saith *Paul*, *God comforted us by the coming of Titus*; 'Tis not your friend who comforts you, but God who comforts you by the coming of such a friend, when you are in sorrow; by sending in such relief, when you are poor; by sending such Medicines, when you are sick, such salves when you are sore, such counsel when you are in doubt and know not what to do.

Once more, *It is happy for Saints that consolation is in the hand of God*; if it were in the hand of the Creature, sure they should have but little of it, but it is in the hand of God. There are these four considerations which may comfort Saints, that comfort is in the hand of God.

First, Considering his nature, he is willing and ready to do good; he is full of compassion, and to shew mercy pleaseth him more than it relieveth us.

Secondly, Considering his relation to his people: he is a Father. Will a Father let a Child lie comfortless, when he can help him? he is our Husband, he is our Friend, all relations provoke God to give out comfort to the Saints.

Thirdly, Considering his Omniscience and Omnipresence; he knows where the shoe wrings, he knows what comfort we want; a friend (possibly) hath the comfort in his hand, which we need, and he may be willing to give it out unto us, but he knows not wherein we are pinched; God tells *Moses*, *I have seen, I have seen the afflictions of my people in Egypt*. And as he knows how it is with us, so we are ever within his reach, he can lay his hand upon every joynt where we are pained, and put a Plaster upon every wound: here is our happiness. Christ would take of his people from extraordinary cares about the things of the World, by this argument, *Your Father knows that ye have need of these things, Matth. 6. 32.* your Father who carries the purse knows your want.

Fourthly, Consider his Omnipotence, he is able to comfort; he can command, yea, create comforts, he can bring his comforts through an army of sorrows to a poor Soul, yea, he can lead comfort through an Army of Devils and temptations to a poor Soul; he is Almighty, there is nothing too hard for him to do, nor is he hard to be entreated to do that which gives ease unto his people.

Secondly, Observe:

Consolations rightly administred by men, are the consolations of God: While man speaks, God commands; Comfort ye; comfort ye my people, speak comfortably to Jerusalem, tell her that her warfare is accomplished, and her sin pardoned (Isa. 40. 1.) As all the counsels, reproofs, and Doctrines which the Ministers of Christ dispense according to the form of wholsom words delivered either in the Law or Gospel, are the counsels, instructions, reproofs & Doctrines of God; so also are their consolations. And thats the reason why God takes it so ill at the hands of men, when his Messengers, who bring either instruction, or consolation, are refused; because himself is refused when they are, and his consolations are disesteemed when theirs are.

Thirdly, Observe:

To account the consolations of God small, is a very great sin: Moses rebukes rebellious Korah & his confederates, for undervaluing that priviledge which they (as Levites) had to be near God in holy Services (Numb. 16. 9.) Seemeth it a small thing unto you, that the God of Israel, hath separated you from the Congregation of Israel, to bring you near to himself to doe the service of the Tabernacle, &c? If it were their sin to count it a small thing to be called near to God in holy administrations, how great a sin is it in any man to count it a small thing, that God draws near to him with heavenly consolations? Though the consolations of God to us be small comparatively to what some others have, yet we must not account any consolation of God small, and that upon two grounds:

First, Because of our own unworthiness; the least consolations are great, considering how little we are, as *Jacob* speaks, (*Gen. 32. 10.*) *I am not worthy the least of all thy mercies*: He thought little mercies too big for him, because he was little in his own eyes. They who have great, yea, any thoughts of their own merits, lessen the mercies of God; but he who sees he deserves nothing but ill, sees abundance of mercy in the smallest good.

Secondly, smallest consolations are very great, because they proceed from a great God. As no sin is small, though comparatively to another sin it may be small, because it is committed against the great God; so no consolation is small because it comes from the great God. God puts an impress of his own greatness upon the least things that are done or given

given by him; though he give but a peny, yet it hath the image and ſuperſcription of him, our infinite and eternal Ceſar: therefore ſee you ſlight it not. As a good heart is careful to perform the leaſt duty, and to avoid the leaſt ſin, or as a good heart calls no duty little, which God enjoyns, nor ſin little which God forbids, ſo a good heart is thankful for the leaſt mercy, and calls no conſolation ſmall, which God, the great God ſends.

Fourthly, Obſerve:

That great afflictions take away the ſenſe of tendered mercies; Conſolations for the matter were offered unto Job, but his palate was ſo diſtempred with the gall and woormwood of his afflictions, that he could not taſte them. Phineas his Wife regarded not the joyful news, that ſhe had brought forth a Man Child, while ſhe was overwhelmed with ſorrow, that the Ark of God was taken. While the Iſraelites were under hard Task Maſters in *Ægypt*, they could not attend to the voice of *Moses* and *Aaron*, who told them of deliverance; their troubles and burdens were ſo heavy, that they looked upon *Moses* as a trouble, or as a burden, when he came to mediate their releaſe: And as the Idolatrous Iſraelites who ſacrificed their Children to *Moloch*, beat up Drumms, and uſed loud-ſounding Inſtruments, to drown the cry of the poor Children, that they might not be heard; ſo ſome afflictions cry ſo loud, and many cry ſo loud in their afflictions, that they drown the ſweet melody and muſick of thoſe conſolations that are founded in their ears. Great complaints render great conſolations ſmall; Job was not without ſome blame in this, for though his patience was great, yet had it been greater, he might have miſſed this reproof from his Friends, *Are the conſolations of God ſmall to thee?*

And is there any ſecret thing with thee?

The meaning appears thus, *Are the conſolations of God which we have offered ſmall unto thee, becauſe thou haſt ſome ſecret hidden thing in thy breaſt:* This ſecret thing is opened three ways.

First, in reference to comfort, as if he had ſaid, *Haſt thou ſome ſecret comfort beſides what we have offered, haſt thou conſolations of thy own, which cauſe thee to neglect the conſolations of God?* as in the Goſpel, when the Diſciples prayed *Chriſt* to eat, he told

*Et verbum
latens tecum.
Heb.*

*Estne apud te
divinum al-
quid recondi-
tum in mente
tua, præ quo
nostras consolati-
ones Divinas
contemnis ?
Merc.*

*Istæ, quas ab
ipso Deo accep-
tas asserimus,
consolationes,
leviores sunt
quam ut eas
probare possis :
nimium quod
apud te quida-
piam magis
reconditum
deliteſcat. Bez.
Aut aliquid
abscondit eas
apud te. Iun.
i. e. Itaper-
stringit oculos
animi tui, ut
illas non perci-
pias, quas res
involucris te-
neas, Iun.*

*Verba tua præ-
va hoc prohibe-
bent. Vulg.
Apud te potius
est incantatio
et mendacium
et si præ te
veritatem feras
Rab. Abr.*

*UX?
Occultum mo-
lum incantatio-
nem vel men-
dacium deno-
tat.*

told them, *I have meat to eat that ye know not of* (*John 4. 31, 32*) Christ had secret bread, his work was his food, *My meat is to doe the will of him that sent me* : So here, What ? hast thou meat which we know not of ? Some *hidden Manna* beyond what we have told thee of, that thou carest not for our provisions ?

Secondly, others give the meaning thus, *Hast thou some secret conceit of thy own wisdom, above others ?* Or is there some unknown worth in thee, that exempts thee from this general rule, or way of comfort ; Dost thou so abound in thy own sense, that thou hast no need of our Notions ? Is all we speak below thee ?

Thirdly, they are supposed to aim at some secret sin or guilt, which hindered and unfitted *Job* to take in their Cordials and consolations, till it were purged out, or vomited up by sound repentance.

So one renders the Text, *Doth any thing hide them with thee ?* The word signifies to hide and cover (*2 Sam. 19. 4.*) *David covered his face* : so here, doth somewhat hide, wrap up, and cover these consolations that thou canst not receive them ? or what vayles the eye of thy minde, that thou canst not behold what we hold out to thee, or not finde out the meaning of it ? *If our Gospel be hid* (saith the Apostle) *it is hid to those that are lost, in whom the God of this world hath blinded the eyes of them, &c. 2 Cor. 4. 3, 4.*) Thus *Eliphaz* seems to bespeak *Job*, *If the consolations of God be small to thee*, doth not somewhat blinde thy eyes ? Doth not some cloud hide them from thee ? Doth not prejudice against us, or some close sin in thy self interrupt thy sight ?

This is hinted by the old Latine Translator, who saith, *Thy evil words (or the evil matter that is in thee) hinder this.*

One of the Rabbins glosseth it thus, and the Original reaches it, *Some lye, some incantment, or witchery hath seized upon thee, though thou pretendest truth.* The Apostle speaks to this sense (*Gal. 3. 1.*) *O foolish Galatians, who hath bewitched you, that you should not receive the truth: Witchery or Incantment gives a secret wound. Is there any secret thing with thee ? Hast thou any secret comfort for thy self, any secret conceit of thy self, any secret sin in thy bosome hindering the effectual working, or due prizing of those cordials which we have given thee ?*

The

The first of these secret things never stands in the way of receiving consolation: he that hath hidden comfort in him, will not refuse spoken comforts; nor do I think that *Eliphaz* aimed at that, unless in scorn, as some resolve it: But rather at one of or both the latter, though mistaken in both. Yet his suspicion gives us a ground for these two Observations.

First, *That man who is full of his own wisdom, is not fit to receive instruction, counsel or consolation from others; that which is within, binders that which comes from without:* When a man thinks himself wiser than his Teachers, he will not be taught, nor learn wisdom by them. Some might have known much, if they had not presumed they knew enough. There is no greater impediment of knowledge, than an opinion of it.

Secondly, *Observe, A sin kept close or secret within us, binders the effect and working of the Word:* Though comforts and counsels are given, they will not operate, where secret corruption lies at heart; the filthiness and corruption of the stomach hinders digestion, till it be purged out: Physicians remove ill humors, before they prescribe Cordials, else they do but nourish the disease. 'Tis so in Spirituals; the Apostle *Peter* gives the rule (1 Epist. 2. 1.) *Wherefore laying aside all guile, hypocrisie, and envy, and evil speaking, as new born babes desire the sincere milk of the Word, that ye may grow thereby.* As if he had said, Till you cast out these, you will never thrive under the Word; if a man be to sow seed in his Garden, he will pull up the weeds, and throw away the stones, else the seed will not spring up to perfection. The Prophet tells the Jews (Jer. 5. 25.) *Your sins hinder good things from you:* As sin hinders good from coming to us, so it hinders the Word from working good on us. Though the proper business of the Word be to cast out, or to pull up this secret sin, yet there is a great stop given it while any secret sin is nourished, or not cast out. That's the reason why so many precious promises take not upon the heart, some sin, some corruption, obstructs their operation; and (like the Thief in the Candle) wasteth away their strength and light.

As the Lord said to *Joshua* when the people of Israel fled before the men of *Ai*, *There is some accursed thing among you, therefore they cannot stand before their Enemies.* So I may say,

G

when

*Malo in bos
num sumi, licet
hoc in eum
Eliphaz dicat,
eum ridens.
Merc.*

*Intus existens
prohibet alienum.*

when any stand up against the Word of God, or resist the consolations which are offered them; sure there is some accursed thing, some hidden Wedge of stollen Gold, or some Babylonish Garment treasured in, or wrapt about your hearts, and therefore ye can neither see nor submit to the counsels of God for your good.

This is a useful truth for us, though an undue charge on Job: and yet his friend proceeds (if a higher charge can be) to charge him higher; as will appear in the two Verses following.

J O B, C H A P. 15. Vers. 12, 13.

Why doth thine heart carry thee away? and what doth thine eyes wink at?

That thou turnest thy spirit against God, and lettest such words go out of thy mouth?

Admirandum est

Capere, jumere, capit pro rapit, flellit, ollicit.

Est animus

permittit te ab-

ripiendum & transversum agendum aff.

tuo nimis animos.

Quis te furor cordis agitat,

qua te extra te rapit sapientia jactantia.

Pined.

Tam superbus opud te es, ut

vix te metipsum capere possis;

nec quidem mihi plus capax es. Bold.

ELiphaz insists still upon that unpleasant subject of reproof, the fifth ground whereof here proposed, is Job's over-confident sticking to his own Principles, or his overweening his own opinion. This reproof is couched in the 12. and 13. Verses.

Vers. 12. *Why doth thy heart carry thee away?*

He speaks by way of Question, or as some expound him, by way of admiration; as if he had said, *It is a strange, even a wonder to me, that thy heart should thus carry thee away*: The word which we translate, *to carry away*, signifies to take up, or barely to take and lay hold upon; *Why doth thy heart?* the heart is the whole inward man; here more specially, the affections, *Why do thy affections master thy judgement, why are thy passions too hard for thy reason?* Others give the sense thus, *How can thy heart hold thee?* As if Job had grown too big for himself; as if he had been so proud and arrogant, so transported with self-conceit, that he could not contain himself, and keep his bounds, or as if he had not stowage enough for his own thoughts. A third thus (which comes neer the same sense) *What doth thy heart attribute or ascribe to thee?* Surely thy heart

heart doth give thee some great titles, such as these, *Job the wise, Job the holy, the just, the sincere*: thy heart sets thee out sure, and gilds thee over with attributes beyond thy deserving.

Master Broughton following one of the Rabbins, presents us with a different Translation from either of these, *What Doctrine can thy heart give thee, or what can thy heart teach thee?* The word which we render to take, to carry, or hold up a thing, signifies also to learn or teach Doctrine, but rather to learn than to teach, as Grammarians tell us, which somewhat abates the clearness of that Version; yet the Chaldee Paraphrase follows the same sense, *What hath thy own thought taught thee?* What learnest thou there, as if Eliphaz had said, *Thou hast an evil heart, and surely an ill Master will teach but ill Doctrine*: when the heart is inditing of a good matter (Psa. 45.) then we may learn good lessons from the heart, and then we speak most effectually to the hearts of others, when we speak from our own hearts, they having first been spoken to by the Spirit of God. But a corrupt heart can teach no better than it hath, and that is corrupt Doctrines. These are truths, yet too much strained for upon this Text, and therefore I pass from them, and abide by the ordinary signification of the word as we read it, *Why doth thy heart take thee up, or carry thee away*; as if he had said, Thy heart hath seized upon thee, and arrested thee, thou art led away prisoner, or captive, by the violence and impetuosity of thy own spirit.

The word is applied (Ezek. 23. 14.) to the motion of the Spirit of God, sent unto Ezekiel to instruct him; *The Spirit lifted me up, or caught me away*; that which the good Spirit did unto Ezekiel (not onely upon his spirit, but upon his body, for he was corporally carried away from the place where he was) that the heart of Job (as Eliphaz conceived) did unto him, it lifted him up, and carried him away. There is a kind of violence in the allurements and inticings of the heart. As a man is said to be carried away by the ill counsels of others, so also by his own.

In the former sense the word is used, Prov. 6. 25. Where Solomon advising to take heed of the Harlot, saith he, *Keep thee from the evil woman, from the flattery of the tongue of strange woman: lust not after her in thy heart, neither let her take thee with her eye lids*. There he makes use of this word, let her not take

Possit per datum ita verum, quid attribuit tibi cor tuum. Bold.

Quid docet te cor tuum. Rab.

Sol. *נפץ* significat doctrinam sed ita dicitur a discendo potius quam a docendo. Druf.

Quid docuit te cogitatio tua.

Targ.

thee, or let her not carry thee away upon her eye lids, let not her wanton eye flatter thee to the ſin of wantonneſs and uncleanneſs. As the eye of a whoriſh Woman, to the whoriſh heart of a man, often takes and carrieth him away.

Hence obſerve :

The heart hath power over, and is too hard for the whole man ; Paſſions hurry our hearts, and our hearts hurry us ; and who can tell whither his heart will carry him, or where it will ſet him down, when once it hath taken him up. This is certain, it will carry every man beyond the bounds of his duty, both to God and man : Take it more diſtinctly in theſe three particulars.

The heart quickly carrieth us beyond the bounds of grace.

Secondly, The heart often carrieth us beyond the bounds of reaſon, *When paſſion works much, reaſon works not at all.*

Thirdly, it may carry us beyond the bounds of honeſty, yea of modeſty : 'Tis very dangerous to commit our ſelves to the conduct of paſſion ; that (unleſs kept under good command) will ſoon run us beyond the line both of Modeſty and of Honeſty, of Reaſon and of Grace. He that is carried away thus far, muſt make a long journey of repentance, before he can return and come back, either to God or to himſelf. Some have been carried viſibly away by the Devil, by an evil ſpirit without them (if God give commiſſion or permiſſion, the Devil can eaſily do it) very many are carried away by the evil ſpirit within them. An evil heart is as bad as the Devil ; the evil ſpirit without, and the evil ſpirit within, carry us both the ſame way, and that is quite out of the way.

Conſider further how the heart carrieth us away, even from ſpiritual duties and holy ſervices, and this is not onely the caſe of carnal men (who are given up to their hearts luſts) but of the Saints ; their hearts are continually liſting at them, and ſometimes they are carried quite away from Prayer, and from hearing the word : The heart liſts the man up, and ſteals him out of the Congregation, while his body remains there, the body ſits ſtill, but the mind, which is the man, is gone, either about worldly buſineſs and deſigns, or about worldly pleaſures and delights : He ſtirs not a foot, nor moves a finger, and yet he is carried all the World over :

He

He visits both the Indies, yet steps not over his own threshold. Thus the heart being carried away, carrieth the man away. And that's the reason why God calls so earnestly, *My Son give me thy heart*; for where our hearts go, we go, or we are carried with them: *Keep thy heart with all diligence* (Prov. 4. 24.) or, *With all keeping, or above all keeping*; it must have double keeping, double guards, keep, keep, watch, watch, thy heart will be gone else, and thou wilt go with it; if thou look not to thy heart, thy heart will quickly withdraw it self, and draw thee along also: *Why doth thy heart carry thee away?* is a deserved check upon every man, when his heart doth so; and, *Let not thy heart carry thee away?* is a necessary caution for every man, lest his heart should do so. *Jobs* heart was too busie with him, though not so busie as *Eliphaz* judged, when he thus checkt him with, *Why doth thy heart carry thee away?*

מִכָּל עֵינֶיךָ
Cum omni cu-
stodis.

And what doth thine eye wink at?

But is it a fault to *wink with the eye*? it is said (*John* 13. 24.) that *Peter* beckned to, or winked at *John* (the Greek word signifieth an inviting gesture by the whole head, or by the eye) he winkt at him, I say, to ask *Christ* who it was of whom he spake: There was no fault in that, but *Eliphaz* finds fault with this: What was the supposed fault? There is a twofold faulty winking.

Nexus, nutu u-
tor, quia nutus
fieri solet vel
capite, vel oculis.

First, When we wink at faults, our own faults, or the faults of other men, to bear with, or approve them.

Secondly, When we wink at the virtues and good deeds of others, to slight or undervalue them; possibly *Eliphaz* taxeth *Job* for both these, as if he winked at his own faults, or would not see them, and that he winked at their faithful dealings, as slighting, or not regarding them: Yet further and more distinctly.

The word which we translate to *wink*, is found onely in this Text all the Bible over. It properly signifies to insinuate by the eye, to speak or make significant tokens by the eye; there is a language of the eye, as well as of the tongue; here *Jobs* eye gave some ill language to the eye or apprehension of *Eliphaz*. There are various opinions about it.

Est vox hoc
tantum loci re-
perta, cujus
significationem.
Rab. Mardo-
cai dicit esse
insinuationem
vel indicatio-
nem.

Quid annu-
unt, quid innu-
unt oculi tui.

First, Some interpret it, as a note of opposition against,

Egre, qui si
 bi sapientes vi-
 dentur, ferunt,
 five concione-
 tur, five discip-
 sent, non audiri
 cum externis
 modestia at-
 tentionis &
 aestimat signa.
 In auditione
 vitia sunt su-
 percilia, torvi-
 tas & tristitia
 vultus, obtuit.
 vagus, nutus,
 &c Plut. lib.
 de Aud.
 ἀντὶ τοῦ, de
 fixi immoti
 intenti oculi
 esse interpreta-
 tur.
 Nil in oculi
 prodit nos no-
 strasque orati-
 ones a te con-
 temni. Pined.
 Cordis contu-
 macia ex oculis
 suis emicat.
 Placuit te ostendit
 dis elatum.
 Merc.
 In oculis vete-
 ribus religio
 fuit, siquidem
 in iis imago
 dominis est &
 tacitus sermo
 mentis. Bold.
 In oculis, locu-
 lis & poculis,
 homo cognoscitur.
 Sent.
 Hebr.

or of dissatisfaction with the counsels which his friends gave him, as was lately hinted. Shutting of the eye, imports shutting of the mind, or a refusal of what is spoken. When God judicially closed the eyes of the Jews, saying to the Prophet (Isa. 6 10.) *Make the heart of this people fat, and make their ears heavy, and shut their eyes*; this shewed the shutting of their minds against the truth: so also doth a voluntary or an affected shutting of the eye in some men, though in others it is an act of stronger attention or intention of their spirits to what is spoken, which some take to be the English of *Jobs winking*, as we shall see a little after.

Secondly, This winking with the eye, is expounded by others, though not as an opposition against what he heard, yet as the gesture of a negligent and careless hearer. They who speak, take it ill to have either ill looks, or not to be looked upon by their hearers. The attentiveness of the ear may be much discerned by the eye: One of the old Moral Philosophers, in his discourse about hearing, numbers *winking* among the vices and offensive behaviours of a Hearer. When the Lord Christ Preached (Luke 4. 20.) It is said, *That the eyes of all that were in the Synagogue were fastned on him*. A fastned eye is the note of a fixed heart, as a wandering eye is of a wandering heart. *They fastned their eyes upon him*, as if they meant to hear with their eyes as well as with their ears. A winking eye is a moveable and an unsettled eye, and therefore may well be the discoverer of an unsettled Spirit.

Thirdly, This winking with the eye is also a sign of disdain and scorn. As if *Eliphaz* had said, The pride of thy heart sparkles at thine eye; while we are ~~are~~ counselling and comforting thee, thou art scorning us. The Ancients were very critical about the eye, much of a man may be seen at his eye. As a man sees, so he is seen by his own eyes. The frame of the heart appears much in the eye; a joyful or a sorrowful frame of heart, an humble or a proud frame of heart, a contented, or a discontented, an amicable, or a scornful frame of heart appears at the eye. As the ear and nostrils of the Horse, discover him most, according to the rules of Naturalist; so the eye of man is the greatest discoverer of man, whether we consider the constitution or the actions of it. And that this action of *winking*, is an argument of a scornful spirit,

spirit, or the action of a scorner, appears from *Dauids* Petition, or deprecation (*Psal. 35. 19.*) *Let not them that are mine Enemies wrongfully rejoyce over me, neither let them wink with the eye that hate me without a cause*; it may seem to be a strange piece of prayer; why would not *David* have his enemy wink? What was that to him? The meaning is this, let not mine Enemies have any occasion to scorn and deride me, to boast and insult over me.

There are two sins which are very visible in the eye: The first is wantonness (*Isa. 3. 16.*) *Because the Daughters of Sion are haughty, and walk with stretched forth necks, and wanton eyes*; the Hebrew is, *Deceiving with their eye*; and the Apostle *Peter* in his second Epistle, Chap. 2. 14 gives this character of some, *They have eyes full of adultery*, you may perceive the filthiness and uncleanness of their hearts staring out of their eyes. The second sin which is so visible in the eye, is *Pride*; *Solomon* speaks of a proud look (*Prov. 6. 17.*) *Six things the Lord hateth*; yea, *seven are an abomination to him*: And the first of the seven is, *A proud look*; the Hebrew is, *Haughty eyes*: *Pride* and haughtiness are seated, yea, conspicuously enthroned in the eye.

Fourthly, These words, *Why winkest thou with thine eye?* are expounded as a reproof of hypocrisy and seeming holiness: as if *Eliphaz* had said, *Thou lookest very demurely*, and innocently, as if (according to our old Proverb) *Butter would not melt in thy mouth*, or as if thou wert speaking familiarly to God. For as lifting up the eyes or looking to Heaven is a gesture of holy worship. (*John 17. 1.*) *Then Jesus lift up his eyes to Heaven*: So also is winking with the eyes. It is very usual with many to shut or wink with their eyes in prayer, that so their prayers may be more composed, and freer from distraction. 'Tis not unlikely that *Eliphaz* observed *Job* winking with his eyes, as if he had set himself to seek God: this provoked him, *What? such a one as thou a hypocrite, a wicked man, what thou go to God? Wilt thou wink with thy eyes, as if thou wert wrapt up in some Divine meditation*: whereas we have ground rather to conclude that thou art devising mischief: There are two Texts in the Proverbs, which give some light to this Interpretation, *Prov. 6. 13.* *He winketh with his eye, he speaketh with his feet, teacheth with his*

Ad simulatam quandam innocentiae significationem & sanctitatis specimen, quod hypocrisin re- dolet referri potest.

fingers

fingers, frowardness is in his heart, he deviseth mischief continually: Solomon puts a winking eye, and a froward mischief-deviling heart together: As if he had said, A wicked man (for of him he speaks in the former Verse) winks with the eye, as if he had some higher rapture, whereas his mind is set upon mischief, and pursuing the worst of evils. Again, Prov. 10. 10. *He that winketh with his eye causeth sorrow*; but how doth a man that winketh with the eye cause sorrow? what dependence is there between these two, sorrow, and winking, that the one should cause the other? These words, *He that winketh with his eye*, are the description of a *deceitful man*; such a one may cause sorrow enough, both to himself and others. Solomon intends, not a simple, but a subtilly winking with the eye; and so the Syriack readeth it; *He who winketh with his deceitfully, causeth sorrow*: Deceit makes the deceived sorrowful, and it will make the Deceiver sorrowful; he must either be sorrowful to repentance, or feel the sorrow of punishment.

Qui annuit oculis suis cum fraude.

Quid collimant oculi tui, Ian. Metaphora a jaculatoribus sumpta. Id.

Fifthly, This winking with the eye, is conceived to be a Metaphor taken from those who shoot with Guns or Bows; Gunners and Archers wink when they shott, that they may take aim the better: The contracting of the sight, strengthens it. So here, *What dost thou wink at?* that is, what dost thou aim at? The eye of a mans mind aims at some mark in meditation, and hence it is usual for a man in vehement meditation, to wink with his eye. As if Eliphaz had said, surely thou hast some great design, some grand plot in thy brain, thou pretendest to some deep wisdom, or unheard of policies; thou hast set up some fair mark before thy fancy, and thou wilt be sure to hit it? what is it that thou aimest at? We find the phrase used in this sense, Prov. 16. 30. *He shutteth his eye to devise froward things, moving his lips he bringeth evil to pass*, he shutteth his eyes, as if he would make his thoughts more steady and fixt, to hit or reach that froward device which he is casting about how he may effect. And as a wicked man shuts his eyes to devise froward, that is, sinful things, so a good man shuts his eyes (lest variety of objects should divert or call off his mind) when he is devising and studying what is best both for himself and others. The rendring of the Vulgar Latin, though it be far from the letter of the Original, and

Et quasi magna cogitans attonitos habet oculos. Vulg.

and is rather a Paraphrase than a Translation, yet it reacheth this sense fully, *Wherefore doth thy heart carry thee away, and why liftest thou up thine eyes, as if thou wert thinking of some great matter? Or as if the affairs of Kingdoms and States depended upon thy care, or were committed to thy trust.*

*Oculus in celo
desigere solent
cogitabundi &
quibus gravem
inest sollicitudo
Sanct.*

All these Interpretations are serviceable to the Text before us; and though we cannot positively and particularly resolve which of them was here intended by *Eliphaz*, yet considering that his scope was to reprove *Job*, we may take in the sense of them all, and conclude, that he censured *Job* in this one word of all those miscarriages of the heart, which may be signified at the eye; as appears by the inference which he makes in the next Verse: For having said, *What doth thy eye wink at?* he presently subjoyns:

Vers. 13. *That thou turnest thy spirit against God, and lettest such words go out of thy mouth?*

So that this Verse is an Explication of the former, and gives us more clearly what *Eliphaz* meant by the *Carrying away of the heart*, and the *winking of the eye*: His heart is carried out of all bounds, who turneth his spirit against God: His eye winks sinfully, whose mouth presently upon it speaks unduely. Thou winkest with the eye, thou art very thoughtful, and what the fruit or birth of thy thoughts is, we may discern by thy speech, while thou lettest such words go out of thy mouth.

*Explicationem
continet præ-
cedentis versi-
culi. Bold.*

Thou turnest thy spirit against God:

As if he had said, Instead of humbling thy self under the punishment of thy sin, thou with an incensed mind contestest against God himself: and though while he saith *against God*, he doth not mean God directly, but God in his judgements and counsels in his Word, or in his works; yet this is a very high charge, one of the highest that is in the whole Book, but very unjust. Indeed *Job* used some passionate speeches to his Friends, and these *Eliphaz* judgeth to proceed from an opposition against God.

Thou turnest thy spirit against God.

There is a twofold turning the spirit against God:

First, Natural, Rom. 8. 7. Enmity is the turning of the
H spirit.

spirit. The wisdom or lust of the flesh is enmity against God.

Secondly, Improved when we heighten this opposition in our practice, and are enemies to God in our minds, or Gods hearty enemies by wicked works, Col. 1. 21.

Quod rediri facerem ad Deum spiritum tuum. Heb.

Quis respondit ad Deum spiritus tuus. Mor. Pedire facit verbum qui respondet. Drus.

The Hebrew is, *Thou makest thy spirit to return to God*, which is expounded two ways; first, thou makest thy spirit to turn upon, or against God: Secondly, thy spirit answers or replieth upon God: Both meet in one meaning; for though there may be a turning away of the spirit without answering, yet (in one sense) all answers are the turning of our spirit: If any man ask a question, the answer is the return of his mind who makes the answer: so some render, *Why doth thy spirit return answer to God*; as if he rebuked him for his boldness in replying. Thy spirit returns upon God, if he speak one word, thou wilt have two; in that sense the word is used, Titus 2. 9. where the Apostle giving rules (among other relations) to servants, charges them, *Servants be obedient to your own Masters, and please them well in all things, not answering again*. But, is it a fault for a servant, when asked a question to make an answer? no, it were a fault not to answer. The meaning is, that a servant being reprov'd for a fault must not answer; that is, his spirit must not rise, and return against his Master; or if a servant be directed to do any warrantable work, he must not answer again; that is, he must not contradict or murmur at the orders which he hath received, but address himself to the fulfilling of them; this is the answering again, reprov'd as a fault in servants, which is rather gain-saying than answering, as we put in the Margent of our Bibles: in which sense, answering is taken here according to this Interpretation, Thy spirit answers God, or turns against him. We may clear it also by that of the Apostle (Rom. 9. 20.) where having shewed the absolute Sovereignty of God in his Decrees and purposes, by the example of Jacob and Esau, as also by that of Pharaoh: He concludes, Vers. 18. *Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth*: St. Paul foresaw that this Doctrine would raise a great deal of dust, and cause many to turn their spirits against God; which he thus represents (Vers. 19.) *Thou wilt say unto me, Why doth he yet find fault? for who hath resisted his will?*

will? Nay, but O man who art thou that repliest against God? What? wilt thou chop Logick with God himself? Wilt thou (as the Margent saith) answer again, or dispute with God? Hold thy peace, quiet thy self, What's the matter that thou turnest thy spirit against God?

Spirit is here put for the will, thoughts and counsels of Man, cloathed and elated with Arrogancy, Stoutness and Pride: In all Languages, *Spirit* imports that which is high. And to say, *Such a one is a man of spirit*, notes not onely the activeness of that man, but often his pride and haughtiness.

Besides, *Spirit* is sometimes put for indignation, for fury, and wrath; in all which Acceptions, the word may be rendered here, *Thou turnest thy spirit*; that is, thy anger and wrath, thy fury and indignation against God. So the word is used, Isa. 25. 4. *When the spirit, or blast of the terrible ones, is as a storm against the Wall*; that is, while the fury of the terrible ones is in its highest march and motion, God promiseteth to be a strength to the poor, a strength and a refuge to the needy in his distress: So Prov. 29. 11. *A fool uttereth all his mind, or all his spirit*; that is, all his anger, he lets it out, and discovers himself presently; but a wise man (if there be cause of anger) keepeth it in till afterwards; that is, till a fit season. He hath a retentive faculty which a fool hath not. Now, in which sense soever of these explained, we understand *Spirit* in the present Text, the charge is as high as it can go upon any man, when 'tis said, He turneth his Spirit against God.

Hence observe: *To turn the spirit against God, is the very spirit of ungodliness*; there is no greater wickedness than this. A godly man may do an act which is against God, but his spirit cannot act against God; that is the character of the wicked. A godly man delights in the Law of God according to the inward man, whilst the outward man sins against the Law of God; an ungodly man turns his inward man against the Law of God, while his outward man pretends obedience to it; and as it is an act of highest disobedience, so of the proudest pride, to turn the spirit against God. The Vulgar Latin translates it well, *Why doth thy spirit swell against God*, Thou hast an Impostumation in thy spirit against God; yea, it is not onely an act of the proudest

*Spiritus pro
arrogantia. La-
tine dicitur
magno gerere
animos qui su-
perbia tumet.
Merc.
Quid tumet ad-
versus Deum
Spiritus tuus?
Vulg.
Quia torres
convertit in
caelum Lumi-
na? quid in
Deum refundit
Stomachum &
evocat concep-
tam iram. Pin.
Animum in-
dignatione ac-
censum. Iura.
Omne spiritum
suum de-
promit stultus;
i. e. iram.
Aben Ezra.
Rege animum.
i. e. iram. Ho-
rat.*

*Eurorem eru-
pisti ante De-
minum. Sept.*

pride, but of the maddest madness, to turn the spirit against God; so the Septuagint gives it, *Thou hast caused thy fury or thy madness to break forth before God*: He that acts against God is a madman indeed, *Will ye provoke the Lord, are you stronger than he?* is the Apostles chiding question to such mad men: are you so mad after your lusts, hath sin made you so foolish, *Have you lost both Grace and Reason at once?* that you dare thus provoke the Lord, and challenge the Almighty? *God resisteth the proud*, and the proud assault him: Grace turns the spirit to God, repentance is the return of our spirits to God; then what is the turning of our spirits against God, but a clear demonstration of a totally impenitent and graceless spirit?

Again, when *Eliphaz saith, Job turned his spirit against God*, he doth not mean it of a direct or professed opposition against God, as if *Job* had openly defied him, and blasphemed his Name; but his meaning is, that *Job* shewing so much impatience and unsatisfiedness of spirit, under the dealings of God with him, did not submit to God as he ought. *Eliphaz* (*I conceive*) did not so much as suspect that *Job* turned his spirit immediately, or as we say, *point blank* against God himself, but onely against his dispensations.

Hence observe:

That while we speak, or our hearts rise up against the dealings of God with our selves or others, we may be said to turn our spirits against God himself: Many who think they have not neglected Christ, will be found to have neglected him, because they have neglected those by whom, or that wherein Christ is offered. The Evangelist brings in Christ speaking thus (*Mat. 25.*) *I was hungry and ye fed me not, thirsty and ye gave me no drink; they to whom he speaks wonder at this, Lord (say they) when saw we thee hungry and gave thee no meat, or thirsty and gave thee no drink, surely we have not been guilty of such a wickedness: Yea, saith Christ, In as much as ye did it not to one of these, ye did it not to me; when ye refused to feed these, ye refused to feed me, I was in these, and these were in me.* Now in the same manner many will say, when we charge them with turning their spirits against God, with fighting against and opposing God. Who? we oppose God? we never opposed God as we know of; yea, peradventure they will say, we have honored God,

God, and do you charge us that we have turned our spirit against God? too many such God will say, in as much as ye opposed my word, and murmured against my works, in as much as ye were angry with my dispensations, and discontented with what I have done you have turned your spirit against me. We may become guilty of this sin ~~we~~ before we think of it; for as there is a direct and literal contending with God, so an equivolent, or constructive contending with him. As some men commit plain open Treason against a State, but others commit onely *constructive Treason*: 'Tis so here, the God of Heaven knows when spirits turn against him directly, and when by consequence, and he will take vengeance not onely of direct and avowed, but also of consequential and constructive Treason against his Sovereignty, unless the offender repent and be humbled before him. He will judge thousands at the last day, for opposing him, who, it may be, in some things have pleaded for him; yea, who have in some things not onely acted, but suffered for him; though usually when the spirit of any man turneth against God, that mans works and words turn against him too: So *Eliphaz* further taxeth *Job* in the latter clause of the Verse.

And lettest such words go out of thy mouth?

As if he had said, *Such stuff as thou hast in the heart, even such flows out of thy mouth*; the word *Such* is added by most Translators, the Hebrew is, *And lettest words go out of thy mouth*; it is no fault to let words go out of thy mouth: 'tis no sin to speak, but to speak such or such words, may be very sinful; and therefore we, and others, for Explication sake, make this Supplement, *Such words*; But what words were they? *Eliphaz* doth not quote any passages in his speech, but leaves them as we and others translate, under a term of general distaste, *Such words*; as if they were not worth the naming, or as if no epithite could be found worthless enough to name them by. For as when *Ezra* would describe a deliverance in the reality of it beyond words, he doth not tell us what it was, but saith onely, *Seeing our God hath given us such deliverance as this*, (*Ezra* 9 13.) So when *Eliphaz* would describe words in the vanity or sinfulness of them below words, he doth not tell us what they were, but saith onely, *Such words as these*: yet possibly

הוצאת
Feminine vel
ut animum mu-
liebri impoten-
tia lab, autem
fodicet, aut
forma Chalda-
ca. Pungit e-
tiam voce

מלים
Logos, nugas
verbo? Coc.

possible the words he means were these, *Why hast thou set me as a mark, so that I am a burthen to myself* (Chap. 7. 20.) or these (Chap. 9. 30.) *If I wash me with snow water, and make my hands never so clear, yet thou wilt plunge me in the ditch, or these* (Chap. 13. 26.) *Thou writest bitter things against me, and thou makest me to possess the iniquities of my youth*: These, or such as these, were the words which Eliphaz leaves under this note of disdain, *Such words*. Yet these Eliphaz should have mollified with a charitable construction, and not have sharpened his own tongue against them, much less should he have interpreted them, as the turning of *Jobs* spirit against God himself. For as some draw near to God with their lips, and give him smooth words, while their hearts are far from him, and their spirits turned against him: So others may seem to depart from God with their lips, and give him harsh language, while their hearts are near, and their spirits cleave unto him.

I shall further give you a fourfold character of these words, suitable to the misprision which Eliphaz and his Friends had of him all along. *Such words*, or words so apprehended, must needs sound harshly in their ears, and in the ears of any man fearing God.

First, *Proud words of himself*, insisting upon his own righteousness, as they conceived; for in the next words Eliphaz saith, *What is man that he should be clean?* They thought *Job* spake much to paint and bedeck himself with his own goodness and innocency.

Secondly, *Blasphemous words of God*, though not directly, yet by consequence, against his works and dealings.

Thirdly, *Reproachful, scornful words against them*, as if they were neither able nor worthy to be his counsel; *You are the men, and wisdom shall dye with you*.

Fourthly, *False words upon the whole matter in controversy*, maintaining (as Eliphaz judged) contrary to the truth, that he was not punished for his sin. Words under this fourfold notion are reproveable and sinful enough; such Eliphaz esteemed the words of *Job* to be, proud, blasphemous, reproachful, false, *Why lettest thou such words as these go out of thy mouth?*

Hence observe:

First,

First, *Passion within will vent it self by words without*, when the heart is carried away, and the spirit turned against God, no marvel if the tongue be carried away, and the words of such a man be turned both against God, his truth or people.

Secondly, Note :

Our words are suitable to our spirits: some can dissemble much, and speak golden words, while themselves are dross; but ordinarily, our words are such as we are: *The vile person will speak villany* (Isa. 32. 6.) A man that is all for the World, speaks worldly (1 John 4. 5.) *They are of the world, therefore speak they of the world.* Every man is of the World, so, as that he is a part of the World, but some are so of the World, that the World is all them; they who are thus of the World must needs speak of the World if they speak any thing, for they have nothing else to speak of. Thus a covetous man speaks covetously, and a proud man proudly (Jer. 43. 2.) Some told the Prophet to his face, *Thou speakest falsely, the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there*: These were proud words indeed, but who spake them? The Text tells us, *I then spake Azariah the son of Hoshaniah, and all the proud men*: The proud men speak proudly; so on the contrary, a sober man will speak soberly; an humble man humbly: *The poor speak supplications*, saith Solomon: rich men speak their commands, poor men speak their wishes and desires.

Thirdly, Observe: *He that dares to speak evil, is arrived at a great height of evil*: Eliphaz puts this as an effect of a heart turned against God; such words as these, shew that thou art not onely a sinful man, but impudent in sinning. For though an evil heart is worse than an evil tongue, and an ill thought than an evil word; yet when ill words spring from ill thoughts, and are as branches growing from the root of an evil heart, this shews a man heightned in sin: *Sin hath got the mastery of the heart when it freely vents it self at the tongue.* Some keep their sins down by hypocrisie, and some by common modesty; they are either so cunning that they will not, or so bashful that they dare not speak out the filth that lies within. But they are beyond, not onely modesty, but hypocrisie, whose tongues can speak all the evil that is in their heart, though the sin of the heart

be.

be worse than the sin of the tongue, yet when tongue-sins are steep'd in the puddle of a corrupt heart, they are most unsavory: *David* sinned when he said, *in his haste, all men are lyars*: How greatly then do they sin, who tell lyes at their leisure, and speak evil with deliberation. That which is said in haste, is said by the tongue alone, without the privy of the heart, but the heart is always privy to that which is said at leisure. The Prophet taxeth those, *the shew of whose countenance did testifie against them* (Isa. 39) They fall justly under as severe a censure, the sound of whose tongues doth testify against them; for they also (as it follows in the Prophet) *declare their sin as Sodom, they hide it not*: Further, this also argues the evil of evil speaking, because it wrongs others, and infects the Auditors: The vanity and error of the mind spoken out, is contagious; better keep it in, than speak it out, but both are nought: 'tis onely good, when we purge it out. Though it be some allay and lessening, yet it is no excuse for sin, that we keep it in; God hates it, let it lie as close as it will; and though a sin kept close, doth not hurt others, yet it is not onely hurtful, but deadly to its keeper. They onely are out of danger, who as they do not let evil go out of the door of their mouths, so not lodge in the chambers of their heart.

Thus I have opened the charge contained in this part of the Chapter; in all which, *Eliphaz* hath reprov'd the speech of *Job*, as vain, empty, proud, passionate, and erroneous. He now proceeds to shew him (as he supposed) the error of his opinion, and to confute it.

JOE

JOB. CHAP. 15. Vers. 14, 15, 16.

What is man that he should be clean? and he that is born of a Woman, that he should be righteous? Behold he putteth no trust in his Saints; yea, the Heavens are not clean in his sight:

How much more abominable and filthy is man, which drinketh iniquity like water?

Eliphaz hath done reproving Job for his unprofitable words and uncomely carriage, he now proceeds to convince him of his supposed error in judgment, and unsound opinion; namely, That he boasted himself free from error in practice, and sound at heart: This he looked upon as the Bulwark in which Job defended himself, and against this he now raises his battery to beat it down. And this takes up the second part of the Chapter, which I called Confutation.

*Iam rem ag-
greditur, &
Jobi præcipu-
um argumen-
tum, quo ille ni-
tebatur, vertit,
quod ille se in-
nocentem &
justum diceret,
Qua fronte in-
quit audeas id
dicere. Merc.*

Vers. 14. What is man that he should be clean?

As if he had said, Though I should grant that thou art not conscious to thyself of any crime or wickedness acted, for which thou art thus afflicted, yet this is enough to prove thee a sinner, that thou art a man, and that thou art unrighteous, because thou art born of a woman: what is man that he should be clean, and he that is born of a woman that he should be righteous?

What is man?

He speaks contemptuously, What is man? As Hiram said of the Cities which Solomon assigned him, *What Cities are these which thou hast given me my brother? And he called them the land of Cabul, that is, displeasing, or dirty (1 Kings 9. 13.)* Thus Eliphaz speaks of man, as if he were displeased with the sight of him, or remembered onely the dust and clay out of which he was made, *What is man (my friend Job) that he should be clean?*

Job had spoken the same language before (Chapter 7. 17.) *What is man that thou art thus mindful of him, &c.* He also empties man of all worth, which should attract the least respect from God upon him: *What is man?* puts a fivefold slight upon man,

First; In his nature :

Secondly, In his birth.

Thirdly, In the matter out of which he was made:

Fourthly, In reference to his present condition.

Fifthly, and chiefly, in reference to his corruption, or sinful depravation, *What is man that he should be clean?*

But had *Job* any where asserted himself clean? Did he not assert his own uncleanness while he proclaimed that Negative Question (*Chap. 14. v. 4.*) *Who can bring a clean thing out of an unclean, not one?* Why then doth *Eliphaz* charge *Job* with his boast of cleanness, who never thought himself clean, as his discourse every where demonstrates, but under two notions: First, as righteous by another, or through faith in the *Messias*: Secondly, as not scandalous to others by any notorious crime, or conscious to himself of any close hypocrisy; in any other sense than this, *Job* never asserted himself clean, and in this he was, yea, every believer is clean. Yet *Eliphaz* fastens it upon him, as if he had trim'd up himself with his own ornaments, or had advanced the Doctrine of Self-perfection.

Hence observe in general.

That, *When persons are engaged in a Dispute, specially in a difficult controversie, they seldom understand, but seldomer report the truth of each others position.*

Calvinus
cismus. Hun.
Calvinus Ju-
daizans, Osm
and.

Some of *Calvin's* adversaries called his Doctrine by the odious names of *Turcisme*, and *Judaisme*: And the Papists call us *Solifidians*, as if we denied all good works, because we affirm that a man is justified (though not by that faith which is alone) yet by faith alone without works. *Job* indeed had spoken much to vindicate himself, but he spake much more to abase, and lay himself low in the sight of God; and therefore *Eliphaz* might have made a fairer collection for him, than this, that he affirmed himself clean.

What is man, &c. The Hebrew is, *Miserable man*. Miserable is his name, and misery is with him, frail is his Name, and frailty is with him. Hence Mr. *Broughton* translates, *What is woful man to be cleared?*

What

What is man that he should be clean?

The words contain a great and necessary truth, but because we met with it, Chap. 14. 4. where the point was opened, and the impossibility of self-cleanness cleared from those words: *Who can bring a clean thing out of an unclean?* (which Question answers for Job, that he was positive for the universal pollution of the nature of man) I shall not therefore stay upon it; take only this brief hint. Here is a strong proof of original sin, we are clean, but not of our selves; we are clean under a fourfold notion.

First, Clean meritoriously by Christ.

Secondly, Clean efficaciously by the Spirit uniting us to Christ, and sanctifying our hearts.

Thirdly, Clean instrumentally by the word, which discovers Christ the fountain to us, and so purifies us (John 15. 4.) *You are clean through the word which I have spoken unto you.*

Fourthly, We are clean impulsively and attractively by faith (Acts 15. 8.) *He made no difference purifying their hearts by Faith;* thus many are clean, and but thus there is no man clean; *What is man that he should be clean?*

And he that is born of a woman that he should be righteous?

Both parts of the Verse import the same thing. Clean and righteous are near of one signification, yet in this place we may distinguish them; *To be clean;* refers to the purity of mans nature; to be righteous, or to be justified (for so the word may be translated) refers to the integrity of his life; from both it follows. Man cannot merit, for he is not clean: he cannot answer God, for he is not righteous. As if Eliphaz had said, *What is man that he should either have any cleanness in himself, or that he should be reputed and looked upon as righteous by others.* (Both which he intends as applicable to Job.) *If God should search thy nature, what art thou that thou shouldst be clean? If God should search thy life, what art thou that thou shouldst be righteous?* The point of mans utter inability, to stand before God in himself for justification, hath been met with, more than once before, and therefore I will not stay upon that neither, only consider the form of expression, or the periphrasis of Man.

וְיָדָע Nomen
humanae fragilitati significanda appositum.

וְיָדָע
&
וְיָדָע
Quando coniunguntur dicitur illud latius patet; hoc dicitur cum vultus a iudice absoluitur dimittitur. Illo autem non tantum innocentia sed & dignitas notatur. Coc.

He that is born of a woman.

Emphaticè
mulieris memi-
nit, Vt. c. 14.
1. Merc.

In the first clause he saith, *What is man*, in this latter, *What is he that is born of a woman*: He speaks of man in both, yet with an additional emphasis, to minde us of our birth and original, as was shewed upon those words (Chap. 14. 1.) *Man that is born of a woman is of few dayes, and full of trouble*: where the Reader may finde what that teacheth, even an aggravation of mans sinfulness, in that he is born of a woman who sinned first, or was, as the Apostle speaks (1 Tim. 2. 14.) *First in the Transgression*. How prone is man to sin, being born of a woman, who was so prone to sin that she was the first sinner? *What is he that is born of a woman that he should be righteous*? The whole race of mankind hath yeelded but one exception to this general Rule, and that was in the person of our Lord Jesus Christ: He indeed was *born of a woman*, and yet *righteous*, because his Mothers conception was of the holy Ghost (Mat. 1. 20.) and by the power of the most high overshadowing her, Luke 1. 35 But we may say of all men except him (who was also infinitely more than man, even God-man) *What is he that is born of a woman that he should be righteous*?

Secondly, Eliphaz proceeds (though the point be clear in itself) to give a proof of it which he urgeth from the greater to the less.

Ver. 15. *Behold, he putteth no trust in his Saints, and the heavens are not clean in his sight: How much more abominable and filthy is man, &c.*

The Argument rises thus:

If they who are the purest, the holiest creatures, are not able to stand before God in their own purity; how shall he who hath no purity, no holiness at all in him?

But the Heavens, yea, the Angels in Heaven, who are the purest, the holiest creatures, are yet unclean in the sight of God:

Therefore man who is abominable and filthy, drinking iniquity like water, cannot be clean in his sight.

Behold, he puts no trust in his Saints, Eliphaz urged this argument for the substance of it (Chap. 4. 18,) here he repeats and re-inforceth it.

Behold, is usually a note of attention, here it is more, a note

of admiration ; as if he had said, *Would you think it, that God puts no trust in his Saints ? yet he doth not : or is not this a wonder, that God puts no trust in his Saints ? whom will he trust, if not his Saints ?*

The word which we translate, *to put trust*, signifies properly to believe, he doth not *believe in his Saints*, or not give credit to them ; he doth not (as our word hath been) confide in them ; a person is confided or trusted in, either because of his faithfulness, or because of his strength and stability ; the word which we render here to trust, signifies sometimes strength or firmness, as also a Pillar, which is not onely firm, but upholds and confirms the Building, or that which leans upon it. The same word doth elegantly signifie, both to trust, and to be firm, because every thing (that is trusted) is trusted upon supposol, either of a natural, or moral firmness. Hence the Vulgar translate, *immutable ; Behold among the Saints there is not one immutable, or unchangeable : And another of the Antient, ; There is no faithfulness in his Saints ; that is, firmness, or unchangeableness of nature is not to be found in them.*

There are three different uses of the word.

First, To trust.

Secondly, To trust in.

Thirdly, To trust upon. So the translation varies here.

For first some read, *He doth not trust his Saints.*

Secondly others, *He doth not trust in his Saints.*

A third, *He doth not trust upon his Saints.*

Thus, some put a difference between *believing God*, and *believing in God*, and *believing upon God* ; though we find them used promiscuously in Scripture. It is said by Moses (Gen. 15: 6.) *Abraham believed in the Lord, and it was accounted to him for righteousness ; but the Apostle (Rom. 4. 3.) saith plainly, Abram believed God, and it was counted to him for righteousness.* So that there is not any material difference between those two expressions ; yet ordinarily to trust in or upon, is taken in a higher construction than barely to trust : *Behold he putteth no trust in his Saints.*

Here it is questioned, who are meant by *Saints* ; there are three opinions about it. The word *Saint* in general signifies a person separated, or one set apart from others ; *Holiness* is

לֹא אֱמִינָה

Vid. c. 4. 18.

אֱמִינָה Est

crede. e tan-

quam rei fidei

& constanti,

aut fidei &

constans cui

credi debeat.

אֱמִינָה

Genus colum-

narum, 2 Reg.

18. 16.

In Sanctis suis

non est fides, i. e

firmitas vel

immutabilitas

naturæ: Aug.

Ecce inter San-

ctos ejus nemo

immutabilis.

Vulg.

Aliqui legunt,

Non credit san-

ctis suis. 2. in

sanctos suos. 3.

in sanctis suis.

Sic credere in

Deum, in Deo,

& Deo, Syno-

nyma sunt.

Drus.

אֱמִינָה Est ab

usu communi

ad divinum

separare.

our

Angeli vocan-
tur Sancti Dei,
quasi ei fami-
liarissimi atq;
illi obsequio
addictissimi.
Dan. 4. 8.

our separation from the world unto God: holy persons are separated persons; that's their state. But more distinctly, who are these holy persons, these Saints? the Greek Interpreters restrain the Text to the old Patriarchs, Abraham, Isaac, and Jacob, as also Moses and Aaron, with whom God at sometimes was angry, or found fault with some of their actings: Secondly, others by the Saints understand the confirmed Angels, who are called Saints by way of excellencie; because among all Creatures they are (in one sense) the most holy, as having ever been without the least spot or taint of sin, whether in their natures, or in their lives; and having ever continued as the Household servants of God, observant of, and obedient to all his Commands.

But we may rather take it in the general, both for the holiest of men, and for the holy Angels: Behold, he puts no trust in his Saints; no, not in those who are most holy.

Hence Observe:

There is no created holiness sure, stable, and perfect in it self: The glorious Angels which are, and ever shall be Saints in Heaven, and the Saints in Heaven who are like Angels, stand not in that holy and happy estate, by their own sufficiency, but by the Decree and Grace of God. Those Angels which fell at first were holy, and they who now stand, might have fallen notwithstanding their Created holiness, if God had not superadded confirming Grace, which establisheth them for ever. Yet this is not all, that the Angels are imperfect, because they might fall, if not supported, there is somewhat more in it; for though the Angels are perfectly righteous in reference to the Law, (for the whole bent of their hearts is to God, and they love God with all their hearts, which is the fulfilling of the Law:) So that the obedience of the Angels in Heaven, is made the copy and pattern of our obedience here on earth, as Christ hath taught us to pray, though (I say) the Angels are thus perfectly righteous in reference to the Law; yet there is a higher righteousness and holiness in God: There's but the holiness of obeying a Law, God hath the holiness of being a Law: They have a holiness without spot, yet it is but a finite, a created holiness, now what comparison is there between finite, and infinite; created, and uncreated; therefore though there be no blemish in the obedience of

of Angels, none in their nature, none in their lives, yet God puts no trust in them, he cannot lay the weight of his confidence upon them, because they are creatures.

The next clause doubles this point.

And the Heavens are not clean in his sight.

There is a difference among Interpreters what these Heavens are; The Chaldee Paraphrast, and some of the Ancients, understand the Angels, as in the former part of the Verse, and they say the Angels are called the Heavens under a twofold consideration:

First, Because Angels are like the Heavens in their spirituality and incorruptibility, in their order and subordination among themselves, as also in their power over sublunary or earthly bodies.

Secondly, by a Synecdoche, because the Angels have their habitation in Heaven, that is their dwelling place; so Master Broughton translates, *Nor they of Heaven be clean in his eyes; that is, the Inhabitants of Heaven are not clean in his eyes.* The Heathen Poet calls those whom he supposed dwellers in Heaven by the Name of Heaven; describing a pleasant River, he calls it, *A River pleasant to Heaven*; that is, to those who are in Heaven.

*Cavulem Tibri
celo gratissimum amni,
i.e. diu vel
calicolum. Virg.
l. 8.*

Others by Heaven understand the Saints in Heaven, not the Angels; and that also upon a twofold reason.

First, Because he is said to dwell in the Saints, they are his habitation, and wheresoever God dwells he makes a Heaven.

Secondly, Because the Saints, not onely those in Heaven, but they on earth, have their conversation in Heaven; (Phil. 3. 20.) As carnal and earthly minded men are called Earth, because their hearts and conversations are fixed to the earth; so spiritual and heavenly minded men may be called Heaven, because their hearts and conversations are fixed in Heaven.

*Sancti in quibus
tuncquam in
celis habitare
dicitur Deus;
celi dicuntur,
que allegoria
frequentissima
est inter anti-
quos patres,
Pined.*

Thirdly, We may rather understand it in a proper sense; the heavens, that is, *The heavenly bodies are not clear in thy sight*; the heavens are the most excellent and purest part of the Creation: And therefore this interpretation, or rather plain construction of the words, suites the scope of Eliphaz fully, who as he spake before of the Angels, who are the purest of all rational

*Celi qui maxi-
me sunt lucidi
suas habent
maculas, par-
tesque crassiores
magisque opa-
cas & materi-
ales, in re igitur
perfecti, &
sima vidit
Deus maculas.
Pined.*

tional Creatures ; so here of the heavens , which are the purest of all inanimate Creatures , yet these are not pure in the sight of God , therefore no man is. The heavens have a kinde of uncleanness in them : the *Moon* hath her spots, yea, the Moon is but a spot, if Philosophers may be credited, who tell us that all the Stars (in their sense the Moon is a Star) are but as the spots of Heaven. *A Star* (as they define) *being the thicker and grosser part of its Orbe* : The heavens themselves are so fine and liquid, so thin and fluid, that they cannot hold the light ; therefore the Lord made those Coelestial bodies of the Sun, Moon, and Stars, more compact and gross, that so they might both receive, and retain the light, as also transmit and give it out to the World here below. These are spots in the Heavens ; and though they appear as the Glory or *Beauty-spots* of Heaven to our sight, and are so indeed ; yet *these are not clean in the sight of God.*

*In conspectu
ejus. Aliud est
parum esse sim-
pliciter, & al-
liud purum esse
coram Deo ; ut
justus, & justus
coram Deo dif-
ferunt. Luc. 1.
6. Drus.*

Again , the heavens are furthest removed from all earthly dreggs and dross, so that they are clean , not only in regard of their nature and constitution , but also in regard of their site and position ; being placed so far from the sink of the World, the earth, they never received any stain or defilement from it , yet these heavens are not clean in his sight. God doth not make that which is clean , not clean by his seeing it ; but his sight is infinitely above all the cleanness which he sees. That may be clean, considered simply or in it self , which before God, or to the eye of God, is as an unclean thing.

Hence Note :

God is so clear-sighted, that the clearest creatures are unclean in his sight : the very cleanness of the creature , is uncleanness before him, much more, compared to him. For if one creature may be so clean that another creature which is clean may be said to have no cleanness in comparison of it : then surely God is so clean , that the clearest creatures have indeed no cleanness in comparison of his The Stars are very beautiful bodies , and full of light , yet the Sun hath so much light , that it darkens all the Stars, and causeth them to disappear, when it appeareth : Now, if the Stars have no light in the sight of the Sun , what light hath the Sun in the sight of God ? he that puts all the perfections that the creature

creature hath into the creature, hath infinitely more perfection in himself: Those excellencies which are divided and scattered all the Creation over, are not only contracted and united in God, but unconceivably exceeded by him.

Job having thus laid down the former part of his argument he applies it:

Verſ. 16. *How much more abominable and filthy is man, who drinketh iniquity like water?*

Concerning the Saints, he said onely, *God puts no trust in them*, and concerning the Heavens, *They are not clean in his sight*: But now that he speaks of man, he doth not say, *God puts no trust in him*, or *he is not clean in his sight*; but he lays load upon him, *He is abominable and filthy*: and as if that were not enough, he aggravates it with, *How much more abominable, &c.* If he put no trust in glorified Saints in whom yet there is no iniquity, then no marvel, if man be called abominable, *who drinketh iniquity like water*.

The whole Verse is a description of mans sinfulness: First, of the sinfulness of his nature, in those words, *He is abominable and filthy*: Secondly, of the sinfulness of his life, *He drinketh iniquity like water*.

How much more.

Some read, *Much less*: So Mr. Broughton; *Much less the unclean and loathsome*. The Original may bear either (as also a third reading, *Surely then*) without any impeachment to the scope of the place. *The heavens are not clean in his sight: Much less is abominable and filthy man clean in his sight*. Again, *The heavens are not clean in his sight; how much more abominable and filthy is man in his sight*. We may take it also as a direct inference without any comparison, either from the greater or the less. *The heavens are not clean in his sight; surely then, man is abominable and filthy*.

The word which we translate *abominable*, notes that which is most *abhorring* to the nature of man; that which is not onely so nauseous that the stomach cannot digest it, but so base that the minde is burdened to thinke of it; yea, the word imports that which is rejected by all the senses, abominably rejected; that which the eye cannot endure to look upon,

נמץ

Abominabilis propriè quem nemo dignari debeat auditu, visu, familiaritate, contactu. ἐβλεπόμενος. Abominari nos dicimus, quæ in cogitatione nostra non patimur. Bold.

that which the eare cannot indure to hear of, that which is a stink in the nostrils, and which the hand will not touch: Such an abominable thing the word bears, and such is man; God loathes him, and is of purer eyes than to behold iniquity, much more a lump of iniquity; he is a stink in the nostrills of God, nor will he touch him (for any thing in him) unless with a hand of justice to destroy him.

*Hoc videtur
dictum per an-
tithesin, prop-
ter Sanctorum
& calorum
pulchritudinem
quorum species,
mundities, lux,
ordo, concep-
tus mirabili,
conspedus
multo jucun-
dissimus.*

Further, some explain *abominable* by that of the Apostle (1 Cor. 16. 26.) *If any man love not the Lord Jesus Christ let him be Anathema Maranatha*: that is, let all abominate, and cast him out of their society: When the Lord would shew the worst thought that he had of the best services of the Jews, tells them, *Incense is an abomination to me*; and when the Psalmist would convince us how the people of Israel had defiled themselves with their own works, and polluted the Land with blood, he gives it in the word of this Text, *Therefore was the wrath of the Lord kindled against his people, in so much that he abhorred his own inheritance* (Psal. 106. ver. 40.) His inheritance was so abominable to him that he would not touch it, nor take it into his own hands; but as it follows in the Psalm, *He gave them into the band of the Heathen*.

Hence observe;

Sinful man is loathsome, and abominable unto God. How much more abominable is man; This is not to be understood of some particular man, or of some sort of men who are more vile than others, but take the best of men, the most accomplished and compleat in the whole course of Nature, these are abominable; they are deprived of the Image of God, they are stamp't with the Image of Satan, they are not only unable to do that which is good, but they are totally averse from it, yea, enemies to it; is not all this enough to render man abominable in the sight of God? And so abominable is man, that he doth not onely displease the eye of God, but the very eyes of those who have received the Grace of God. A godly man turns away from the wicked, as the wicked man doth from the Godly. (Prov. 29. 27.) *An unjust man is an abomination to the just; & he that is upright in his way is an abomination to the wicked*. The distaste is mutual, 'tis called enmity (Gen. 3. 15.) here abomination. The wicked man saith (as the Devil to Christ) *What have I to do with thee thou Son of David*. The godly man

man saith, *What have I to do with thee thou Son of Belial.* 'Tis the sin of the wicked man to abhor the righteous, for he abhors him for his righteousness: 'Tis the duty of a godly man to abhor the wicked, and he abhors him onely for his wickedness. To do so is a piece of his Character, *Who shall dwell in the Mountain of God:* He is a man, *in whose eye a vile* (that is, a wicked) *person is abhorred,* Psal. 15. 4. Much less can he look pleasedly, or pleasantly upon a wicked man; his heart riseth against him, not out of pride, or high thoughts of himself, or from the lowness of his condition, if he be poor; but from the odiousness of his disposition, and his opposition of goodness: Such a man is vile in his esteem; how honourable so ever he is in the eye of the World.

Again (which shews yet further, that a man in nature is abominable) when any man repents and turnes to the Lord, he is an abomination to himself; he is abominable to God, and good men, before he repents; and upon the same account, he is abominable to himself when he repents. For as God and good men before, so he then sees his own vileness, and deformity, then he smells the filthiness of his own corrupt heart: This the Prophet assures us (*Ezek. 36. 31.*) where the Lord promiseth to pour out the Spirit of repentance upon his people, *To take away the heart of stone, and give them a heart of flesh:* and then *They shall loath themselves for all their abominations,* as not being able to endure the stench of their own corruptions: When Job at the sight of God, saw himself more clearly, then he cries out, *Wherefore I abhor my self, and repent in dust and ashes:* If a good man seeing himself, is an abomination to himself, how much more is sinful man abominable in the sight of God?

And (which aggravates the point to the highest) Not onely is a man repenting abominable to himself, but even a wicked man upon a clear discovery of himself to himself, becomes an abomination to himself, though he be far from repentance. That's the reason why a wicked man cannot abide to search into his own heart, or return into his own bosome. (*Isa. 46. 8.*) *Remember this, shew your selves men, bring it again to minde;* The Hebrew is, *Bring it to your hearts:* *They who love their sin, love not to look to their sinful hearts:* they dare not turn their eye inward or upward, not upward, be-

cause there is so much holiness in God ; not inward because there is so much filthiness in themselves. Hence the Lord threatens (*Nab. 3. 5, 6.*) because they would not look on their own filthiness, that he would shew their filthiness to all the world, *He would shew the Nations their nakedness, and the Kingdoms their shame* : And howsoever a natural man hides his abominations from his eye now, or will not see it, yet all shall be laid open to him in the day of judgment, which will be as a day of the revelation of the righteous judgment of God : So a day of the revelation of the unrighteousness of man : And then he shall (though too late) abhor himself for ever. There hath been a dispute whether the sins of Believers shall be opened at that day, but there is no Question but the sins of Unbelievers shall, and that not onely to shame them, but to punish and torment them ; yea, possibly, the sight of sin will be a greater torment to them than all their other torments, and to be led about (as the Prophet was in reference to others) from one unclean room of their hearts to another, there to behold all the abominations of their hearts, will be the very pit of Hell. *O how abominable*, and as it follows in the Text :

Filthy is Man :

נלח
Putridus, fetidus, graveolentus, translatio a carnibus rancidus non desputatur. Drus. Pagninus existimat deduci a
 רלח
rubigo olla, Spuma, excrementum.

The word is derived from a root that signifies corrupt, rotten, putrified, the scum of a Pot, the rust of Metals, the dung, or excrement of man and beasts ; there are no words filthy enough to express the filthiness of man. The word is found but three times (as some observe) in the Scripture in this construction, and in all of them it is applied to shew the abominable wickedness of man, the first place is this of *Job* ; it is found also, *Psal. 14. 3. Psal. 53. 3.* Which Psalmes are most pregnant descriptions of the corrupt state of man, as if this were a word pickt out on purpose as a Glass to shew man his face and natural complexion in.

Inutilis. Vulg. quæ putrida sunt, inutilia sunt.

There is a second translation of the word which gives more light to this, *How much more abominable & unprofitable is man* : One word signifies filthy and unprofitable, because that which is corrupt and filthy, is also unprofitable, and unfit for use. It is an extreme debasement unto man, that he is unprofitable, so filthy, that he is good for nothing : The Apostle puts these together,

together (Tit. 1. 16.) *Abominable, disobedient, and unto every good work reprobate*; that is, unfit for every good work: We may say of man (in this sense) as the Prophet (Ezek. 15. 3.) doth of the Vine, *Son of man, what is the Vine tree more than another tree?* excellent to yield Wine; but in the third Verse we have another answer, *Shall wood be taken thereof to do any work, or will men make a pin of it to hang any Vessel thereon?* will you build a house of Vine Timber, or will you so much as make a Pin of it? The Vine is not fit to make a Pin of; thus we may say of a carnal man, he is unprofitable, will the Lord use him in any work? no, he is reprobate to every good work; will he serve the Lords turn, so much as to make a Pin of? That is, is he profitable for the least service? No, he is not. He is also like the Corn growing upon the house-top, whereof *The Reaper filleth not his band, nor he that binds up the Sheaves his bosome.* The reason why man appears thus filthy, is, because he deales so much with filth; and he is thus unfit to doe any good, because he is continually doing evil, as it follows in the last clause of this Verse.

Qui sibi nequam est cui usui bonus est?

Which drinketh iniquity like water.

Will you know what declares man abominable and filthy in the sight of God? It is not his poverty, his sickness, his raggs, or any external defilement, nothing but sin makes him so: *He drinks in iniquity like water*; this makes him as filthy as the dirt and mire he treads upon, or as the vomit and dung which he casteth out.

Hence note in general.

Sin, and sin only makes man abominable, and filthy in the sight of God; nothing can defile the soul but sin; though a man be cloathed with filthy garments, though his skin be over-run with filthy sores; though he lie in a stinking Channel, yet the Lord will not say, he is abominable or filthy, in these respects: for even in such a state, or at such a time, Christ may have taken him in his arms and kissed him with the kisses of his lips. But though he go cloathed in Scarlet, though he lie in a bed of Ivory, and is perfumed with all the Spices of Arabia, yet sin makes him filthy and abominable in the eye of the Lord.

Secondly Observe.

The multiplied acts of sin are an evidence that man is habitually

bitually sinful, or that he is abominable and filthy. *He that doth righteousness is righteous*, and he that doth unrighteousness is unrighteous. If man were not filthy, he could not drink iniquity; that is, feed upon, and delight in sin, which is but filthiness.

This expression of mans sinfulness is further considerable, he doth not onely commit iniquity, *but he drinks iniquity*, and he doth not sip at it, *but he drinks it like Water*. *Elihu* speaks thus (*Job 34. 7.*) *What man is like Job, who drinketh up scorning like water*; and so doth *Solomon* (*Prov. 26. 6.*) *He that sends a message by the hand of a fool, cutteth off the feet, and drinketh damage*; that is, he shall have damage enough, a full draught of it, his belly-full of it, by sending such an empty-headed messenger upon his errand. So to drink iniquity, and to drink it like water, is to do abundance of iniquity. I shall give seven observations, which will discover the intendment of this manner of speaking, and draw out the meaning of, *He drinks iniquity like water*.

First, thus, *Man naturally hath a strong appetite or desire to sin*. Mans natural desire is to nothing else but sin. Drinking implies appetite; a man doth not drink (ordinarily) till he is thirsty: And though Drunkards have sometimes no thirst, yet they have always a strong desire to drink. Sinful man is a thirst for, and desires the drafts of sin (*Ephes. 4. 19.*) *He commits iniquity with greediness*, which is a Metaphor taken from eating and drinking: And because man hath not a greater desire after any thing than to drink, therefore it is grown to a Proverb among us, when we would shew our willingness to do a thing, we say, *We will do it as willingly as to drink when we are a thirst*. Such is the bent of man to sin, that he hath no more reluctance to commit it, than the thirsty man hath to drink: He thirsteth after it as vehemently, as *David* did after God (*Psal. 42. 2.*) *My Soul thirsteth for God, for the living God: as the Hart panteth after the water brooks, so panteth my soul after thee, O God*. Or again, the heart of man thirsteth after the waters of iniquity, as *David* thirsted after the waters of the well of *Bethlem*, who will give me to drink of the waters of the Well of *Bethlem*. At which word, some of his mighty men brake through the whole Host of the Enemy, to fetch that water, When man thirsts for this water of iniquity, his own

own heart or hand will break through all oppositions, through Law, through conscience, through counsel, through an host of threatnings armed against him, through judgments inflicted on him, he will break through all these, that he may have a draught of his beloved *iniquity-water*.

Secondly, As to drink, notes a strong desire, so pleasure and content; and where there is a great deal of desire, there is also much content, and pleasure in drinking.

Hence observe :

That it is a very pleasant thing to a carnall man to sin, he drinks iniquity, not only like water, but in this sence, like the sweetest Wine; a draught of sin is the only Merry-goe-down to a carnall man. A drunkard likes his drinke well, but he likes his drunkenness better: His liquor is sweet to him, but O how sweet is the satisfying of his lust! When he hath his desire, he is pleased, when he is frustrated of his desire he is fullen, and like *Abab*, when he could not obtain *Nabeaths* Vineyard, he is displeased and refuses (as he did) to eat bread, because he cannot have this water of iniquity to drink.

Thirdly, Consider the easiness of it, to drink is no hard labour; hence we speak proverbially, *I can do such a thing as easily as I can drink*; there are no bones in drink: *Good liquor* (we say also) *needs no chewing*: Besides, it is easie to drink, because it is natural to drink; Children have no Tutors to teach them to drink: Again, to drink water is easie, because we may get it easily; water is not kept under Lock and Key, but in the common Storehouses or Cellars of nature.

Hence Note :

A natural man sins with ease; it is no pain to him to sin: Sin is not easie in the effects, so it leaves us in *Little-ease*, pain and sorrow enough are the fruits of it; but it is easie in the act of it; it is to a wicked heart, as easie as to drink water which is every way easie.

q d. Facillime
laxatis consci-
entia habens
in omnia omnis
generis scelera
se dat precipi-
tem. Bold.

For first, Sin is a common thing, every where to be had; sin may be found (like water in every Ditch;) sin also is like those waters which flow naturally, you need not pump for it, or fetch it up with Buckets.

Secondly, No man needs be taught to sin, children learn that lesson (and till the Spirit of God teach them, they cannot unlearn it) without a School-master.

Thirdly,

Quasi per incuriam & otium, quasi nihil agens.

Thirdly, Most sins in the act of them, have little labour or difficulty in them (*Psal. 50. 20.*) *Thou satest and spakest against thy Mothers Son.* A man may both speak and do evil, while he sits still, and doth nothing; an idle posture may serve the turn for such work as that.

Fourthly, Water is but small drink, water hath little pleasure in it and less strength in it. And therefore when Christ would shew that the lowest courtesie or charity done to one of his, shall be highly esteemed by him, he saith, *Whosoever shall give drink unto one of these little ones, a cup of cold water onely, in the Name of a Disciple, he shall not loose his reward,* *Matth. 10. 42.*

Hence observe :

Man will sin upon very easie terms, and smallest considerations. Though there be little got by it, though he get but a draught of water by it; though his sin bring him in scarce any thing of advantage, yet sin he will; the act of sinning pleaseth some, more than the consequence or gain of sin. *They care not much whether it be Water or Wine which they drink, so it be iniquity they drink.* As the Saints, in a height of holiness, will do good, though they do themselves little good, or get no outward advantage by it: They resolve to do good for good sakes; the duty abstractly considered, or the act it self, is the thing that pleaseth them; so to a natural man, the very committing of sin satisfieth him more than the outward Income or Revenue of his sin: *He doth evil for evil sake, and serves his lust for love, not for wages.*

Fifthly, Drinking is a frequent act; a temperate man drinks every day, and often every day; healthy men eat often, and most men drink oftner than they eat: So that to drink iniquity hints also the frequencie of committing iniquity.

Hence Observe :

A carnal heart sins often: He sins, and sins, he cannot but sin, it is a continual, yea, a continued act; he hath never done, he is like the Drunkard that must always be tipling. Or like the covetous man, who is always *having*, and the more he hath the more he desires to have: Covetousness is a dry drunkenness, and Drunkenness is a wet Covetousness: both return often upon the same acts; and so doth every sinner naturally. *He cannot cease from sin, as the Apostle Peter speaks, Every imagination*

Et importuna. in evadit impium, ut vel solo peccati & impietatis nomine, nulla praeerea mercede proposita, peccato inferviat.

In veteratum ac inseparabilem peccandi habitum & consuetudinem denotat.

gination of the thoughts of his heart is only evil, and that continually. The Cup of iniquity is never from his mouth.

Sixthly, To drink iniquity like water notes not only the frequency of sinning, but the abundance of sinning; they take great draughts of sin, who drink iniquity like water: Such as are accustomed to drink water (in many places it is the common drink) such, I say, drink more than men usually do of Wine, or strong drink; first, because Wine and artificial liquors are costly; but you may drink water good cheap, and none will grutch you. Secondly, water is not strong nor vaporous, it doth not burden the brain like your heady liquors. Now though iniquity be somewhat unlike water in both these respects (for to some their sins are costly enough at present, and they will cost all very dear (except they repent of them before) at the day of reckoning; sin also flies up into the brain, and doth as much besot, as defile the Soul. Now, I say, though sin be thus unlike water) yet the natural man drinks it like water, he takes in and sends out abundance of it; what cares he what it costs him, or how it besots him, neither the present distemperings of it, nor the after-reckonings for it, trouble him.

Seventhly, Eating and drinking are the support of nature, by these the body is maintained in life; now as the body of nature is maintained by eating and drinking, so the body and life of sin, the corrupt state and strength of man are maintained by the continual actings of sin: The old Adam is nourished by these waters of iniquity. We say in nature, we are nourished by that out of which we are made, that which is the matter of our constitution is the matter of our nutrition; so in this case, a man in nature is composed or constituted of sin, and a natural man is nourished, and preserved by sinning. Continual acts increase the habit; and as a Godly man is nourished by holy acts, and strengthened in spirit by spiritual obedience; doing the will of God is the food of the Soul. As Christ speaks (John 4. 21.) so doth every true Christian in his degree, It is my meat and drink to do the will of my Father which is in Heaven; or as Job professeth of himself (Chapter 23. 12.) I esteem the words of thy mouth more than my necessary food: Thus also the old man saith, It is my meat and drink to do the will of the flesh, and that is indeed the will of his

L

Father

Perbibisti iniquitatem & ita visceribus immiscuisti, ut nisi cum ipsis exire non possit. Sen. lib. P. de ira.

Ut deficienti humido resarciendo, nihil aptius est aqua, & utilius, ita homini, beatitudini, quæ ipsi deest, consummandæ, namque nihil suggerit nisi peccatum. Coc.

Father which is in Hell. The words of his mouth, his Counsels and Laws I esteem more than my necessary food.

So much for the opening and illustration of this Scripture-phrase, *Drinking iniquity like water* : I shall propound one Quere in general, concerning the whole Verse, and so conclude it. Here is a full description of sinful man : But whether *Eliphaz* speaks this strictly of a person unregenerate, and so applieth it to *Job*, or whether this description be not also applicable to a man who is regenerate and godly for the main, and was so intended by *Eliphaz*, is here a Question.

*Agit Eliphaz
cum Jobo, non
ut improbo, sed
ut errante,
Goc.*

Some conceive that the words will suite none but an unregenerate man, and 'tis granted upon all hands, that they are most suitable to him. An unregenerate man, is *abominable and filthy*, *he drinks iniquity like water*; and yet in a qualified sense, we may say all this of a man regenerate: Even *He*, in reference to the remains of corruption, is *abominable and filthy*, and *He*, under some distempers and temptations, *drinks iniquity like water*: which words of *Eliphaz*, a modern Interpreter parallels with those of *Paul* concerning himself (*Rom. 7. 25.*) *With the flesh I serve the Law of sin*. And delivers his opinion in this case, That though *Eliphaz* aimed at *Job* in all this, yet he deals with him not as with a wicked man, but as with an erring Brother. For whereas he had said (*Chap. 13. 23.*) *How many are mine iniquities?* *Eliphaz* might judge by his words, that surely he thought his iniquities were not very many: and whereas he had said at the 26 Verse of the same Chapter, *Thou makest me to possess the iniquities of my youth*; *Eliphaz* might collect, surely this man thinks his elder years have been so free from sin, that God can finde nothing in them, which might justifie him in these severe punishments. Now *Eliphaz* opposeth these apprehensions, and would both teach and convince him, that as original sin pollutes every man wholly, till he is washed and born again by the spirit; so no man is so far washed by the spirit, but that many spots and pollutions of the flesh do still cleave to him, and often appear upon him. And *Eliphaz* may be conceived to handle *Job* in this manner.

First, To shew him, that though a man be in a state of regeneration, yet he can deserve nothing at the hand of God; because his holiness is still imperfect, and his corruptions are *abominable*.

Secondly,

Secondly, That the greatest sufferings and afflictions of good men in this life, are very consistent with the Justice of God.

Thirdly, That he might humble Job, who (as he feared) was still too high in his own opinion, and thought better of himself than did become him.

Fourthly, To provoke him to resist his own corruptions stedfastly.

And lastly, to bear the cross (which the Lord had laid up on him for his good, especially for the taming and subduing of his corruptions) patiently.

So that Eliphaz doth not dispute with him upon this hypothesis, or supposition, or not upon this only, *That man by nature, and without the Grace of God, is filthy and abominable, drinking iniquity like water*; but upon this, or this in consent with the former, *That man in a state of Grace, or a Godly man is filthy and abominable, in reference to the flesh that dwelleth in him; and that in reference to his frequent sinnings, he may be said to drink iniquity like water.* And therefore Job had no reason to be proud, how good soever he was, or how much good soever he had done; and that there was all the reason in the World he should be patient, and take it well at the hand of God, how much evil soever he should suffer.

This resolution of the Quere, as it is profitable, so probable. For howsoever Jobs Friends had branded him in diverse passages of this dispute, as a wicked man and an hypocrite, and were so understood by Job, as appears in his answers and replies; yet 'tis most likely his Friends spake so in reference to his actions, not in reference to his state. That he had done like an hypocrite, or a wicked man, was clearly their opinion but there is no necessity to conclude from what they said, that they judged him absolutely to be one.

JOB. CHAP. 15. Vers. 17, 18, 19, 20.

I will shew thee, hear me, and that which I have seen, I will declare. Which wise men have told from their Fathers, and have not hid it. Unto whom alone the earth was given, and no stranger passed among them.

The wicked man travellet with pain all his days, and the number of years is bidden to the oppressor.

Eliphaz having argued against *Jobs* supposed opinion, of Self-cleanness, and personal righteousness, proceeds to the confirmation of his own position, to which he leads us, by a new Exordium, or Preface, in the 17, 18, and 19 Verses of this Chapter: Secondly, he largely handles, and it illustrates from the 20th. to the 31th Verse: Thirdly, he applieth the whole Doctrine to *Job* by way of dehortation, at the 31th. Verse, and so forward to the end of Chapter.

The general argument, which he brings to confirm his Tenet, may be thus formed up; *That is true which the continued experience, and the consent of wise men in all ages have taught and delivered to us:*

But the experience, and consent of wise men in all ages, have taught and delivered this, that a wicked man travels with pain all his days, that he is punished outwardly by want and sickness, and inwardly by the gripes and scourges of his own conscience. Therefore this is a truth. The Major Proposition is the sum of the Preface contained in the 17, 18, and 19 Verses; the minor, or second Proposition, is held forth in the 20 Verse, and is prosecuted to the one and thirtieth.

I will shew thee, hear thou me, and that which I have seen I will declare.

So the Preface begins: He lays down a double proof in this Preface; a proof first from his own experience, secondly, from the consent of others. From his own experience in this Verse, *I will shew thee, hear thou me, that which I have seen, I will declare;* the consent of others, is expressed in the 18, 19 verses, *Which wise men have told me from their Fathers.*

I will

I will shew thee, hear thou me; as if he had said, Thou art out of the way, thou art in the dark, and therefore in charity, I will lend thee a thread of true Doctrine, to lead thee, out of that labyrinth of error, wherein I see thou art intangled; I will shew thee, and all that I desire of thee as a reward of my pains, is but this, Hear thou me, be attentive, or (as the Chalde Paraphrast renders) receive it take it of me; he that speaks truths, deserves to be heard, and that is all I desire.

Caculanti tibi & in maxima tenebris versanti, vestimenta doctrinae lumen præferam. Accipe a me. Targ.

I will shew thee, hear thou me:

But what will Eliphaz shew him? Not that which he had phansied, but that which he was assured of.

That which I have seen, I will declare:

Seeing is a sure and particular sense; yet as the act of one sense, is often put for the act of another; so Seeing, which is the most noble of the senses, is often put for all. *That which I have seen*; is, that which I have learned, that which I have fetched in, or collected by the help of all my senses; yea, by my reason and understanding, *That do I here declare unto thee*; More strictly, Seeing may be taken two ways: First, as noting experience; I have not onely heard some reports about these things, but I have seen and observed them my self; there is a stronger conviction in this, because the sense of seeing is less fallible than that of hearing; and we say, *One eye witness, is better than ten eare witnesses*: Secondly, as I have seen, may be taken for common experiences among men: so for special revelation from God. Some Divine revelations were made in Visions; and all Divine Revelations were so cleare and evident, that they were or might by called Visions, as if the matter of them had been represented to the eye; and hence such as God honoured and trusted with those Revelations were called Seers (1 Sam. 9. 9.) He that is now called a Prophet was before-time called a Seer: and he was called a Seer, because the clearness of those messages and manifestations was so great that they might be judged as objects of the eye rather than of the eare, or of the understanding. Thus the whole Book of the Prophesie of Isaiah is called, *A Vision, or a thing seen*; *The Vision of Isaiah the Prophet, which he saw concerning Judah and Jerusalem*, (Chap. 1. 1.) Yet the Prophet did not receive

Certius est videre, quam audire, ocularis testis potior est aurito, Drus.

Mibi non videtur improbabile aut deluſum fuiſſe a diabo- lo, vel ipſum ſomnium aliquod aut inſpirationem com- mentum eſſe, ut ſibi concilia- ret authorita- tem. Sanct.

ceive all the Doctrines which he preached, and Prophecies which he published in that Book, by Viſion: but the manifeſtation from God, was ſo full of light to his underſtanding, that it was as if he had ſeen it with his eye. Some expound ſo here, *That which I have ſeen*; that is, that which I have had a ſpecial revelation about. As if he referr'd to the fourth Chapter, where *Eliphaz* reports to *Job* what a dread Viſion he had, and what the matter of it was, even much like that which is repreſented in the following part of this Chapter. A Learned Interpreter agrees, that it was a Viſion; but ſaith he, it was either a fained, artificial Viſion (ſuch are frequent in Popery) or it was a deluſion of the Devil. I do not at all admit, this latter branch of his opinion; but I muſt reject the former, as altogether unworthy of *Eliphaz*, who was ſurely a man of integrity, and fearing God, and was therefore above ſuch affected falſhoods, and ſtudied deceits, to gain reſpect and credit among men.

I ſhall therefore inſiſt upon the former ſenſe, *That which I have ſeen*; that is, by common experience, *that will I declare unto thee.*

Hence Obſerve.

First, *What we declare, or communicate to others, we ſhould be well aſſured of our ſelves*; That which I have ſeen, declare I unto thee: while we declare, either by way of inſtruction, to teach true Doctrine, or by way of information, to report the truth of action, 'tis our duty to declare upon knowledge. So the Apoſtle *John*, in his firſt Epiſtle, Chap. 1. 1. *That which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life, that which we have ſeen and heard, declare we unto you*: He brings in the operations of three ſenſes, Seeing, Hearing, and Feeling, as witneſſes to avouch for, and aſcertain that which he had declared; we muſt take heed of declaring upon ſurmises, and probabilities, upon a bare *Hearſay*, or *I thought ſo*; That which we have clearly learned, we may teach confidently, and nothing beſides that.

Obſerve,

Secondly, *As we muſt have a ground for what we declare to others, ſo when we have a good ground we muſt declare; that which we know, we ſhould make known*; *That which I have ſeen I declare*

declare unto you ; holy knowledg must be communicated, such light must not be put under a bushel, nor must such a Talent be wrapt up in a Napkin : He that is taught should teach. When thou art converted (saith Christ to Peter.) strengthen thy Brethren: Let others partake of thy experiences. Come (saith David) and I will tell you what God hath done for my Soul : Philip (John. 1. 43.) being found by Christ, finds Nathaneel, and saith unto him, We have found him of whom Moses, and the Prophets did write, Jesus of Nazareth, the Son of Joseph : He quickly declared what he had seen, and so should we. This is the first proof, That which I have seen, I declare, experience is my ground.

The second proof, is from the consent of others, from the authority of the Antient.

Which wise men have told from their Fathers, and have not hid it.

Eliphaz treads the same steps, as in his first discourse with Job. For after he had there delivered the contents or sum of his Vision, he appeals to the judgment of the Saints, Chap. 5. So here, having told Job, that he would declare what he had seen, he refers him also to the judgment of others, *That which wise men have told their Fathers, and have not hid it.* I refer you to men, and those not men of a mean rank, but to Godly wise men; in which, Eliphaz seems again to answer what Job had objected, that the points he had offered were of common and vulgar observation (Chap. 12. 3.) *Who knows not such things as these?* Eliphaz replies, these things are no common discourse, they are such as *wise men have told from their Fathers*; as if he had said, Do not despise what I say, as ordinary, or as a novelty, no, nor as received from corrupt antiquity, for besides what I have seen, I have good authority for what I speak: the antient and the wise vote with me: *Wise men have told it from their Fathers*, here is the conveyance.

Wise men:

He doth not mean worldly wise men, Philosophers and Politicians; but godly wise men, these have told it from their Fathers; their Fathers told it them, and they told it me; so that this position claims by two descents at least. One of the Rabbins gives it three, if not more: for by the Fathers

Rambam sub-
titit a patri-
bus suis expo-
nit, a patribus
eorum. Ut his
tres aates
considerantur
una sapientum
hac indican-
tium, altera
patrum tertio
majorum &
atavorum.
Merc.

of

of the wise men he understands, not their immediate Fathers onely, but those who were more remote and further off, yea, possibly those who were furthest off, even as far as *Adam*.

Hence Observe :

First, *It is an ingenuity to acknowledg by whom we profit*, wise men have told me this, I received it from others, as well as collected it by my own experience.

Secondly, Note :

Truth should be conveyed down to our Posterity : Truth is a more precious inheritance than Land or Money ; if Parents are careful to secure (as much as they can) earthly things to their Children, how much more should they be careful to secure heavenly ? In the first ages of the World, till the Law was given on Mount Sinai, faithful men were in stead of Books, and Tradition supplied the want of Scripture : But now, our recourse must be to what God hath commanded to be written, not to what men have said. No Tradition is of any force, but as consentient with Scripture, and none of so much force as Scripture. The Council of Trent, in the fifth Session, thunders out *Anathemaes* against those who receive not Tradition with the same Godly affection, and devotion, with which they receive the Scripture it self ; *Bellarmin* in his controverſie about Tradition, entitles his Book thus, *Of the Word of God not written* ; as if the word of God were to be divided into these two orders, *The Word written, and the Word not written* : Tradition with him is the *Unwritten word*, and must be held of as much authority as the Word written ; *This is* (as *Christ* taxeth the Pharisees) *to make the word of God of none effect, through mans Tradition* : It is still a wise mans duty to tell Posterity what the Word and Truth of God is, but we must not receive any thing, as a truth of God, upon the bare word of the wisest men, *Wise men have told their Fathers,*

And have not hid it.

There is a twofold hiding ; first, a hiding, to keep a thing safe, that we loose it not ; secondly, a hiding, that we keep it close, and not communicate it : In the former sense, we must hide the truth of God, but we may not in the latter. When *David* saith, *I have hid thy Commandments in my heart* : when *Mary* hid the sayings of *Christ* in her heart ; and when the man that found the treasure (*Mat. 13. 44.*) *Went away and hid*

it, and for joy thereof should all be bad, and bought the field; All these hid it, that it might be forth-coming for their own use, they did not hide it, as unwilling to bring it forth, for the use of others; so the idle Servant hid his Talent, and was justly condemned for hiding it, Matth. 25.

Hence Observe :

Truth must not be hid from others: Truth is a common good, no man hath the sole property of it; every one may challenge his part of this possession; and the more we part with it to others, the more we increase our own possession. Truth multiplies in its degree to us, while we make division of it to thousands. A Candle gives not the less light to the owner, because many standers by, see by it, and this Candle gives a clearer light to us when we let many see by it: Our knowledge is perfected while it is communicated. This Candle therefore is not to be put under a bushel, but must be set upon a Candlestick, that all may see by the light of it. Shall I (saith the Lord, Gen. 18.) hide from Abraham the thing that I am about to do? No, I will not, For I know Abraham will not hide it: He will command his Children and his Household after him, and they shall keep the way of the Lord. The Israelites were charged to communicate the wonders which God wrought for them, and the Ordinances which he appointed them, when they were delivered out of Ægypt, Exod. 12.

I will open my mouth in a Parable (saith the Psalmist) I will utter dark sayings of old, which we have heard and known: And our Fathers have told us, we will not hide them from their Children, shewing to the Generations to come, the praises of the Lord, and his strength, and the wonderful works which he hath done. (Psal. 78. 2, 3, 4.) 'Tis our duty to preserve memorials of the works of God, and to declare his word to all that are about us. What wise men know from their Fathers, they will not hide.

Eliphaz yet goes on to describe the men whose consent, in opinion he had received about the controversie in hand.

Vers. 19. *To whom alone the earth was given, and no stranger passed among them.*

If any man ask who were these wise men? He answers, They were wise men,

To whom the earth alone was given.

Afferitur hoc ad
amplifican-
dum authorita-
tem horum sa-
pientum, q. d.
hi tales &
santi fuerunt ut
Ec. Merc.

In these words *Eliphaz* seems to remove a prejudice that might lie in *Jobs* Spirit against the testimonies of those Antients: For suppose they were *Wise men*, yet he might say, 'tis like they were but *mean men*, men of no Rank or Quality, men of small credit or authority, and (we know what *Solomon* saith, *Eccles. 9. 16.*) *A poor mans wisdom is despised, and his words not heard*: Therefore saith *Eliphaz*, you shall not put me off thus, nor disable my witnesses upon a supposition, that these wise men were mean men, for these were *Chiefs and Princes in their Generation*; And he advanceth their Honour two ways; First, in regard of their riches and power, *To whom alone the earth was given*: Secondly, in regard of their righteous and just administrations, *No stranger, or strange thing passed among them*; as if he had said, *Job, I speak of men that were fit to sit at the helm of a Kingdom, and govern Nations*; yea, to have the reins of the *World* put into their hands; I speak of wise men who by their wisdom, and the blessing of God, have kept the earth quiet, and so have possessed it alone.

Ista phrasi cir-
cumloquitur
mihi patriarcham
Noe
cum tribus e-
jus filiis. Bold.
Methodius, &
aliique patres
antiqui vocant
Noe tres filios,
Mundi chili-
archos.

But it may yet be said, who were these Monarchs of the world, and sole possessors of the Earth, *To whom alone the earth was given*? Some conceive that *Eliphaz* means it of *Noah* and his Sons, who indeed had the world to themselves; for the Flood having swept away all mankind, except that Family, to him and his Sons the earth was given alone, these were the wise men (saith this opinion) from whom *Eliphaz* received the Doctrine which he communicated to, and pressed upon *Job*; there was never such a Monarch (except *Adam* the first man) as *Noah* was, he had the whole world given him: Hence the Antients stile *Noah's three Sons, The Commanders and Colonels of the whole World*: But I conceive we need not determine it upon those, though possibly *Eliphaz* might have an aim at them. Most Interpreters take it in general, of the old good Princes, of whom it may be said, *The earth was given to them, and to them alone*; *Abraham* was a great Prince, and to him, the Earth (in one sense) was given alone. But who made this great deed of gift? even the most High God, whom *Abraham* calls (*Gen. 14*) the possessor of Heaven and Earth: He it is that then gave, and still gives the earth, and he gives it

two ways; first, by an act of common providence, thus (as Job expresseth it (Chap. 9. 24.) *The earth is given into the hand of the wicked*: Secondly, he gives the earth by an act of special Providence, or by virtue of a promise; so *Canaan* was given to *Abraham* and his seed, the people of *Israel*; and thus the Kingdom of *Israel* and *Judah*, was given to *David* and his seed.

When it is said here, that the earth was given to such alone, the meaning is not that none had any of the earth given them but they, but none had the earth given them as they, by peculiar promise, and special Providence. Further, the giving of the earth may be considered, either as the giving that which is good, or as the giving it for good, as a gift of bounty, or as a gift of mercy; in the latter considerations, the earth is given to good men alone: None have it for good but they who are good, and they onely make a good use of it.

Hence Observe:

That the earth, or earthly things, are disposed to the Sons of men, by a deed of gift from God.

Secondly, *Wise, holy men, receive the earth and the things of the earth, by special gift.*

These alone receive the earth from a Father's hand and good will; it comes to them in the Covenant of Grace, to which the promise of the earth belongs, as well as of Heaven; *Godliness hath the promise of this life, and of that which is to come*; Saints have the earth and all earthly things given to them, in reference to their being in Covenant with God; and thus the earth is given to them alone.

Again, we may expound that term *Alone*, by the next clause, *To whom alone the earth was given*; that is, as they had great possessions in the earth, so they had those possessions to themselves without any to trouble, vex, or molest them, which *Eli-phaz* thus expresseth:

And no stranger passed among them.

Some read, *No strange thing passed among them*; Both readings are a description of wise and godly Princes, who having the earth given them, *No stranger, or no strange thing passeth among them.*

Strangers are here taken under a double notion: First, no

*Sapientibus
sola terra data
esse dicitur,
quia bonorum
terrenorum ipsi
sunt Domini,
utentes in ad
suum bonum.
Aquin. in loc.*

*Optimorum
principum cir-
cumlocutio est,
quorum admi-
nistratio res-
publicas suas
tuebatur, om-
nemque hostium
injuriam pro-
pulsabat. Pinc.
Auctoritate
sua usi sunt ad
res bonum &
equum tuen-
dum, & ad in-
justum quodvis
& alienum
propulsandum.
Jun. in loc.*

ſtranger, that is iⁿo enemy : To clear which notion of the word *Stranger*, we muſt remember that as the *Grecians* (conceiting themſelves the beſt bred people in the world) called all other Nations Barbarians ; ſo the people of *Iſrael*, the ſtock of *Abraham* (being Gods peculiar Covenant people) called all other Nations aliens, or ſtrangers, and becauſe they were hated and maligned by all other Nations, therefore they called all profeſſed ſtrangers enemies; ſo the word is uſed (*Iſa.* 1. 7.) *Your land ſtrangers ſhall devour*; that is enemies ſhall invade and prevail over you (*Pſal.* 144. 7.) *Deliver me out of the hand of ſtrange Children*, or out of the hand of ſtrangers; that is, out of the hand of mine enemies : the Latine word *Alienus*, is often put for *Hostis*, and the Roman Orator telleth us, *That he who now is called a ſtranger, was called an enemy by our Anceſtors.* The reaſon was, becauſe ſtrangers proved unkinde to, yea, turned enemies againſt thoſe that entertained them : As formerly Kings were called Tyrants, but becauſe many Kings oppreſſed their people, therefore now oppreſſing Princes onely are called Tyrants. So then, to ſay no ſtranger paſſed among them, is as much as to ſay, no enemy, none to moleſt or afflict, paſſed among them.

Alienus hoc loco idem eſt qui hoſtis. San. Hoſtis apud majores noſtros, quem nunc peregrinum dicimus. Cic. lib. 1. Offic.

Satis apparet non de hoſte temporali : ſed de eo qui alteri quam vera religione addiſtus eſt, vel qui numina extranea colit. Bold.

Again, the word *Stranger* is taken for one that is erroneous, or idolatrous; for a man unſound in Doctrine, or ſuperſtitious in worſhip : Wiſe men to whom alone the earth was given, had no ſuch ſtranger paſſing among them; they were not mixed with idolatrous and uncircumciſed Nations, they did communicate with them in worſhip, as in after times the people of *Iſrael* did.

This notion of the ſtranger, is an advantage to *Eliphaz*, as if he had ſaid, The wiſe men whoſe authority I produce in this cauſe, were ſound in judgment, and pure in worſhip they did not mingle themſelves with Idolaters and Hereticks, they neither learned their works, nor received their Doctrines, and are therefore witneſſes worthy of credit, and againſt whom their lies no juſt exception. *No ſtranger paſſed among them.*

If we take ſtranger in the firſt ſenſe for an enemy, then the word *Paſſed* ſignifies as much as invaded, and may well be tranſlated to a military motion : No ſtranger or enemy paſſed; that is, none marched among them, or through their Land,

Land, to disturb, or plunder them ; when God is said to give Laws to the Sea, or set bounds to which it *should not pass* ; this imports that the Sea like an enemy would march through the Earth, and overwhelm all , unless bridled by a Divine decree.

But if we take *Stranger* in the second sense, for an Idolater, or a man of unsound Principles, then, *No stranger passed among them*, is, such were not received , and embraced by them , nor admitted amongst them.

From the first Observe.

That it is (as the honour of a people to receive oppressed strangers, so) *the happiness of a people to be free from the oppression of strangers.*

From the second Observe.

That it is the happiness of a people to be free from the mixture of evil men, whether such whose worship is impure or Doctrine untrue : The Lord made frequent promises of this happiness to his people (*Isa. 52.1.*) *From henceforth there shall no more come into them, the uncircumcised, and the unclean ;* which is as much as to say , the stranger (for all uncircumcised persons were strangers) *shall not come into thee.* We have the like promise (*Joel 3. 17.*) *So shall ye know that I am the Lord your God, dwelling in Sion, my holy Mountain, then shall Jerusalem be holy , and there shall no stranger pass through her ; Why not any stranger ? Forget not to entertain strangers, saith the Apostle (Heb. 13.2.)* Jerusalem in her best days shall have strangers, to be visited and relieved by her ; but Jerusalem should have no strangers in those days to defile and pollute her (*Na. 1. 15*) *Behold upon the Mountain the feet of him that bringeth good tidings ; for the wicked shall no more pass through thee for he is cut off.* The Hebrew is *Belial shall no more pass through thee.* *Belial* is he that cannot endure to serve ; he will not yield obedience to the holy commands of God, he casts off the yoke of Christ, and pulls the shoulder from his burden. This *Belial* shall no more pass through thee. The purest times of the Gospel are presented under a like promise (*Zech. 14.21.*) *In that day there shall be no more the Canaanite in the house of the Lord of Hosts ; That is, the stranger and uncircumcised , the wicked and ungodly , shall no more be mixed with his people.*

Thirdly, in that he puts such under the notion of strangers,

we

we learn, *That wicked and idolatrous persons should be as strangers to us*; we must not lay such in our bosome, to maintain any spiritual society with them, though in some cases, we may have civil society with them. (2 Cor. 6. 13, 14.) *Be not unequally yoked together with unbelievers*; for *what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?* These can never agree together: Let no such stranger pass, or be approved among us in the fellowship of the Gospel; there is not only sin in letting such pass with our approbation, but danger; and that a double danger. Both which are assigned as reasons why we should come out of Babylon (Revel. 18. 4.)

First, we are in danger of partaking of their sins, and that both by contracting the spot of their sins, as also the guilt of their sins.

Secondly, we are in danger of partaking of their punishments, as it there follows; *That ye receive not her plagues.* There is no safety in being near those, who are under the curse of God; *The companion of fools shall be destroyed* (Prov. 13. 20.) though possibly he be not a fool in any other respect, but because he is in such company.

Fourthly, Taking it for a strange or wicked thing,
Note:

That, *It is the honour of Magistrates, when no evil passeth quietly in their Territories*: When neither Idolatry in the things of God, nor injustice, nor oppression in the things of men, finde any favour with them, this is at once their duty, and their glory.

Eliphaz having by way of Preface, given proof of what he was about to press upon Job, both from his own experience and the consent of Antiquity; He now proposes the point it self.

Verſ. 20. *The wicked man travels with pain all his days, and the number of years is hidden to the Oppressor.*

In this general Position, Eliphaz intends Jobs personal conviction, that he was wicked, whom he had heard appealing to God (Chap. 2. 10.) *Thou knowest that I am not wicked.*
As

As if he had said, *Thou wouldest make us believe that God will be thy compurgator, and give witness for thee upon his own knowledge that thou art not wicked. But we who are but men may know the contrary, for we see all the marks and brands of a wicked man upon thee: The wicked man travelleth with pain all his days, and so dost thou: These sores and sorrows speak who thou art, though we say nothing.*

Master Broughton reads, *The wicked killeth himself all his days*, he is a self-murderer, that was the report which Eliphaz made of him at the fifth Chapter, Vers. 2. *Envy slayeth the silly one.* Both *Iob* and his Friends repeat the same thing often, yet with such variety of illustrations, that though for the matter it be the same, yet it is new for the manner: Such repetitions do not only delight, but profit.

The wicked man travelleth with pain all his days.

Who is a wicked man, hath been opened at large, Chap. 10. 7. where *Iob* affirms, *Thou knowest that I am not wicked*; There see the temper of a wicked man, I will not stay upon it here. Onely consider how this appellation and condition suite one with the other, *The wicked man travels*: The Original word for a *wicked man* signifies an unquiet motion, and so one whose life is a continual, not only motion, but unquietness. *Unquiet* is the name, and unquietness is the state of a wicked man; he is always raising stirs, and acting Tragœdies, *His life is always in a hurry; he travels with pain all his days.*

He travelleth with pain.

This sentence is but one word in the Hebrew; the word signifies any grief, or sorrow, any torture or torment: The translations are various, but all meet in this one sense; that a wicked mans life is a miserable life; *All the life of a wicked man is spent in carking care*: So the Septuagint. Another renders, *It is spent in sorrow*. But all may be reduced to that which is most proper to the word: *He is in pain as a woman in travail*; and whereas we have heard of some women in travail many days; here is a man in travel all his days.

The wicked man travelleth in pain all his days; his whole life is nothing else but continual pain, or painfull throes towards

חול
a
מתחולל
Proprie signifi-
cat cruciatum,
languorem, pa-
vorem vel do-
lorem part uri-
entium, vel e-
nitenis & mo-
lientis facinor-
aliquod.
Omnis vita
impij in solici-
tudine, 70. in
dolore. Aquila.
Doler ut partu-
riens. Pag.

towards the birth of some filthy *Monster-sin*, which sin when it is finished, brings forth death: Somewhat he hath conceived, the Psalmist tells us what; *He hath conceived mischief, and he would bring forth iniquity.*

*Cunctis diebus
sum impius sum
perbis. Vulg.*

The Vulgar Latine translates, *The wicked man is lifted up with pride all his days*; which is as much as to say, *He travel-velleth with pain all his days*; for though some say, *Pride feels no cold*, yet there is nothing feels so much pain as pride doth: And because a wicked man is proud all his days, therefore he travelleth with pain all his days.

Hence Observe:

The life of a wicked man is a very painful life; or thus, *The pain of a wicked mans life is the greatest pain*: It is like the pain of a woman in travel; when the Holy Ghost would set forth great pain, he expresseth it by *the pain of a woman in travel*. But what kinde of pain is it, with which a wicked man travels? He hath two sorts of pain.

First external:

Secondly, internal.

His external pain is of two sorts:

First, Such as God lays upon him, or casts him into; for though many are the afflictions of the righteous, from the hand of God, yet the righteous have not all the afflictions, wicked men have some: They are not only beaten with scourges, but smitten with scorpions; *God rains down upon them snares, fire and brimstone, and an horrible tempest; this is the portion of many of their cups, even in this life.*

Secondly, Such as a wicked man brings upon him himself; Master Broughtons reading aims at these pains, *The wicked kills himself all his days*. A wicked man is often very active, sometimes extremely malicious against others, so malicious that he murders them; and yet it may truly be said he only *kills himself all his days*. The self love of a wicked man destroys him, and his very earnestness to avoid trouble, tumbles him into it: And this is clear, if we consider either the way which a wicked man takes, or the end which usually he comes unto; his way is a very sad way: A Godly man is described (*Psal. 118. 2.*) *Eating the labor of his hands*; that is, the very work which he doth, feeds him; and before he hath any reward for his work, he finds a reward in his work,

work, in which sense, he may well be said, to *Eat the labour of his hand*: On the other side, the labour of a wicked man eats him, the labour of his hand, and the labour of his head, eats him out. The way of sin is a wearisome way (*Jer. 9. 5.*) *They weary themselves to commit iniquity* (*Ezek. 24. 12.*) *She hath wearied her self with lyes*: A lye is not taken strictly there for an untruth told to deceive others: A lye is any sin, for every sin is a lye. Sin tells us a fair tale, but it will deceive us at last.

Again (*Isa. 47. 13.*) *Thou hast wearied thy self in the multitude of thy counsels* (*Isa. 57. 10.*) *Thou art wearied in the greatness of thy way*. Those counsels were sinful counsels, and these ways were sinful ways, both were a weariness, and tired their undertakers. The Lord challenges the Jews (*Mic. 6. 3.*) *To shew wher in he had wearied them; O my people, what have I done unto thee, and wherein have I wearied thee, testifie against me*. God is very tender in laying burthens upon us, but we are very cruel in overburthening our selves.

And whereas the pain of a wicked man is compared to the pain of a woman in travel; it is not onely like it, but exceeds it: For though when her pain comes upon her, she hath sorrow because her hour is come, yet when she is delivered, she remembereth her anguish no more, for joy that a man is born into the world (*John 16. 21.*) The womans pains end in joy, but the pain of a wicked man is so far from ending in joy, that it hath no end at all, and therefore he is said to travel in pain all his days. A wicked man hath the pain, but not the deliverance of a travelling woman; a son shall not be born to him. And though he sometimes seems to prosper, and attain his end, yet there is somewhat or other, that sticks still in the birth, and paineth him in the midst of all his prosperity. The Author of that useful History, *The Travels of the old Patriarchs, Kings and Prophets*, when he comes to write the motions of *Antiochus Epiphanes*, who was a great King, but of a most malicious spirit against the people of God, he observes that this *Antiochus*, in pursuance of his bloody designs, had run more hazards, and taken more tedious journeys to satisfy his malice, and reach his ambitious ends, than any of the Saints had done, upon any command or service of God; upon which consideration, he makes this

excellent conclusion, *That wicked men take more pains to go to Hell and eternal destruction, than godly men do in the way to eternal life and salvation. A wicked man cannot go to Hell with ease; he goes with pain to eternal pains.* Those ways of sin which have most pleasure in them have much vexation in them (Pro. 23. 29.) *Who hath wo, who hath sorrow, who hath wounds without cause?* The answer is at hand in the next words, *They that tarry long at the Wine, they that go to seek the mixt Wine:* The Wine is sweet, but it bites like a Serpent, and stings like an Adder, Verse 32. The voluptuous man drinks larger draughts of sorrow than he doth of Wine; and while the Adulterer goes to the Harlots house, he goes as a fool to the stocks, or as an Ox to the slaughter (Prov. 7.) As pleasure is the Epicures God, so gain is the covetous mans God, yet to get it, he pierceth himself through with many sorrows, and falls into a snare (1 Tim 6.) Further, as a sinful conversation among men, so a superstitious service of the true God, and the serving of false Gods is full of trouble.

The false worshipper travellet in pain all his days: All false worship hath a tang of baseness and slavery in it; they that worship the Devil, in what a wretched servitude do they live? In Popery, what vexatious penances do they put upon their blinded Votaries? The Gospel is noble, and the service of it ingenuous, as well as pure or spiritual; Christ hath not called us to drudgery, but to liberty: They are most free, who serve him most.

What pain the Jews travelled in when they Apostatiz'd from God to Idols, *Tophet*, and the valley of *Hinnon*, where they offered their Children in the fire to *Moloch*, are abundant witness: Did God put them to such pain in his service? God called them to offer their Beasts in Sacrifice to him: but they offer their Children in Sacrifice to that abominable Idol. *Wicked men live under a hard task-master.*

Now besides all these outward pains which either are concomitants, or consequents of wickedness: There is an inward pain far worse than these. Inward pain ariseth sometimes upon the disappointment of his hopes. A wicked man is exceedingly pained with labour in the attaining of his end, but he is much more pained with grief, when he cannot attain his end; he hangs between hope and fear,
while

while he is at work (for he that cannot walk by faith to his end, shall meet with fears enough before he comes at it) but when his sense tells him that he cannot come at it, he falls into the gulf of despair. Besides this pain of fear that he shall not, and that of despair, when he cannot compass his designs or ends: he is often afflicted with a fiercer pain than either of these, even with the gripes and gnawings of his own evil conscience for the evil he hath done. This pain follows some wicked men all the days of this life; and it shall be the portion of all wicked men after death. *Eliphaz* aims at this in the next Verse, while he saith, *A dreadful sound is in his ears*: there I shall further insist upon it. We have yet another very considerable part of the wicked mans misery held in the close of this Verse,

And the number of years is bidden to the oppressor.

The word which we render *Oppressor*, signifies a man exceeding powerful and terrible, or by his power terrifying others: He that oppresseth must have power, and some desire power for no other end, but to enable them to oppress. So *Solomon* speaks of a *poor man that oppresseth* (Prov. 28, 3.) but he oppresseth onely those who are less powerful than himself. *A poor man that oppresseth the poor*, is, &c. One poor man may be as much above another poor man in power, as some rich men are above the poorer. Equals in power cannot oppress.

עריצ
Violentus, crudelis, robustus tyrannus, qui suis nititur opibus, & aliis terribilis est.

But who is this *Oppressor* to whom the number of years are hid? The *Oppressor* in this part of the Verse, is the wicked man in the former part: *Eliphaz* speaks still of the same person, though under another name, whom he there called *Wicked*, he calls here an *Oppressor*.

Hence note:

That to oppress is a very great wickedness; For an *Oppressor* and a wicked man are the same man.

Again, in that the word which signifies an *Oppressor*, signifies also a *mighty man*, or a man of great strength; we may further note:

That men who have much power, are apt to abuse it for the oppression of others: It is in the power of my hand, said *Laban* to *Jacob*, to do thee hurt: And *Laban* had hurt *Jacob*, if God had not

stopt him; *They that have much power in their hands, need much holiness in their hearts, that they may use it well; much power is a temptation to do much hurt.*

*Pauci anni res
conditi sunt
violento. Jun.
Numerus anno-
rum, i. e. fe-
cile numerabi-
les.*

The number of years is hidden to the Oppressors.

The number of years, say some, is an Hebraism for few years, or years that are easily numerable; a child may tell the years of an Oppressor, they are so few: Hence the words are also rendred thus, Few years are laid up for the Oppressor. Master Broughton translates plainly to the sense, Soon numbred years are stored to the Tyrant.

Hence observe,

First, *That wicked Oppressors are often speedily cut off by the hand of God (Psal. 55. 23.) Blood-thirsty and deceitful men shall not live out half their days, If God should lengthen out the lives of men set upon mischief, who could live: 'Tis a comfort for us, as well as a curse on them, that soon numbred years are stored to the Tyrant, his treasure is not great in days, who daily treasures up wrath against himself.*

Another resuming these words, *He travelleth with pain; out of the former part of the Verse, reads it thus, And in the whole number of years which are laid up for him, he travelleth in pain; that is, his whole life is miserable: as if that which is a truth of all wicked men, were more specially applicable to Oppressors; That they travel in pain.*

Hence we may note,

*Qui vult a
multis metui,
multos timeat
oportet.*

They who love to trouble others, shall be sure to meet with trouble themselves; He that desires to be feared, shall be often afraid. Oppressors and Tyrants in all ages have experimented this truth; which flows both from the nature of their unjust actions towards men, as also from the just retaliation of God.

Our reading leads us to a further consideration; *The number of years is hidden to the oppressor: That is (as some expound) they are determined, or defined in the secret counsel of God. It is under a hidden decree, how long his oppressing power shall continue, and when he shall receive the reward of his oppressions: Or rather thus, The number of years of his own life is hidden to the oppressor; that is, he knows not how long he shall live.*

But is that any special judgement upon the Oppressor, that

that the number of his years, or how long he shall live is hidden to him? Is not the number of a good mans years hidden to him? Are not the number of every mans years hidden to him? Doth any man know how long he shall live? David indeed prays, *Teach me to number my days* (Psal. 90.) and, *Make me to know mine end, and the measure of my days, what it is*, Psal. 39. 4. Yet he doth not desire to know precisely the number of his days, or time of his end, he onely desires to know their general number, or utmost extent spiritually; namely, that at the most they were not many, that so he might make a wise improvement of his life, and a holy preparation for his death.

Seeing then the number of every mans years is hidden to him, how is this reckoned as the peculiar punishment of a wicked man, that the number of his years are hidden to him? I answer, it is true, the number of years is hidden from all men, both from good and bad, the Lord hath made that a secret. Two numbers are secret.

First, The number of the years of the world, when that shall end: *Of that day and hour knows no man, no not the Son of man, but the Father onely.*

Secondly, The number of the years of a mans own life, or the day of his death, is a secret which no man knows, though many have been busie to pry and enquire into it. But though godly men know not the number of the years of their own lives, yet this is no affliction to them, under which notion it is here said of the Oppressor, *The number of years is hidden to him.*

A wicked man is thoughtful about this, how he may live long, not how he may live or do well; he would fulfil many days and years in the World, that so he might have his fill of worldly profits and pleasures. He is therefore troubled to think his life hangs upon uncertain terms, because he is uncertain of any good beyond this life. A godly man knows not the number of his years, but he knows by whom they are numbred; that satisfies him, be they longer or shorter, more or less. But a wicked man would have the account in his own hand, he would be Lord of all, even of time too, but he cannot, *The number of years are hidden to the Oppressor.*

Observe hence,

That the number of the years of mans life is a secret which none knows but God himself: And as it is so, so it is best for man that it should be so. The certain knowledge when our lives should end, would hinder us in many duties and services of our lives. Men would be at a stand in their wordly callings, if they were acquainted with the precise date of their standing in the world. Our not knowing this, is not ignorance, but nescience; and were it not for this nescience, we should be taken off from the study of much profitable knowledge. Besides, our not knowing the number of our days, stirs up in us a care of improving every day, and to pray with *David*, *Lord teach us to number our days.* Our not knowing which day shall be our last, should provoke us to spend every day so, that we may have comfort if it prove our last. It is best for us not to know that, the not knowing whereof is a motive to be always doing good.

Secondly, Observe,

That it is a great vexation to the Oppressor, or wicked man, to think of the uncertainty of his own life: The Vulgar makes this Observation from the Text, his Translation of the Text, *The years of his Tyrannical power are uncertain.* If such could but live long enough, what work would they make? Yea, what a world would they make? The Jesuits say, *Take time and you may do any thing.* So also saith the Oppressor, *If I had but time enough, I could do any thing;* though I am disappointed now, yet I shall have a day to act what I project, and to pour out my revenges. But this cuts the Oppressors heart, he doubts his life may end before he can accomplish his ends. A wicked heart is not more pleased in doing evil, than troubled when he is but under a suspicion that he shall want either opportunity or time to do it. This is added to the painful travel of a wicked man, that he knows not how long he shall travel in this pain; for though all his be painful days, yet he had rather continue in pain, than not continue his days. But the number of years is hidden, or a hidden thing to him.

Numerus annorum incertus est tyrannidis eius. Vulg. Ex ista incertitudine, sequitur suspicio & timor. Aquin. in lac. Cum ait numerum annorum absconditum esse, intelligit annos quibus vivatur, aut regnatura sit impius tyrannus. Druf.

J O B, C H A P. 15. Vers. 21, 22.

A dreadful sound is in his ears, in prosperity the destroyer shall come upon him.

He believeth not that he shall return out of darkness, and he is waited for of the sword.

ELiphaz having laid down this Position, *That pain is the portion of a wicked man*, goes on to the proof, and illustration of it; first, in reference to the terrors of his conscience; and secondly, in reference to the troublefomeness of his outward state, and the sad changes that are incident to him. That a wicked man travels with inward pain, or terror of conscience; the first words of this Context tell us,

Vers. 21. *A dreadful sound is in his ear.*

The Hebrew is, *A voice of dreads*; the word is Plural, because not one single terror, but a multitude of terrors, an Army of terrors incamp about the spirit of a wicked man: and these charge him without intermission; as soon as one hath done, another draws up against him.

And he saith, *A sound of terror*, because a sound carries fears with it; *Fear is a perturbation of the mind, arising from an apprehension of some approaching evil*: Now, by how much the nearer evil draweth to us, by so much doth fear increase upon us; and then an evil may be said to be very near us, when we hear the sound of it. We quickly see and feel an Enemy, when once he is come within our hearing. When the King of Israel sent a Messenger to take off the head of Elisha, *Shut the door (saith Elisha) and hold him fast at the door, is not the sound of his Masters feet behind him* (2 Ki. 6. 32.) that is, is not his Master neer; and when Eliab saw the rain at hand, he thus bespeaks King Ahab, *Get thee up, eat and drink, for there is a sound of abundance of rain* (1 Kings 18. 41.) So here, *The sound of terrour*, notes the speedy approach of it; the Prophet (Jer. 4. 19.) complains lamentably, *My belly, my belly, I am pained at my very heart, my heart makes a noise within me* (and why all this?) *because thou hast heard, O my soul, the sound of the trumpet,*

הוֹלָה
פְּתִילֵי
סוֹנוֹת
Sonitus terrorum, numerus multitudinis significationem auget, i.e. sonitus maxime terrificus, vel non unius sed multiplicis terroris. Merc.

pet, and the Alarm of War; that is, because now it appears that the enemy is at hand. When once we hear the sound of the Trumpet, War is not far off, yea, it is even at the door, and death is ready to climb up at our windows. Usually the ear receives the first blow; we first hear, and then feel the Sword.

When Eliphaz saith, *A dreadful sound is in his ear*, we may understand it two ways; either first, that a wicked man hearing the sad reports of approaching evil, is greatly troubled; or secondly, that a wicked man frames to himself an imaginary sound of evil. His fancy makes a noise, he thinks he hears the sound of Drums and Trumpets, the clattering of Armour, and the clashing of drawn Swords: he hears (as the Prophet Nabum elegantly describes it) *the noise of the whip, and the noise of the rattling of the Wheels, and of the prancing Horses, and of the jumping Chariots*. Now whether we understand it of the approach of real dangers, the sound of which are a terror to him; or whether we take it for those fantastick, pannick fears, and Satanical delusions, both or either of them render his life uncomfortable, and are the effects of an unquiet, or of a guilty conscience.

Hence observe,

A wicked man is always subject to fear: he that is a servant to sin, cannot but be a slave to fear: And he that hath done much evil, suspects much.

While we have Peace within, War without doth not much trouble, though it much afflict us. And while our hearts, toucht by the Spirit of God, make us musick, a sound of terror to the ear is not terrible.

It is said of a godly man (Psalm. 112. fl.) *No evil tidings shall make him fear* (though there be a dreadful sound in his ear, a sound of danger, yet) *his heart is fixed, trusting in the Lord*. A wicked man is terrified with conceited danger; a godly man is not afraid when there is real danger. A godly man hath a witness for him in himself, a wicked man carries a witness against him in himself; and this witness is also his Judge to condemn him, yea, his Executioner to torment and vex him; as soon as our first Parents had sinned, (Gen. 3. 8.) *They heard the voice of the Lord God walking in the garden, in the cool of the day, and Adam and his wife hid themselves*

*Impius tantum
metuit, quan-
tum nocuit.*

*Nemo se judice
nocens absol-
vitur.*

selves from the presence of the Lord: Here was no appearance of terror, it was the voice of God walking as a friend, not marching as an enemy, and it was in the cool, not heat of the day; these circumstances argue the guiltiness of Adam and his wife, who fled and hid themselves at this appearance of the Lord. The voice of God walking, was a dreadful sound in their ears, because they had not hearkned to the voice of God commanding. Wicked Pashur, who opposed the good Prophet, is branded with a new name (*Jer. 20. 3, 4.*) The Lord said, his name shall no more be called Pashur, but Magor-Misabib; that is, Fear round about, and in the next Verse, the reason is given why this name was given him, For I will make thee a terror to thy self: He that is a terror to himself, can no more be without terrour, than he can be without himself. Nor can any thing be a comfort to him, who is his own terror. And therefore a guilty conscience hears a dreadful sound, what sound soever he hears: he ever expects to hear bad news, and he puts fearful glosses and comments upon that which is good.

A wicked man interprets all reports in one of these two mischievous senses, either To the discredit of others, or to the disquiet of himself: Bring what Text of Providence you can to him, he corrupts it with one of these glosses. Yea, the faithful counsels of his own friends, are dreadful sounds unto him, for he hath a suspicion that while they are counselling him for good, it is but a contriving of evil against him, or a setting of snares to catch him.

Again, sometimes God creates a sound, or causeth the wicked to hear a dreadful sound (*2 Kings 7. 6.*) the Lord made the Host of the Syrians to hear a noyse of Chariots, and a noyse of Horses, even the noises of a great Host, &c. Upon this dreadful sound, they arose and fled. Sometimes a wicked heart creates a sound, and what the Prophet threatens, he hears, the stone out of the Wall, the beam out of the Timber crying against him. The Story tells us of one who thought that the Swallows in the Chimney spake, and told tales of him. We say in our Proverb, As the fool thinketh, so the Bell clinketh; much more may we say, As an evil conscience thinketh, so every thing clinketh. As he that hath a prejudice against another, takes all he hears spoken of him, and all that he hears him speak in

Pessimus in
dubio Augur
timor.
Stat.

the worst ſenſe, and moſt diſadvantageous conſtruction to his reputation; ſo he that hath a prejudice againſt himſelf, conſtrues all that he either hears or ſees againſt his own peace: Hence it is that he doth not onely flee when he is purſued, but when none purſue (*Prov. 28. 1.*) *The wicked flies when none purſueth* (except his own fears) *but the righteous is as bold as a Lyon*: This terror was threatned in the old Law (*Levit. 26. 36.*) *They that are left alive of you in the time of your Captivity, I will ſend fainting in their hearts, in the Land of their Enemy, and the ſound of a ſhaking leaf ſhall chaſe them*; what poor ſpirits have they who are chaſed by the motion of a leaf? The ſound of a leaf is a pleaſant ſound, it is a kind of natural muſick. Fear doth not only make the heart move, *As the trees of the Forreſt are moved with the wind* (*Iſa. 7.*) but it makes the heart move, if the wind do but move the Trees of the Forreſt. The Prophet *Iſaiab* tells *Jeruſalem*, *Thy ſlain men are not ſlain with the Sword, not dead in Battel*, (*Iſa. 22.*) With what then are they ſlain? And how died they? A learned Interpreter tells us how: They were ſlain with fear, and died with a ſound of Battel before ever they joyned Battel. This answereth the judgment denounced by *Moses* in another place (*Deut. 28. 65.*) *The Lord ſhall give thee there a trembling heart, and failing of eyes, and ſorrow of mind, and thy life ſhall hang in doubt before thee, and thou ſhalt fear day and night, and ſhalt have no aſſurance of thy life.*

*Homines tui
non expectato
adventu hoſtis,
velut tranſſoſſi
ſi examinantur
metu, Jun.*

But here ſome may object, Is this the portion of wicked men? Doth a dreadful ſound in their ears afflict their hearts? Have not many ſuch, much peace? And do they not either ſmile or wonder to hear others complaining of an afflicted ſpirit, and beg prayers for the appeaſing of their troubled conſcience? which are matters they have no acquaintance with, nor knowledge of.

I answer,

Fiſt, We are not to underſtand the propoſition, as if all wicked men have, or that any wicked man at all times, hath this dreadful ſound in his ears; but thus it is very often; and thus it may be all ways: thus it is with many, and thus it may be with all wicked men. A wicked man hath (as we ſay) no fence for it, no priviledge nor promiſe to ſecure him from it.

Again,

Again, though ſome wicked men have not this dreadful ſound in their ears; yea, though they have pleaſant ſounds in their ears, like them *who ſang to the Vial, &c.* (*Amos 6.*) yet firſt, their peace is not a true peace; ſecondly, it is not a laſting peace; thirdly, that which they have, ariſeth from one of theſe two grounds; either from neglect of their conſciences, or for ſome defect in their conſciences. The neglect of conſcience from whence this ariſeth is twofold, either firſt when they neglect to ſpeak to conſcience, conſcience and they have never a word, much leſs any ſerious conference, or diſcourſe; either concerning the ſtate of their hearts, or the courſe of their lives, and then all's peace with them. Secondly, when the ſpeakings of conſcience are neglected, conſcience hath a double voice of correction and direction; conſcience tells a man what he ought, and what he ought not to do: conſcience checks a man for not doing what he ought, and for doing what he ought not. Yet many overpower and reſtrain conſcience from this office, and never leave oppoſing, till they have ſilenced, yea, conquered it: Such as theſe have peace, ſuch an one as it is, and hear nothing but a ſound of delight in their ears, while this ſilence laſteth.

Again, This may ariſe from ſome defect diſabling conſcience, to doe its ordinary, or natural duty (the conſcience of an evil man may have ſome goodneſs in it.) Conſcience may be conſidered two ways, either morally, or naturally; that only is a morally good conſcience, which is pure and holy, a conſcience cleaned from the guilt of ſin by the blood of Chriſt; thus no wicked man can be ſaid to have a good conſcience. That is a naturally good conſcience which performs the office or duty to which conſcience is appointed; conſcience is ſet up in man to perform certain offices: if the conſcience of a bad man perform them, his conſcience (in that ſenſe) is good.

The firſt office or work of conſcience is to obſerve, and take notice of what we doe, conſcience ſhould, as it were, keep a Day-Book, and follow us up and down with Pen and Inke, to write all our motions.

A ſecond work of conſcience is to teſtifie what we have done, and which way we have moved.

A third, is, to accuſe us when we do evil, and to acquit us

when we do well : Now as a wicked mans conscience is always morally evil, becauſe ſtained, and polluted with ſin : So many times his conscience is naturally evil too ; that is, it will neither take notice of, nor check him for his ſin. When the wicked mans conscience is in this evil ſtate, he thinks this ſtate good enough ; and ſo he is at quiet.

Caſuiſts tell us of four ſorts of evil conſciences, all which may live out of the hearing of theſe dreadful ſounds.

First, A blind ignorant conscience that cannot diſcern between moral good and evil.

Secondly, A ſecure conscience, which thinks not of any penal evil.

Thirdly, A dull lazy, ſleepy conscience, which hath little or no ſenſe, either of what is done or ſuffered.

Fourthly, A ſeared conscience, which is altogether ſenſeleſs.

A conscience thus diſabled to perform its work, being either blind, ſecure, ſleepy, or ſeared, is tame and quiet with the worſt of men. But all this while, though this wicked man hath ſome eaſe, yet he hath no peace ; his conscience while ſeared, is far enough from being ſetled ; his conscience while aſleep is far enough from reſt. It is with ſuch, as with ſome ſick men, ask them how they do, they will ſay, Very well, when as indeed they are ſo ſick, that they know not how ill they are ; they take death it ſelf for health, and their not feeling of pain for the curing of their Diſeaſe.

But when the conscience of a wicked man is once enlightened, ſoftned, and awakened, he cannot but have theſe dreadful ſounds, which will neither give nor let him receive any reſt. Conſcience will awake at laſt, and ſpeak terrible things, conscience will be a *Boanerges*, a terrible Preacher, thundring out, not only a chiding reproof, but a ſentence of condemnation, and then the wicked will even gnaw their teeth, becauſe conscience did no ſooner uſe its teeth, they will gnaw their tongues for ſorrow, becauſe conscience had no tongue to ſpeak, or they no ears to hear what it ſpoke, till it was too late : *A dreadful ſound is in his ear.*

In proſperity the deſtroyer ſhall come upon him.

The Hebrew is, *In peace the deſtroyer ſhall come upon him. Peace*

בשלום
In peace.

is so near allied, and so great a friend to prosperity, that one word may well serve both. The wicked mans destroyer shall be to him like *Joab* to *Abner*, and *Amasa*, shedding the blood of War in Peace, and putting that blood upon the Girdle about his loyns, &c. 1 Kings 2 5.

But some may demand, How doth this suite with the former Verse? Where *Eliphaz* told us, that *A wicked man travels in pain all his days*: How is he in prosperity, if he travels all his days in pain? I answer, The denomination is given from the greatest part of a wicked mans life, and that is trouble and pain? Or secondly if an instance can be given of any wicked man, that hath had more good days than evil, or that hath had no ill days at all, in regard of any outward trouble and pain, then we may reconcile the Text thus: his prosperity is beside his state, yea, in his very prosperity he is in pain: *In the midst of laughter his heart is sorrowful, and the end of his mirth is heaviness* (Prov. 14 13.) His is but a seeming, not a real prosperity.

Further, these words are an aggravation of his misery, because if at any time he appears prosperous, and free from fear, sudden destruction overtakes him.

Or lastly, The destroyer may be said to come upon him in prosperity, because in his best days he fears the destroyer: he suspects danger, when he sees none; and is therefore never out of danger. Who this destroyer is, is left here at large; no particular one is specified, but any terrible one is intended; *Eliphaz* doth not say, A Destroyer, but *The Destroyer*. One both powerful and skilful to destroy shall come upon him. He shall not onely come to him, but come upon him; to come upon, is to invade onto assault: A friend comes to a man with kindness and embrace, to visit or salute him, an enemy comes upon a man with blows, and violence to wound and destroy him. *In prosperity the destroyer shall come upon him.*

Hence observe:

When wicked men think themselves most safe, they are nearest to destruction. 'Tis seldom that they think themselves safe, and when they do, they are furthest from safety. *When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever,* Psal.

2. 7.) Their temporal, short spring, is not only an antecedent, but an argument of their eternal winter. And their winter is not the going down of the sap to the root, but the pulling of them up by the roots; they shall be destroyed:

(Job 20. 22.) *In the fulness of his sufficiency he shall be in straits: When it is full Sea with him, his Channel shall be dried up. It was said to that Fool (Luke 12. 20.) This night thy soul shall be taken from thee: The destroyer came upon him, indeed in his prosperity, when he sang himself asleep, with soul thou hast goods laid up for many years, he could not keep his Soul one night. (1 Thes. 5. 3.) When they shall say peace & safety, then sudden destruction cometh upon them, as travel upon a woman with childe, and they shall not escape: The general destruction of wicked men in the day of judgment, shall come as a thief in the night. We have a representation of this, in that woful Tragedy which the Lord acted upon the Egyptians (Exod. 12. 30.) At midnight there was a grievous cry (he came upon them as a thief in the night) for the Lord smote all the first born of the land of Egypt; they died in their warm beds, in prosperity the destroyer came upon them. This is enough, yet not the worst of the condition of wicked men;*

For,

Vers. 22. *He believes not that he shall return out of darkness, he is waited for of the Sword.*

This is a further account of the inward misery, or pain which afflicts the spirit of a wicked man.

He believes not that he shall return out of darkness.

He looketh not that he shall escape from darkness. So Master Broughton. There are five interpretations given about this darkness, out of which the wicked man believes he shall not return.

Pii spe se ar.

First, Some understand it of the darkness of sin; but a wicked man cannot be said to despair of that about which he never had any hope, or desire.

Secondly, Some understand darkness literally, and plainly of the darkness of the night, and interpret thus, *He believes*

not that that he shall return out of darkness, that is, he is so haunted with fears every night, when he lies down, that he thinks he shall never live till the morning: This is a good sense.

Thirdly, Others understand this darkness, to be death, he hath a perfect sound of dread when death comes, because he believes not that he shall return out of that darkness. The resurrection is the consolation of the Saints, in the midst of greatest dangers and thickest darkness; because, though they die, yet they believe they shall return out of darkness. But a wicked man, who believes or hopes for nothing beyond the time of this life, if he be once cast into the grave, either thinks he shall lie there for ever, or if he believes he shall rise, yet he doth not believe that he shall rise out of darkness, for he shall rise in darkness, and go down to everlasting darkness.

Fourthly, A fourth expounds it of internal darkness, the darkness of his spirit, or of those mists and clouds which hang about his mind. A Godly man falling into this darkness, doth not actually believe he shall return out of it, (for such a faith were his return out of it) but a wicked man as he hath no ground, so no possibility (continuing in the state he is) to believe it. *Saul* had a woful dark spirit, and believed not that he should return out of it, by the help of God; therefore he went to a Witch (a Counsellor of the Prince of darkness) for help.

But fifthly, I rather conceive, as often elsewhere, so here, by darkness is meant, outward affliction. When the destroyer comes upon him, and he is cast into a sad dark condition, he hath no faith for himself, that he shall return out of it, or be delivered from it. This is an extreme aggravation of the miserable state of a wicked man, who either hath no outward prosperity, or his prosperity is nothing to him, he enjoys it not; but if ever he fall into outward misery, how great is his misery, so great that he gives himself for gone, a lost man for ever: *He believes not that he shall return out of darkness.*

Observe hence.

That a wicked man neither doth, nor can believe deliverance from evil.

First,

First, He hath no ground to believe, promises are the foundation of faith. A wicked man may be under promises of conversion from his sin, but he is not under any promise of mercy while he continues in his sin; the whole Book of God yields him not (in that state) any special promise, for so much as a bit of bread; when he hath bread, he hath it from providence, not from a promise, or but from a general promise. He is fed as a Beast is fed, the Lord being *the preserver of Man and Beast*: He cannot have a special promise himself, not being an *Heir of Promise*: Therefore when he falls into darkness, he hath no ground to believe. Whereas a Godly man never hath so much ground to believe, as when he falls into darkness, because then he hath more promises then before; his outward losses gain him the advantage of many sweet promises, which till then he could not plead, for the succour and nourishment of his faith. As a wicked man hath no promise of God (in the sense explained) at any time; so a Godly man hath most promises of God in evil; yea, in the worst of times.

And as a wicked man hath no ground to believe, so he usually *hath no heart to believe*: as he hath no reason to hope for better things; so he hath no courage, his Spirit sinks and fails, when his state doth. *Abigail* had no sooner told *Nabal* that the destroyer was coming upon him in his prosperity, but his heart sunk within him, like a stone, and he died away presently.

Secondly, The best of a wicked mans faith (that he shall return out of darkness) is but a presumptuous fanſie, or meer Fool hardiness. A good man is like a Childe in his Fathers house, who takes no care, but casts all upon his Parents; in the greatest storm, he comits the helm to Christ as Pilot; he can say as *David*, (*Pſalm. 42.*) when he is in trouble, *Why art thou disquieted, O my Soul?* He calls his soul to question, and would have his soul give him a reason, *Why art thou troubled, my soul? hope in God, for I shall yet praise him.* But a wicked man hath no God to hope in, therefore he cannot say, *I shall yet praise him*: That man cannot cast his burden of cares upon the Lord (*Pſalm. 55. 22.*) who cares not how he burdens God with his sins; therefore he must beare and sink under both burdens himself: He cannot believe that

that he ſhall return out of the darkneſs of trouble, who delights and ſports in the darkneſs of iniquity.

Again, Conſider, this is brought as a proof of the woful condition of a wicked man. It is miſery enough, *that the deſtroyer ſhall come upon him*; but this is more miſerable, he cannot believe deliverance from deſtruction.

Hence obſerve,

That want of faith in time of affliction is more grievous than affliction: It is worſe not to believe deliverance, than to fall into trouble; as the life of faith is the beſt life, ſo the life of unbelief is the worſt life. *Deſpair of good is the greateſt evil*: Faith is not onely the ſupport and relief of the ſoul in trouble, but it is the victory and triumph of the ſoul over trouble. Faith doth not onely keep the ſoul alive, but lively, Faith keeps the ſoul fat and in good plight: Faith is a ſhield, both againſt temptation and affliction. But every blow falls upon the bare ſkin of an unbeliever; Faith is a ſhield both againſt the fiery darts of the Devil, and (*with a difference*) againſt the fiery darts of God alſo. Let God himſelf caſt his darts at a Believer, Faith ſecures him from hurt, though not from wounds, yea, his very wounds, through a work of faith, ſhall work his good.

It is the comfort of a man *that feareth God, and obeyeth the voyce of his ſervants, that while he walketh in darkneſs and hath no light he is bid to truſt in the name of the Lord, and to ſtay upon his God* (Iſa. 50. 10.) But while a man that doth not fear God, walks in darkneſs and hath no light, his miſery is, that he can neither truſt in God till light comes, nor that light will ever come. How happy are the righteous, to whom light ariſeth in darkneſs? How unhappy are the wicked, who being in darkneſs, conclude that the light will never ariſe.

Faith makes all evil good to us, and all good better; unbelief makes all good evil to us, and all evil worſe. Faith (like the Horſe, *Job 39. 19.*) laughs at the ſhaking of the Spear, unbelief trembles at the ſhaking of a leaf. Faith finds food in Famine, and a Table in the Wilderneſs. In greateſt dangers, Faith answers, I have a great God; when outward ſtrength is broken, and all lies a bleeding, Faith answers, The promiſes are ſtrong ſtill, they have not loſt a
P drop

drop of blood, nor have they a scar upon them. When God himself appears angry, faith answers, I know how to please him, and I can go to one in whom he is, and will be well-pleased for ever. Thus faith pulls out the sting of trouble, draws out the gall and wormwood of every affliction. But where faith is wanting, every affliction is full of gall and wormwood, and every trouble vexeth with a double sting. It stings such, as it is a trouble, and it stings them more, as they see no comfort in, nor way out of trouble. The darkness of darkness is this, Not to believe, *that we shall return out of darkness.*

And he is waited for of the sword.

This clause is near in sense to the latter part of the former Verse, and yet in this variety of expression, there is some variety of intention. For the clearing of it, two things are to be enquired :

First, What is meant by *the sword.*

Secondly, What is meant by, *waited for of the sword.*

The Sword is taken two ways in Scripture.

First, Litterally, for *that weapon of War*, and by a Seneshdoche the Sword is put for all weapons of War; as also by a Metonymie, for War it self: When the Sword is threatned in Scripture, War is threatned.

*Nempe sua fer-
tentis tradens
cum iustitia
ministro.*

Secondly, The Sword is taken for the power of the Magistrate, who bears not the Sword in vain: Christ is described as a King armed with the Sword (*Isa. 11. 4.*) By *the sword* (that is, with the Word) *of his mouth he will slay the wicked*: Christ will pronounce a sentence of Condemnation, and deliver them up to execution: Thus the Judge slays the Malefactor by the sword of his mouth.

*Quicquid pun-
git & percuti,
& torquet, &
cruciat, in scri-
pturae sanctae
gladius appel-
latur: Hieron.
in cap. ult. Isa.*

Further, by a Seneshdoche, the sword is taken for all manner of evil and trouble: whatsoever hurts or afflicts is comprehended under the notion of Sword (*Luke 1. 35.*) Old Simeon tells the holy Virgin in his Song, *Also a sword shall pass through thy soul*; his meaning is not, that she should be cut off in War, by the hand of the Souldier, or in peace, by the sentence of the Judge, but that sore troubles and afflictions, like a sharp Sword should pierce her soul.

Here the Sword may be taken either for the Sword of War,

War, or of Peace, or for any evil that befalls the Wicked man.

But how is he waited for of the Sword; the Original word is rendred two ways:

First, Actively.

Secondly, Passively.

Some render actively, *He is waited for of the sword*: He stands expecting the Sword, and that in a double sense; he waits for the Sword which he fears will destroy him, or he waits for a Sword, which he desires to defend him. Master Broughton gives this sense, *Having watch, he thinketh upon the sword*.

Again, others render it passively, *He is waited for of the sword*, when he thinks not of it: The Sword lies in ambush to surprize him. A man is said to be waited for by an enemy, when he intends to assault him unawares: To be thus waited for by the sword, is to be waited for by Sword-men. And it is as great a disadvantage to be seen of the Sword, before we see the Sword; as it is (according to the old Proverb) to be seen of the Wolf, or of the Crocodile, before we see either.

The wicked is waited for of the Sword, not for any service, but for the revenge it owes him, the Sword lies behind the door, or under a bush, to snap him as he passeth.

The Septuagint, instead of *He is waited*, or watched, or looked for by the Sword, render thus, *He is decreed unto the hand of the sword*; leading us to the appointment and destination of God, who hath set him out, and marked him for judgement. *He is appointed to the sword*: Such a Decree the Prophet seems to point at (*Jer. 15. 2.*) where he brings in the Lord, as resolved to proceed in judgement against all prayers and intreaties, though made by his greatest Favorites; *Though Moses and Samuel stood before me, yet my mind could not be unto this people, but such as are for death, to death, and such as are for the sword, to the sword*: That is, such as are decreed into the hand of the Sword, let the Sword take them; the Decree shall stand, the sentence is irrevocable.

Taking the Text actively, observe,

That a wicked man thinks every one his enemy: He dreams of danger when he sleeps, and where ever he comes, he waits for the Sword, *He that hath a mind to hurt others, fears it is*

Circumspectus undique gladium. Vul. Sc. vel quo peccat vel quo se defendat.

Tanquam ex specula expectat. Figur. Hebraei autem tenent esse participium passivum: hinc Rab. Levi. exponit.

Conspicitur a gladio.

Aspectus gladio Vatabl.

Est Hebraice missus, ut videri a gladio sit ab hostibus observari per insidias.

Decretus in manu ferri. Sept.

Conspicitur ipse ad gladium.

Mont.

Nempe a Deo conspectus & destinatus ad gladium.

Prævisus enim est ad gladium.

Sym.

*Numquam non
divinam ultio-
nem expectat
vel metuit.*

Merc.

*Ex omni parte
inimicos sibi
imminere vi-
dens. Aquin.*

*Qui de nullo
confidit de om-
nibus timet. Id*

in the mind of every one to hurt him : He that is harmles is fear-
less; and while we go about doing good, we are free from the
suspicion of evil. *Cain* having murdered his brother, com-
plains of the Lords sentence against him, *Thou hast driven me
out this day from the face of the earth, and from thy face shall I
be hid, and I shall be a fugitive and a vagabond on the earth,*
and it shall come to pass that every man that finds me shall slay
me (Gen. 4. 14.) *Cains* complaint is the Comment of this Text,
Every one that finds me shall slay me, is, I wait for, or I expect the
sword: *Cain* speaks as if an Army were continually pursuing
him, or as if the Avenger of blood were always ready at his
heels. And that which aggravates the wonder of this jealou-
sie, is, that we can give account but of one man alive in the
world besides himself at that time, and that was his own fa-
ther *Adam*, we read not of any son that *Abel* left behind him,
nor had *Cain* any son (upon Record) at that time; and yet
he cries out as if the world had been full of Inhabitants, and
every one of them his enemy; Every one that meets me will slay
me. What is said of *Ishmael*, is true of Oppressors, *Their
hand is against every man*, and therefore they have cause enough
to suspect that every mans hand is against them, they are ever
waiting for the sword.

Secondly, from the passive sense, *He is waited for of the sword.*

Observe,

That a wicked man is in danger wheresoever he is : He cannot
set his foot over the threshold, but mischief may arrest him;
the Lord said to *Cain*, *If thou dost ill, sin lies at the door;* that
is (according to the ordinary Interpretation) punishment lies
at the door: it lies at the door, yea, it will draw the latch,
or turn the key, and come in at the door; *There is no evil, but
a wicked man is subject to it;* as there is no good, but is the in-
heritance of a godly man, who is therefore called, *An heir
of the promise.* He that is an heir of the promise, hath all the
good things of this life, and of the next for his inheritance:
When he goeth forth, mercy hath him by the hand, yea mercy
lies under his feet, and holds a canopy of protection over his
head. A wicked man is an heir of the curse, and therefore
he always stands under the droppings of Divine anger; his
breast is the But or Mark at which God levels the deadly Ar-
rows of his Indignation, and *he is waited for of the sword.*

Thirdly,

Thirdly, Observe,

That the expectation of evil is more afflictive than the feeling of evil: He doth not say, he is slain with the Sword, or cut off with the Sword; but he is waited for, or he waites for the Sword: All evil attends him; who is thus attended, or who gives such attendance. He that is always looking for evil, cannot enjoy the good which he sees. For as the assured hope of approaching comfort swallows up our present sorrows, so the continual expectation of approaching sorrow, swallows up our present comforts.

Fourthly, It is not said either by what Sword, or by whose Sword he is waited for, but *he is waited for of the sword*; here is the Sword, but here is no hand named, neither the hand of God, nor the hand of man, drawing and wielding this Sword.

Hence note,

That the destruction of a wicked man is inevitable. When we neither know whose the Sword is, nor whence the Sword is, how shall we prevent it, or provide against it. When the Lord would assure us, that an unavoidable overthrow shall come upon the Kingdoms of the earth, which oppose the Kingdom of Christ, he saith, *A Stone cut out without hand,* shall do this; it shall be done no man knows how or which way; and therefore no man can know how or which way to hinder the doing of it. As there is a Stone cut out without hands, so here is a Sword to cut without hands. The judgement of *Babylon* is thus expressed by the Prophet (*Isa. 47. 11.*) *Therefore shall evil come upon thee, thou shalt not know from whence it ariseth; and mischief shall fall upon thee, thou shalt not be able to put it off.* The former words expound the latter: Why should not *Babylon* be able to put off the mischief? Because it comes upon her she knows not from whence. We say in our Proverb, when we threaten a mischief, from which there is no escaping, *You shall never know who hurt you:* He that knows not who hurts him, shall never know how to help himself; and while the hand that strikes us is not seen, how shall we see to defend our selves against the stroke. He that waits for the Sword is always in fear, and he that is waited for by the Sword, is always in danger. Either of these is bad enough; and he that is under both, cannot be worse.

Cum Supplicium dicitur non dicitur a quo inferendum sit, inevitabile supplicium significatur. Sanct.

J O B, C H A P. 15. Vers. 23, 24.

He wandreth abroad for bread, saying, Where is it? He knoweth that the day of darkness is ready at hand.

Trouble and anguish shall make him afraid, they shall prevail against him, as a King ready to battel.

THese two Verses are a further description of the perplexed condition of a wicked man, *A dreadful sound is in his ear, &c. He is waited for of the sword.* And what more?

Vers. 23. *He wandereth abroad for bread; saying, Where is it?*

In Hebræo tantum est, movetur pro pane.

We put in those words, *Saying, and, Is it;* the Hebrew being onely this, *He wandreth abroad for bread, where;* as if he had said, *No man knows where, and he knows not whither himself.*

Tyrannorum facta & rapinas hic describitur bi putat. Cajetanus,

There is a twofold Interpretation of this *Wandering*; some understand it of a powerful roaving abroad for bread; he takes what he can from those who are next, or he takes what comes next to hand: He must have it, it matters not much with him, how or from whom. Such are called *Rovers*, they rove abroad for bread, they spoil and plunder others for the supply of their wants, shall I say, or of their lusts. But I conceive this Exposition unsuitable; and the reason is, because *Eliphaz* is not here describing the sin of a wicked man, but his punishment; to spoil and plunder for bread is his sin; to wander for bread is his punishment, and implies the evil and misery that comes upon the wicked, not the evil and mischief that is done by the wicked.

Secondly, To wander, is the condition of a man who hath no settled dwelling. *Paul* was once in such a state, *Even to this present hour we both hunger, &c and have no certain dwelling place* (1 Cor. 4. 11.) This also was the lot of the Jewish Martyrs, *They wandred about in sheep skins, &c.* (Heb. 11. 37.) These were *holy wanderers*: They wandered in the world, that they might not wander from God. Here we have an *unholy wanderer*, who having gone astray from God, found no rest among men, a down-right *Vagabond*; for so the word is applied to

Cain

Cain (Gen. 4.) *A fugitive and vagabond shalt thou be*; and we in our Law, call a sort of idle Beggars *Vagabonds*, such as go from Countrey to Countrey, from house to house, to seek their bread. Such also were among the Jews, who are therefore called *Vagabond Jews* (Acts 19. 13.) To be a wanderer, was one of the sharpest threats that God ever denounced against his people, *My God will cast them away, because they did not hearken to him, and they shall be wanderers among the Nations.*

He wanders about for bread.

In Scripture sense, bread takes in all good things, even the best which concern this life: So Christ teacheth us to pray, *Give us this day our daily bread.* But here by bread, we are to understand the meanest provision, distinct from flesh, and other food: A man that lives meerly upon bread, hath but poor fare; though bread be the staff of life, yet he that hath nothing but bread to eat, lives meanly, and hath onely enough to keep life and soul together.

Yet further, they that *wander for bread*, must be content with the coarsest bread, and with a little of that; they are often glad if they get but a dry or mouldy crust of bread to satisfy the cry of hunger. So then, *To wander about for bread*, is to live a Beggars life, or to be driven to the utmost shifts to sustain life, and keep from starving.

To be brought to a piece of bread (of our own) is to be brought to the lowest ebb in worldly things (Prov. 6. 26.) *By means of a whorish woman, a man is brought to a piece of bread*; that is, he is made very poor. And if he be at a low ebb, who hath but a piece of bread of his own: What are they who are forced to ask so low as a piece of bread of others? *To want bread* is ill, but *wander about for bread* is far worse. He that wants bread is pinch'd, but he that wanders for it is disgraced.

Observe hence, first,

To want and wander about for bread, is a sore affliction: Such an affliction, as David professeth he never observed the righteous mans seed fall into (Psal. 37. 25.) *I have been young, and now am old, yet never saw I the righteous forsaken, nor their seed begging their bread*: The righteous are often troubled, yet never forsaken,

Pani hoc loco non significat, ut alias saepe, quodcunque esculentum; sed vilissimum quemque cibum quo possit sustentari.

Hic verbum notatur aliud De flagellum nempe extrema inopia. Bold.

Exul, inops, ex res alienaque limina lustras. Ovid. in Ibin.

*Casus tranſitor
vis non reddunt
mendicum.
Muſc. in Pſa.
37.*

forſaken, or if forſaken of men, yet not of God; when all men, even godly men, forſook *Paul*, yet God did not: *The Lord* (ſaith he) *ſtood by me* (2 Tim. 4. 16, 17.) And though a righteous man may be brought to beg, yet his ſeed (that is, his whole poſterity) is not; criſ we take ſeed for a ſingle perſon, to ſee him beg for bread is v. ry rare; ſo rare it was in thoſe times, that *David* had not obſerved it; for he ſpeaks not of that which cannot be, but of that which is ſeldom or never ſeen to be. 'Tis a mercy to be denied ſuperfluities, but it is an extreme miſery to be denied neceſſaries. The Jews had poor amongſt them, but the Law made ſuch proviſion, that they had no beggars or wanderers for bread. (*Deut. 15.*) He is not a beggar that asks bread upon a pinch (for ſo *David* himſelf, more than once) but he that makes a trade of it.

Poverty or want is not a mark of Gods diſfavour, no more than riches are a mark of his love: Yet ſome want and poverty, that eſpecially, which is accompanied with a continual wandring for bread, is a mark of Gods diſfavour. It was a Propheticall curſe upon the Traytor *Judas* and his Poſterity (*Pſal. 109. 10.*) *Let his children be continually vagabonds, and beg, let them ſeek their bread out of deſolate places.* And experience tells us, that though ſometimes a *Lazarus*, a good man beg, yet the race and generality of profeſſed beggars are the worſt of mankind.

Secondly, Whereas *Eliphaz* ſpeaks ſpecially of the Oppreſſor, and tells us, that he *wanders about for bread.*

We may obſerve,

Oppreſſion is the neareſt way to poverty: They who make beggars to ſatiſſie their luſts, ſhall be forced to beg for the ſatiſſying of their hunger. It is very dangerous to make proviſion for the fleſh by lawful means, to fulfil the luſts of it; but it is moſt dangerous to make proviſion for the fleſh by unlawful means, (by wrong and oppreſſion) to fulfil the luſts of it. They who ſo fulfil their luſts, ſhall ſoon be brought to want. *Hannah* ſung out this ſudden change (1 Sam. 2. 5.) *They that were full, have hired themſelves out for bread, and they that were hungry ceaſed.* Not that they ceaſed to be, but they ceaſed to be hungry, or their hunger ceaſed. Godly empty ones were filled, and wicked full ones were emptied; and that which makes

makes the want and emptineſs of a wicked man ſo great a miſery, is his want of faith and patience when he is empty; he hath done ſo much evil, that he hath no faith to believe, that any man will do him good, therefore his poverty fills him with impatience, and his minde is more unſetled than his eſtate.

Thus ſuch as he are deſcribed (*Psalm. 59: 14, 15.*) *At evening let them return, and let them make a noiſe, like a Dog, and go round about the City: Let them wander up and down for meat, and grudge if they be not ſatisfied: A good man may want meat, but he doth not grudge. He that waits upon God, and believes, ſhall be ſatisfied, though not filled.*

Again, 'tis prophesied of wicked men (*Iſa. 8. 21.*) *They ſhall paſs through it hardly beſtead and hungry, and it ſhall come to paſs, when they ſhall be hungry, that they ſhall fret themſelves, and curſe their King, and their God, and look upward: When an Unbeliever hath nothing to eat, he eats himſelf. His own fretting waſtes him more than his hunger. He then looks upward, not as ſubmitting himſelf to God in his hunger, not as depending upon God, for the ſatisfying of his hunger: In which ſenſe it is ſaid (*Pſal. 145. 15, 16.*) *The eyes of all wait upon thee, (as we put in the Margin) look unto thee, and thou givest them their meat in due ſeaſon, thou openeſt thine hand and ſatifeſt the deſire of every living thing.* A wicked man cannot look upward, *thus*, when he is hungry, he cannot look up and pray, he cannot look up and truſt in God; but he looks upward to curſe the God of Heaven in his heart, if not with his tongue; he looks upward, becauſe he is vexed with all that is done below; he looks upward, not becauſe he hath any pleaſant ſights in Heaven, but becauſe he is diſpleaſed with all he ſees on earth.*

He wanders abroad for bread.

Where? or whither doth he wander? That which *Eliphaz* is conceived to aim chiefly at in this paſſage, is not ſo much the real, as the imaginary and conceited want of a wicked man. He wanders while he ſtays at home, and ſeeks for bread, while his Barns and Tables are filled with it. He is terrified with fore-thoughts of poverty, in the miſt of his riches, and when he hath bread, faith, Where is it? He is ſo

*Terroribus
conſcientiæ
ita diverſatur
ut in maxima
abundantiâ
ſumme egeat,
laboret de vi-
du ſupra mo-
dum. Jun.
Vagatur, vel in
mediis opibus,
egetatū metu,
nec partem ſe-
cure fruſtur.*

troubled Merl.

troubled with ſuſpected evils, that he cannot take comfort in his poſſeſſed goods.

Hence Obſerve :

First, *That abundance cannot ſatisfie* ; God only is fulneſſe to us. A man may wander about in his thoughts for bread, when he hath bread enough about him, and ſay he ſhall be undone, and die a beggar, when he hath abundance. *A covetous man is an unſatiable gulf* ; He only is well who hath enough, & he is beſt who hath (in temporals) the leaſt enough : But a covetous man hath not enough, though he hath more than enough & much more than needs ; he always dreams of dearths, & ſuſpects the Earth will be barren : with theſe fears he pines, yea, martyrs himſelf, and is not at all enriched with all his riches ; he hath ſufficient to maintain twenty, yet is told by his unbelief, that he hath not ſufficiencie for one. This is vanity and vexation of ſpirit ; The life of man doth not conſiſt in what he hath, but in what he is, and hopes to be : his life doth not conſiſt in abundance, either for the continuance of it, or for the comfort of it. A man doth not live more days, nor more cheerfully any day, becauſe he lives plentifully. The Creature were a God to us, if it could do this to us ; but this, God hath reſerved in his own hands (how much ſoever of the Creature he gives out) that we may know our dependance on him.

Secondly Obſerve :

That imaginary wants, or to have an unquiet ſpirit in the miſt of our enjoyments, is more afflictive than to be in real want : The worſt worldly poverty is to be poor when we are rich ; as it is the excellencie of our ſpiritual eſtate to be poor in ſpirit, in our greateſt ſpiritual plenty, to be little or nothing in our own eyes, when we have a great ſtock of Grace : So it is the miſery of our temporal eſtate to be thus poor in ſpirit, when we have plenty in the Purſe, to ſay we have little or nothing, when we have a great ſtock of worldly goods.

Zophar concludes of the Hypocrite (Chap 20. 21.) *In the fulneſſe of his ſufficiencie he ſhall be in ſtreights* ; which may be underſtood, either firſt, That when he is full, troubles ſhall empty him ; or ſecondly, That while his fulneſſe continues, even in his fulleſt fulneſſe, he ſhall live, as if he were indeed as empty of wealth, as he is of goodneſſe, always ſpending himſelf with fears

fears that all will be ſuddenly ſpent, and ſaying in his heart, *This will not hold out, I ſhall never be able to bring the year about, or bring (as we ſay) both ends together.* Hence his cares are endleſs; and he grudges himſelf ordinary comforts, his worldly ſorrow conſumes him, and he is willing to die, onely to ſave charges: That man is in an ill caſe, who is grudged what he eats or ſpends by others, but it is far worſe for a man to grudge himſelf his neceſſary expences.

Some worldly men, whoſe Barns are full, are ready to ſay every one to his own ſoul, as he (*Luke 12. 19.*) *Soul take thine eaſe, thou haſt goods laid up for many years:* Another hath his Barn full, and yet he ſaith, *This will not hold one year, and ſo gives his Soul no eaſe at all.* What the Apoſtle ſaith of himſelf, is true of all thoſe who have an intereſt in Chriſt, (*2 Cor. 6. 10.*) *As poor, yet making many rich; as having nothing, yet poſſeſſing all things:* But there are ſome rich, who make many poor, and themſelves pooreſt of all; for though they have all thoſe things, yet they are as if they poſſeſſed nothing. It is an affliction, he is poor for want of riches, but it is a curſe to be poor in the poſſeſſion of riches. *He that loves Silver, ſhall not be ſatisfied with ſilver* (*Eccleſ. 5. 10.*) *To be ſatisfied is more than to be rich, and to be alwayes poor who is unſatisfied; he that expects ſatisfaction from the creature ſhall never finde contentation in the Creature; and he that expects no ſatisfaction from the Creature, hath contentation in any portion of the Creature.* A Godly man learns in every eſtate to be content; a carnal man is content in no eſtate; when he is poor, he ſees he hath nothing, and when he is rich, he ſaith he hath not enough. Thus he wanders as well when he is rich, as when he is poor, and is therefore never ſatisfied.

Again,

He wanders about for bread, Where? Or ſaying, Where is it?

Hence Obſerve:

A man that is not good, is uncertain where to receive any good: Where is it? Though a believer want bread, yet he knows whither to go for it, and where it is to be had. *The earth is the Lords, and the fulneſs thereof, he goes to Heaven for bread as well as for Grace; he knows there is bread in the promiſe, and*

to the promise he goes. The promise hath all things both concerning life, and godliness. Christ who is the bread of life, gives us bread for this life; and having Christ, with him, we have all things else; Bread and Cloathing, Gold and Silver, are laid up in Christ.

An Unbeliever (as hath been shewed) hath nothing to do with promises, nor with Christ the fulfiller of promises, and therefore he is ever in doubt, when he is in want; and saith, Where is it? He knows not whither to go, nor to whom for the supply of his wants. A wicked man is never in his way, and, in one sense, he is never out of his way. They may goe any where, who know not whither to go. They are never out of their way, who have no home. East, West, North, or South, it is all one to them; which way the Staff falls, they go, they have no rule nor line to go by; but though a wicked man know not his particular way, yet he often knows his general end, and that is misery, as the next words tell us.

He knows the day of darkness is ready at hand.

At the 22 Verse, *He believes not that he shall return out of darkness*, that is (as was opened) in case he falls into evil he thinks he shall never get out of it; he hath no faith that he shall recover out of trouble, but he hath a strong faith, that he shall fall into trouble: *He knows that the day of darkness is ready at hand.*

Here are three things to be cleared.

First, what is meant by *knowing*.

Secondly, What by the *day of darkness*.

Thirdly, What, by *being ready at hand*.

To know, is here opposed to an uncertain guess, or to conjecture; to know is as much as to be fully perswaded, to know, is to be assured; the highest act of faith is often expressed by knowledge. *Hereby we know that we know him* (1 Job. 2:4.) that is, hereby we are assured that we know him; so here, *He knows*, that is, he is assured; it is settled upon his spirit, that *the day of darkness is ready at hand*. This knowledg riseth not from reports abroad, but from his own breast; so the Septuagint translates, *He knows in himself that evil shall be upon him*; As a Godly man hath a witness for him in

Novit in seipſo
quod maneat in
ruinam.
Certe ſibi per-
ſuadet atque
huius rei præ-
ſagium ex ſui
cordis ſenſu
facit.

in himſelf, ſo a wicked man hath a witneſs againſt him in himſelf.

What the *day of darkneſs* is, learn upon the former Verſe, *He believeth not that he ſhall return out of darkneſs*; there I ſhewed a fivefold darkneſs, here I ſhall reduce it to one of theſe two.

The day of darkneſs is either the day of death, or the day of affliction; ſo 'tis taken (Eccleſ. 5. 17.) *All his days he eateth in darkneſs*; that is, he is in ſorrow all his days: Though he hath Sun light, or Candle light enough at his Table, yet he hath no light in his heart. So the Prophet Amos (5. 20.) *Shall not the day of the Lord be darkneſs, and not light? even very dark, and no brightneſs in it?* There is a day of the Lord which is nothing but light, and there is a day of the Lord which is nothing but darkneſs, that is, of tribulation and anguiſh upon the Soul that Sins. The Prophet Joel calls it, *A day of darkneſs, and of gloomineſs, a day of clouds and of thick darkneſs. He knows that the day of darkneſs is,*

Ready at hand.

The word which we tranſlate *ready*, ſignifies two things.

First, That which is prepared.

Secondly, That which is eſtabliſhed, or confirmed.

We tranſlate to the former, the day is ready or prepared; others render to the latter ſenſe, the day is eſtabliſhed and ſetled; his day of darkneſs ſhall certainly come upon him. And whereas we tranſlate *Ready at hand*, noting the nearneſs of the danger. Others, to note the cauſe of the danger, render, *He knows that his own hand hath made a day of darkneſs*; that is, The villanies and wickedneſſes which he hath committed, cauſe the clouds of judgment to gather, and look black upon him; his unrighteouſneſs hath haſtned on his ruine, and wrapt him up in darkneſs, *He hath brought an evil day upon himſelf, by his evil deeds*; or as the Prophet ſpeaks, *His deſtruction is from himſelf*: He hath pulled down his houſe with his own hands, and is the ſole author or contriver of his own ſorrows.

This is an experienced truth; but I rather take the words as we render, *The day of darkneſs is ready at hand*; that is, it is near, and will ſhortly ſeize upon him.

Hence

נכד

Paratum, firmum, ſtabilem, certum eſſe denotat. Druf.

Tygrina per manum intelligere videtur ipſa impiorum ſcolera, & per paraphraſin ſententiam elucidat. Scis quod ſui facti periculosa tempora accerſerit.

Hence Obſerve:

First, *Many a wicked man grows into an assurance of his approaching misery*: it is as hard to perſwade ſome wicked men that their ſtate is naught, as it is to perſwade ſome good men that their ſtate is good; yet as many of the Saints conquer unbelief, and come not only to have ſome hopes, but high aſſurances, that there is a day of mercy at hand for them, that they are in a preſent happy ſtate, and eternal happineſs wait for them; ſo a wicked man (after long debate) may have his unbelief conquered, and though he hath been ſowing pillows under his own elbows, though he hath ſlighted all the Counſels, Admonitions, and threatnings of Faithful Friends, though notwithstanding all this, he continue long, ſpeaking peace to his own Soul, and ſaying, all is well, yet (I ſay) this man may have his unbelief conquered, and know at laſt that there is a day of darkneſs ready at hand; when his eyes are opened to ſee what he hath done, and what he hath been; he ſees that God hath rejected all his confidences, and that he ſhall never proſper in them.

Secondly Obſerve,

That for a man to be aſſured of his own miſery, is the height of miſery: Eliphaz puts it here among the puniſhments of wicked men. This aſſurance makes his heart ſhake, this knowledge is full of fear, and therefore full of torment. As to know that a day of light and deliverance is ready at hand, is light while we are in darkneſs, and deliverance while we are in trouble: So to know that a day of darkneſs and miſery is ready at hand, is darkneſs to wicked men while they are in external light, and miſery in the miſt of all their mirth. And as it is the higheſt comfort of the Saints to know that they have eternal life, to know that they are in the favour, and live in the love of God; (a man may be in it, and not know it, and then though he ſhall doe well at laſt, yet his ſtate is but uncomfortable, and he that is an Heir of Heaven, may walk as an heir of Hell, with a troubled ſpirit) but to know that it is ſo, this is Heaven before we come at Heaven; ſo it is the deepeſt ſorrow of any man in this life, to know that he hath eternal death; an aſſurance of this, ſetled upon the ſpirit (though I conceive a man cannot have an abſolute aſſurance of it, yet to have ſtrong impreſſions upon

upon the spirit, that he shall never be saved, or that Hell is prepared for him this is Hell before he is cast into Hell.

A Soul that doubts of mercy and of the favour of God, is in a very sad condition, but the condition of that Soul is unexpressibly sad, which is assured of judgment, and of the wrath of God.

Thirdly, Observe.

That as a wicked man may know that he shall be miserable in the end, so he may know that his misery is near at hand: an evil Conscience awakened is the worst Prophet, it is full of sad presages; like Micah to Ahab, it never Prophesied good but evil; and it doth not onely Prophesie of evil afar off, but near, or ready at hand: 'Tis true, an evil conscience usually puts the evil day far off (2 Pet. 3. 4.) There shall be scoffers, saying, Where is the day of his coming, &c. The day of darkness is far enough off, it hath been long talked of, but we do not see it, say these Despisers: But when an evil conscience is awakened, then he sees evil near, and himself dogg'd at the heels, or (as the former Verse speaks) Waited for of the Sword.

*Hæc est pœna
impii pars non
modica quod
cogatur ipse ji-
bi ominari
lum Pined.*

As a Believer, when the eye of faith is clear, sees mercy near at hand (Faith makes God near, and then all good is near.) So an Unbeliever, when the eye of his Conscience is cleared, sees misery near.

Observe Fourthly.

The misery of a wicked man is unmoveable: His day of darkness is established by an irrevocable decree, there is no getting it off; he is under a Divine Fate. A day of darkness may come over the Saints, but that day blows over: David said once of his day of light, It shall never be dark; and of his Mountain, it shall never be removed; yet he was deceived: But a wicked mans day of darkness shall never be light, nor can he use any proper means to turn his day of darkness into light; He cannot pray, and it is prayer, that turns darkness into light; he cannot believe, and it is Faith that turns a day of darkness into light; he hath not a Christ to go unto, and it is Christ only who can turn darkness into light, death to life, and the Waters of sorrow into the Wine of joy; his darkness shall never be removed, who hath not Christ (who is light to remove it.)

Verse

Vers. 24. *Trouble and anguish shall make him afraid, they shall prevail upon him, as a King ready to Battel.*

In this Verse we have a double effect of those troubles, which are the portion of a wicked man; the first effect is, *They shall make him afraid*; the second effect is, *They shall prevail upon him*; both which are illustrated by an elegant similitude, *they shall make him afraid, and they shall prevail upon him, as a King ready to Battle.*

Trouble and anguish shall make him afraid.

Trouble without, and anguish within. (so some expound.) He shall have straits in his state, and a strait upon his spirit, both meeting, shall not onely afflict him, *but make him afraid.* The word may be translated to *fright*, rather than to *make afraid*: They shall scare him, not only out of his comforts, but out of his wits and senses. Therere is a threefold fear:

First, Natural.

Secondly, Spiritual.

To be spiritually afraid, is good, and to be naturally afraid, is not evil: So Christ was not only afraid, but amazed (*Mark. 14 33.*)

Thirdly, There is a distracting, vexing fear, which is both a passion and perturbation: This is at once the sin and punishment of wicked men.

Consider, with what weapons and instruments God fights against a wicked man: he doth not say, Sword and fire shall make him afraid, Armies of enemies shall make him afraid, but trouble and anguish shall do it; God can create and form weapons in our own hearts, to fight against us: Inward anguish is far more grievous than any outward stroak. (*Rom. 2. 9.*) *Tribulation and anguish shall be upon every soul that sins, whether of Jew or Gentile*: Anguish is the edge of tribulation, both joyned, wound Soul and body; yea, strike thorough both at every blow.

Hence note;

It is worse to be afraid of evil, than to feel it: Every thing is to us as we apprehend it, good is not pleasing to us, nor evil afflictive to us, unless we think so: They who are not afraid of death, welcome it when it comes; others through fear

צָר
Idem quod
צָרָה
Angustia.

כַּטַּר
Perterruit, per-
turbavit.

fear of death, are held in bondage all the days of their life.

Secondly, Observe,

Distracting fear is the portion of a wicked man: The troubles of the righteous are many, but their fears are few, (Psalm 112.) *His heart is fixed, he shall not be afraid:* 'Tis not said, he shall not hear evil tidings (I know no man whose ears are priviledg'd from such reports) but he shall not be afraid, *I will not be afraid of ten thousands of people, that have set themselves against me round about* (Psal. 3. 6.) *Though I walk in the valley of the shadow of death, I will fear no evil,* (Psal. 23. 4.) are the resolves of faith: Whosoever hath much fear, hath but little faith, *Wherefore are ye afraid, O ye of little faith?* Mat. 8. 26. and how can they but be afraid (when storms arise) who are of no faith; when faith encreaseth, fear decreaseth, and when faith is come to the height, fear is gone; where there is no faith, there can be nothing but fear, trouble and anguish shall make him afraid, that's the first effect.

But that's not all, anguish doth not onely fear the wicked man, but prevails against him: Some render, *Trouble and anguish intrench about him*; the sense is the same, it is such an intrenchment as concludes in a conquest; the besieger prevails. A second reads it thus, *Trouble shall make him afraid, and anguish shall intrench about him.* The Original joyns the two Substantives together, and the Verb is plural, *Trouble and anguish shall make him afraid, they shall prevail against him.*

תִּקְפֹּץ
a radice
circumivit.
Angustia val-
labit. Vulg.

Terrebit eum
tribulatio &
angustia val-
labit eum.

From this second effect, Observe,

Evil shall get the upper hand of evil men: A good man, possibly may be afraid, and afraid sinfully, excess of fear may take hold of him, but he shall not be prevailed against (Prov. 24. 16.) *The just man falls seven times a day* (into affliction and trouble) *and riseth up again*; trouble may throw him down, but it cannot keep him down (Mic. 7. 8.) *Rejoyce not against me, O mine enemy, when I fall, I shall rise*; the Church rises in her falls, and she sometimes foresees her rising, when she is fallen: The wicked fall, and rise no more. And whereas the Saints are more than conquerors through him that loveth them, wicked men are more than conquered, they are utterly ruined, lost, and vanquished, because not beloved. There are two bat-tels wherein we cannot stand without the strength of Christ.

First, The battel of inward temptation.

Secondly, The battel of outward affliction.

We are no match for either, unless Christ be our Second. *Satan hath desired* (saith Christ to Peter) *to winnow thee as wheat* (hoping to find or make thee chaff) *But I have prayed that thy faith fail not.* Peter fell into temptation; yea, he fell in the temptation, yet because Christ undertook for him, the temptation could not prevail against him. And as there is no conquest over Satans temptation, but by the strength of Christ; so none over affliction (which is Gods temptation) but by the strength of Christ (1 Cor. 10. 13.) *There hath no temptation* (that is, no affliction) *taken you, but what is common to man* (yet no man can stand under that alone, which may befall any man, therefore it follows) *But God is faithful, who will not suffer you to be tempted above that you are able, &c.* Man alone is not sufficient, so much as to think one good thought, how then shall he think good thoughts enow alone, either to scatter a temptation, or to bear an affliction? to carry the soul out in such a conflict, requires more than one good thought, yea, more than many good thoughts, it requires good actings; yea, and sufferings too; how shall he do this without the strength of Christ? No wonder then if the lesser of these, yea the least of the lesser, the least affliction prevail against a wicked man; and if while he runs with Footmen, they weary him, how shall he contend with Horses, with trouble and anguish, shall not these prevail against him, as a King ready to battel? Which is the illustration of the wicked mens downfall: *Trouble and anguish prevail against him*: But how? Not a little, not with strength onely enough to turn the scale of the conflict, but mightily, even with much strength to spare.

As a King ready to the battel.

There are four Interpretations for the making out of this similitude; some place it between a wicked mans trouble and anguish, and the trouble and anguish of a King ready to joyn battel with a potent Adversary: For, then his spirit is much troubled, knowing how great an adventure he makes, in reference to his state, and how great a hazard he runs, in reference to his life and person. The charge being sometimes given

given to fight neither against small nor great, but onely against the King. So a wicked man when trouble comes, is like a King going to battel, full of fears and anxious thoughts what the issue and event may be: He looks upon himself as the mark, both of the wrath of God and Man, and that every blow shall be directed against his breast.

Trouble and anguish single out wicked men, when God sends out his Armies of judgements, he charges them not to fight against the small or great of his own people, but against the wicked of the world: Wrath aims at them, and therefore they are terrified at the approaches of wrath.

Secondly, Others give out the similitude thus, *Trouble and anguish shall come upon him as a King ready to battel*: As when a King goes to battel, he is compassed with a strong guard. (Every General hath his *Life-Guard*, much more Kings) So trouble and anguish shall compass a wicked man, as yet with widest difference; for the Guard compasseth the King for the safety and preservation of his person; whereas trouble and anguish gather about wicked men for their destruction: But the Text will hardly admit this explication, and therefore I pass it.

Thirdly, The Hebrew word which signifies a day of Battel, signifies also a *Sphere* or round *Globe*: we translate it a *Ball* (Isa. 22. 18.) where it is prophesied against *Shebna*, that the Lord would make him an example; and that (as the Hebrew is) *Tossing, he would toss him with a tossing*; that is, he would surely toss, and turn him like a Ball, into a far Countrey; as a Ball is tossed or thrown, so the Lord would throw him into Captivity. Now because it is a usual way of embattelling, to draw an Army into the form of a Globe, or Ball; therefore the same word which signifies a *Sphere*, or *Globe*, signifies also a *Battel*, from the form of it. Taking it in this sense, for any thing that is round, or circular, as a Ball or *Spear*. This third Interpretation of the similitude riseth thus, *Trouble and anguish shall make him afraid, they shall prevail upon him, as a King put in Chains, or into a hoop of Iron*: Some labour much for the maintaining of this Interpretation, That *Eliphaz* intends to shew how wicked Oppressors shall be surrounded and held fast with trouble, like some great Kings, who falling into the hands

Præliaturum regem circumdare solebat globum milit. ut l. 6. Tygu. rina indicat. Angustia & circumvallatio eum circumstant ut regem consertis globis præliaturum.

כד
Significat globum pilam aut Sphæram. Apud Latinos Globus hæstium aut Armatorum militum cuneus. Liv. lib. 1. Annal. Romulus cum globo Iuvenum.
וּבִידוֹ עֵרִית
לְמַחְמָה
Ad prælium a forma orbiculari castra in orbicularem formam disponuntur ut fortiora sint. Merc.

Declarare vo-
lens extremam
impii angustias
ut illum eo pa-
cto undique
stringi tribula-
tionibus, quo
Rem ab hoste
superatus &
captus, pro spe-
sculo publice
ponebatur in
Fenicernio.
Bold.
Ita etiam tex-
tum explicat.
Vatablus.

of their enemies, have been shut up in round iron Cages, as *Tamerlane* carried *Bajazet* the Turkish Emperor; or bound in chains, as it is prophesied in the 149 Psalm. It was the use of those times, to make *hoops of iron*, for the securing of Kings and Princes taken in battel; the forms of which, and how those captivated Kings were lockt up in them, with the posture of their bodies in that base imprisonment, may be seen in *Bolduck* upon this Verse; and [he annexeth divers Texts of Scripture, in which he conceives there is an allusion to this course way of handling Kings.

Fourthly, Our reading compares trouble and anguish to a King ready to battel; as if he had said, *Trouble and anguish shall prevail upon him irresistibly*: This is but a high expression of greatest preparation for a battel; for when a King goeth forth to battel in person, he will have all the strength of his Kingdom with him, which *Job* himself clears in the 29 Chap. Verse 25. where describing his own former felicity, he concludes, *I chose our their way, and sat chief, and dwelt as a King in the Army*: that is, in great strength and power. So the Apostle speaks (1 Cor. 4. 8.) *You have reigned as Kings without us; and I would to God ye did reign*; that is, you conceive you have had the confluence of all comforts and strengths, *You have reigned as Kings*, I would you had, that we also might reign with you, or share in your felicity. So that when *Eliphaz* saith, *Trouble and anguish shall prevail, as a King armed, and ready to set forth to battel*, his meaning is, They shall prevail strongly, yea, irresistibly. The wicked man shall not be able to stand their charge, much less repulse it. These several Explications of the similitude meet in one common truth, That as the wicked shall not stand in judgement, when God cometh to judge all the world; so when the Lord sends forth his judgements upon any part of the world, they are the men that shall surely fall: trouble and anguish shall terrifie them, as a King going to joyn battel, or a King taken and captivated in battel, or as a King conquering and prevailing over his foes in battel. Sin prevails always upon wicked men, as a King commanding and ruling over them: at last, trouble (which is the fruit of sin) shall prevail upon them as a King oppressing and destroying them. They who will not submit to the rule of the Law

as a King to guide them: shall be forced to submit to the curse of the Law, as a King to punish them.

JOB, CHAP. 15. Vers. 25, 26.

*For he stretched out his hand against God, and strengthened himself against the Almighty.
He runneth upon him, even on his neck, upon the thick bosses of his bucklers.*

ELiphaz having explained much of the inward punishment of wicked men, the torture which they endure upon the rack of conscience, as also some of their outward punishments, he subjoyns the reason of both, their sin, in these two Verses, and that not an ordinary sin, but a sin committed with a high hand.

Verf. 25. He stretcheth out his hand against God.

And is it any wonder then that God should stretch out his hand against him? every sin deserves punishment, and shall be punished either upon the sinner, or upon his Surety; but extraordinary sins call for extraordinary punishments: They who have done much evil, shall endure much. Justice hath an eye to the quantity, as well as to the quality of our works; and that's a work of wickedness in Folio, or of the largest size, which is done with a hand stretched out: What revenge is big enough for a sin thus big?

He stretcheth out his hand against God.

Here are three things to be opened:

First, What is meant by the *hand*?

Secondly, What is meant by *stretching out the hand*?

Thirdly, How the *hand may be stretched out against God*?

The *hand* may be taken properly, or improperly: Properly, for the member of the body, which is so useful and instrumental in all the services of this life: and then to *stretch out the hand*, must be taken in a proper sense: for so wicked men sometimes do, they stretch out the hand of the body against

*Tanto supplicio
nunc scelus
dignissimum
explicat.
Pined.*

againſt God, by acting ſins of violence, and by acting violently in many ſins.

The outward members, eſpecially the hand and tongue, are made the weapons of unrighteouſneſs, both againſt God and man.

Theod. l. 3.
cap. 20. Ni-
ceph. l. 10.
cap. 35.
*Amalachitæ
Iſraelitis in
Exitu de Eryp-
to vel ob laſſi-
tudinem vel
ob legalem im-
munditiem es-
tra caſtra de-
gentes occide-
runt & eorum
circumciſionem
amputatam in
ſubſannationem
Dei projece-
runt in Cælum.*
Hieron.

The Church-Hiſtorian reports of *Julian the Apoſtate*, that when he was wounded in the battel againſt the *Parthians*, he took of his blood, and threw it up to Heaven, he ſtretched out his hand againſt God, ſaying, in deriſion of Chriſt, *O Galilean, thou haſt overcome*: This outward geſture of his body, expreſſed the ſecret indignation of his mind. And it is obſerved by *Jerom*, who ſaith, he received it from the Tradition of the Jews, that the *Amalekites*, who were profeſſed Enemies to the Jews, did lie upon the watch, to take all advantages againſt them, in their march from *Egypt* to *Canaan*, and when at any time they turned aſide out of the way, either be- cauſe of legal uncleanneneſs, or upon any natural neceſſity, they would fall upon them and ſlay them; which being done, they cut off that member which had the Seal of the Covenant (Circumciſion) upon it, and with their hands ſtretched out, threw it up towards Heaven, as if they would challenge God himſelf to revenge their blaſphemy of him, and the contempt of that Sacred Inſtitution.

Secondly, The hand is taken improperly, or Metaphorically; ſo, the power of man is his hand, the ſtrength of his whole body, ſtate and mind, may be called his hand; his riches are his hand, his credit is his hand, his wit and parts, Learning and Eloquence, are his hand, as there is a power in all theſe. And when it is ſaid here, *He ſtretched forth his hand againſt God*, we may underſtand it in that latitude; for a wicked man improves the ſtrength of his body, the power of his Eſtate, his Credit, his Wit, all his Accommodations in the way of Rebellion againſt God. A man is ſaid to ſtretch out himſelf, when he doth his utmoſt to attain his end, and makes the moſt of himſelf to any purpoſe: In ſuch caſes he ſtretcheth all that he is (as we ſay) upon the Tenters; and this all of his put together, is his hand ſtretched out againſt God.

Further, *To ſtretch out the hand*, imports four things:

Fiſt, To do a thing with the utmoſt intention of mind, and

*Extendere ma-
num eſt omnem
adhibere con-
tum ad percu-
tiendum hoſtē
aut aliquid a-
liud aggredi-
endum.*

and body, to do with all our might and fullest resolution. Joshua being resolved to bring total destruction upon the men of Ai, *Drew not his hand back wherewith he stretched out his spear, till he utterly destroyed all the inhabitants of Ai* (Josh. 8. 26.) The stretching forth of his hand was emblematical, speaking, or implying that his spirit was kept up to the height of resolution, for the ruine of that City and people.

When the Scripture speaks of God, acting towards man, either in a way of judgement or mercy, this phrase is often used (Exod. 6. 6.) *Wherefore say to the children of Israel, I am the Lord, and I will bring you out from under the burthens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with an out stretched arm.* (Exod. 14. 8.) The children of Israel went out with an high hand; and at the sixth Verse of the same Chapter, the Lord bid Moses, *Stretch his hand over the Sea*; to shew that he was purposed to work a miracle, for the deliverance of his people. The Prophets are frequent in this language (Isa. 5. 25.) *Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them.* Read Chap. 9. Verse 12, 17, 21. Chap. 10. 4 Jer. 51. 25. Ezek. 14. 13. Chap. 15. 7. In all these places, when the Lord went with full purpose to punish, he is said, *To stretch out his hand.* Now as when God stretcheth out his hand against man, it shews his resolvedness to smite, so when man stretcheth out his hand against God, it shews his resolvedness to sin, or his actual sinning with full intention and strength of spirit.

Secondly, *Mans stretching out his hand*, speaks the confidence of a man, that he shall carry all before him, and win the day; it is usual with Contenders, especially with Souldiers, before they joyn battel, to stretch their hands out, to draw and brandish their Swords, in token both of their courage to fight, and of their confidence to prevail. Obstinate sinners are full of false hopes that they shall obtain what they design, and prosper in their projects of wickedness; and therefore they are said to stretch out the hand against God.

Thirdly, *Stretching out the hand*, is a posture of pride and impudence; pride is written upon a stretched out hand. To sin presumptuously, is in the Original to sin *with a high hand*, (Num. 15. 30.) The Septuagint render that place, *The soul*

Extendere manum est habitus confidentis & confidentis & potentiam viresque ostendit.

Anima quæ in manu superbiæ Sept.

that

that in the hand of pride thinks ſo, ſhall be cut off : The Chaldee Paraphraſe gives it thus, *He that ſins with an uncovered head :* An uncovered head is an argument of boldneſs, and that he who acts, cares not who ſees him. Modesty cauſeth us to hang down, or cover the head, when we have done ill ; and ſhame makes us cover the head when we receive evil, or are puniſhed (Jer. 14. 4.) *The Plowmen were aſhamed, they covered their heads becauſe the ground was chapt : For there was no rain in the earth :* So that to do or ſuffer with an uncovered head, is like doing or ſuffering with a high or ſtretched out hand, boldly, preſumptuouſly, and as it were, hanging out a flag of defiance againſt the God of Heaven.

Fourthly, *Stretching out the hand*, is the poſture of a furious mad man ; he that wants the uſe of his reaſon, makes this uſe of his hand, laying about him, as if he would do wonders ; ſuch madneſs lodgeth in the hearts of debauched ſinners, they do they know not what ; they rage and are furious, as if they would pull God out of Heaven, and throw the houſe, yea, the World out at the Windows : Theſe ſtretch their hands againſt God, and they do it three ways.

Fiſt, Againſt the very being of God ; ſuch a wicked man oppoſeth God as God, he wiſheth there were no God, or that himſelf were God ; he would have all power in his own hand : *Francis Spira* in his diſpairing diſtraction ſaid, *I would I were above God :* In him nature ſpake her mind plainly, and not in Parables : Nature heightned in wickedneſs would be above God ; therefore a carnal man is called, *A hater of God.* Now that which we hate we would deſtroy, and take out of the way.

Secondly, There is a ſtretching out the hand againſt God, not onely in this open bold challenge, or profeſſed oppoſition ; this very few will own. Few Atheiſts will ſpeak out their blaſphemy, or ſend their Trumpet to deſie God ; and moſt wicked men take a ſuſpicion of this, as the higheſt diſhonour and affront that can be put upon them. What ? They oppoſe God ? They ſtretch out their hand againſt God ? They will tell you, they love God, and it may be they will tell you that God is their God, and yet will be found ſtretching out their hand againſt God : therefore not onely do his profeſſed Enemies ſtretch out their hand againſt God, but even thoſe
his

his professed Friends, who live in the open violation of his righteous Laws; they who oppose the Will and Word of God, the Statutes and Ordinances of God, these will be found to stretch forth their hand against God himself.

The Lord complains (*Mal. 3. 13.*) *Your words have been stout against me*: Who? we stout against God? when did we speak against God? we never had such a thought in our hearts, much less, such words in our mouths: So it follows, *Yet ye say, What have we spoken so much against thee?* The Lord tells them (because it seems they could not) *Vers. 14* *Ye have said, it is a vain thing to serve the Lord, and what profit have we, that we have kept his Ordinances, and ye call the proud happy, &c.* To speak, or think thus (though such a word be not spoken formally, as it is probable they did not) is to be stout against God. To say, *It is a vain thing to serve the Lord*, is not only a disservice, but a Rebellion against the Lord: To say, *There is no profit in keeping his Ordinances*, is the highest profanation of his Ordinances; to call, *The proud happy*, is to stretch out the hand against God, for he stretcheth out his hand against, and resisteth the proud.

Thirdly, The hand is stretched out against God, when it is stretched out against his people, his Servants, or any that are under his tuition, and special protection; to oppose, or stretch out the hand against these, is to stretch out the hand against God. The Prophet *Zachary* sets forth both the care of God to keep his people from trouble, and his Sympathy with them in trouble, by an elegant similitude: *He that toucheth you, toucheth the apple of mine eye* (*Zach. 2. 8.*) What part is more sensible of the least hurt, than the eye, or being hurt, causeth a greater smart: God is as tender of his people as any man is of his own eyes. *He that toucheth them*, *sc.* to wrong or vex them, toucheth the apple of Gods eye, he lifts up his hand against Gods face, and against the most excellent part of his face, his eye, and against the most excellent part of his eye, the apple of it, or ball of the eye which is the proper instrument of seeing. We use to say, There is no sporting with the eyes; men do not like it, to have their eyes played with: Surely then God will not bear it, that any should smite or wound his eyes. And he interprets any hurt done to his people, as done to his own eye, yea, to the apple

*Dicitur vulgo
cum oculis non
ludendum est.*

of his eye. When it was under the debate in the Council what should be done with the Apostles, *Gamaliel* advises, *Refrain from these men, and let them alone, &c.* Lest haply ye be found to fight against God (*Acts* 5. 38, 39.) Some possibly would reply, We fighters against God? We love God, here is a company of turbulent Fellows called *Apostles*, who disquiet the City, may we not punish them, but we must presently be judged fighters against God? No, saith *Gamaliel*, you fight against God, if they and their Apostleship be of God.

Saul was zealous of the Law, and (as he thought) for God; yet Christ rebukes him from Heaven, with *Saul, Saul, why persecutest thou me?* Thou stretchest forth thy hand against me, when thou doest it against the Saints; then, there is a stretching out the hand against God, not onely by a boy, sterious opposition of God, As *Pharaoh*, *Senacharib*, and *Julian* did, but by opposing the ways or word, the Messengers or Servants of God.

Hence Observe.

First, *Though every sin be against God, yet some sins are more against God:* We cannot say that every one who sins, stretcheth out his hand against God; there is a difference of sins in degree; though they are all in their nature deadly; there is a presumptuous sin, a sin committed with a high hand, which hath these two things chiefly in it.

First, A sinning against clear light.

Secondly, A sinning with full consent and swindge of will.

In that place of *Numbers*, where this sin is described (*Chap.* 15. 30.) There are two other Characters put upon it: First, it is called, *A reproaching the Lord:* And secondly, a despising of the *Word of the Lord*; Every sin is a transgression of the Word of the Lord; but every sin is not a despising of the Word of the Lord; every sin is displeasing to God, but every sin is not a reproaching of God: Every sin, even the least, is a departure from God, but some sins are full of activity against God.

It is conceived, that the *presumptuous sin* in the old Testament, is the same with, or answers to, the *sin against the holy Ghost* in the New; and that which leads to this apprehension is, because no Sacrifice was appointed for that under the Law,

as this is said to be unpardonable under the Gospel. And the Author to the *Hebrews* is express (*Chap. 10. 26.*) *If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins.* The Gospel knows but of one Sacrifice for sin, and that but once offered; they who despise that, have despised all, for there remains no more Sacrifice for sin. God will not send his Son to die a second time for those who have trodden the Son of God in his death under foot, and have counted the blood of the Covenant an unholy thing. God indeed stretcheth out his hand all the day long, to a gainsaying and rebellious people, that is, to those who stretch out their hands against him in his Law: But he will not stretch out his hand (unless to smite) to a gainsaying and rebellious people, who (in this sense) stretch out their hands against him in the Gospel.

Secondly, From the connexion of this Verse with the former:

Observe:

That God proportions the punishment of man unto his sin:
There is a twofold proportionating of punishment to sin.

First, In the quality, or manner of it.

Secondly, In the quantity, or degree of it.

The Justice of God is visible in both, according to the exact rules of retaliation: As I have done, so the Lord hath requited me, said *Adonibezek* (*Judg. 1.*) He was punished in the same manner that he had sinned, and so have many other. But all shall be punished in the same degree that they have sinned. If sin be great, so shall the punishment of it be. When the iniquity of the *Amorite* was full, he had his fill of wrath. *When God himself was pressed with the sin of Israel, as a Cart with Sheaves:* then he laid on load in judgment. If any wonder why the wicked man should be hurried, troubled, vexed, why he travelles in pain all his dayes; he may cease to wonder, when he reads, that the wicked man stretcheth out his hand against God. Is it any wonder God should shew himself an Enemy to them, who practice the Enemy against him? Or that they should be highest in suffering, who have been highest in sin? The Prophet *Amos* reproves and complains of those, *who made the Ephah small, and the Shekel great* (*Chap. 8. 5.*) That is, who abated the measure, and enhan-

ced, or raised the price of their commodities: But if man make the *Ephah*, or measure of his sin ſmall, God will not make the *Shekel* of his puniſhment great. The wages which the Juſtice of God pays the ſinner, ſhall not be a peny more than his ſinning work hath deſerved.

Thirdly, In that the ſtretching out the hand againſt God, is a ſin againſt light.

Obſerve.

That ſins committed againſt light, leave the Soul in the greateſt darkneſs: A ſin committed in the darkneſs of ignorance, deſerves yet to be puniſhed with darkneſs, even with everlaſting darkneſs; much more thoſe ſins which are committed, not only in, but againſt the light of knowledge. Some ſhall periſh for want of light; they cannot but periſh who live and die in the abuſe of light. Many ſhall periſh becauſe they have not ſtretched forth their hands according to the light received, to work for God; how deeply then ſhall they periſh, who in the miſt of received light, ſtretch out their hands to work wickedneſs againſt God?

Fourthly, *Eliphaz* deſcribes the wicked man ſtretching out his hand; that is, all the power which God hath truſted him with, to provoke God with.

Hence Obſerve.

That wicked men abuſe the good gifts of God, and turn them againſt God himſelf: They uſe their hand, properly taken againſt God; as alſo their Metaphorical hand, their whole ſtrength againſt God; they ſtretch their authority, their high places, their parts, and wits againſt God; they form weapons out of all the good gifts of God, to fight againſt God; ſuch ſinning is out of meaſure ſinful. The idle Servant was condemned, who did not employ and improve the one Talent which he had received to his Maſters advantage; of how much ſorer condemnation ſhall they be thought worthy who employ their many Talents to their Maſters loſs, and diſadvantage?

Laſtly Obſerve:

Sin is the greateſt evil. That muſt needs be the greateſt evil which oppoſeth the greateſt good: God is the greateſt good, every ſin is againſt God, and ſome ſins directly oppoſe God. The Apoſtle argues the evil of ſin, from the oppoſition it makes againſt

againſt us (1 Pet. 2. 11.) Dearly beloved, I beſeech you as ſtrangers, and pilgrims, abſtain from fleſhly luſts (he doth not ſay, which fight againſt, or diſhonour God, but) *which war againſt the Soul* : we have no reaſon to be dallying with luſts, or to be friends with them, when we hear that our luſts war againſt us ; but when we remember that our luſts war againſt God, we ſhould not only abſtain from them, but abhor them. Every thing is by ſo much the worſe, by how much that is better which it is contrary unto : There are four conſiderations which heighten the evil of ſin upon this account, that it is a ſtretching out of the hand againſt God.

First, Stretch out a hand againſt God ! No man ſhould dare ſo much as to lift up a word againſt God.

Secondly, Stretch out a hand againſt God ! No man ſhould dare ſo much as to lift up a thought againſt God.

Thirdly, Stretch out a hand againſt God ! Every man ought to fall down before God, and be well pleaſed with whatſoever God ſaith or doth.

Fourthly, Every man is bound to ſtretch out heart and tongue, and hand, to think, and ſpeak, and do for God, and when all this is done, we have done but our duty, and the utmoſt that any man doth or can do in theſe, is not half his duty. How wide is he then from, how oppoſite to his duty, who ſtretcheth out his hand againſt God ? And (as it follows in the next words.)

Strengthens himſelf againſt the Almighty.

That is, as the Original imports, who makes himſelf a ſtrong Warriour, and will ſhew his valour againſt the Almighty : So Maſter Broughton, *He would be valiant againſt the Almighty*. Or as another translates to the letter of the Text, *He ſhews himſelf a man againſt the Almighty*, as if he had ſaid, *This wicked man ſtrains all the ſtrength he hath, to ſhew himſelf a man of his hands, or to play the man againſt God*. The Apoſtle uſeth that word, in reference to temptation, *Play the men, or quit your ſelves like men : Saints play the man againſt Satan : wicked ones play the man againſt God* : he ſtrengthens himſelf againſt God. But how ? What doth the wicked man to ſtrengthen himſelf ? Doth he gather Armies, lay in Ammunition, fortifie Cities,

וְיִבְרָךְ
Roboravit, for-
tem bellatorem
conatur ſe pra-
bere, virum at-
que maſculum;
in Deum ſe eri-
gere & inſul-
tare praſump-
ſit.
Contra omni-
potentem ſe
virum exhi-
buit. Jun.
אֶל־אֱלֹהִים
1 Cor. 16. 13.
and

and Caſtles? Doth he thus ſtrengthen himſelf againſt the Almighty? All theſe are no ſtrength againſt God, and this is not the way the wicked man takes to ſtrengthen himſelf againſt God; How then? He ſtrengthens himſelf againſt God, by *hardening his heart*, by ſtopping his ears, by ſetting his face, by debauching his conſcience againſt the call and command of God. Thus,

He ſtrengthens himſelf againſt the Almighty.

170

Before we had the word *God*, the *ſtrong God*, here the *Almighty*, which word in the Hebrew, ſignifies not only one that hath great power: But,

Qui omnia potest.

First, All power; *Shaddai* is he that hath power to do all things: Omnipotencie is one of the incommunicable Attributes of God: All the power of man is of his giving, but he hath not given all power to any man, no nor to all men. Onely Chriſt as Mediator, or *God-man* hath all power given to him. It is not the will of God to doe all that is in his power, but it is in his power to do whatſoever he will. If the wicked mans power were ſuch, what work would he make? If he could do as much as himſelf pleaſeth, he would do nothing, which ſhould pleaſe either God or good men.

Qui ſibi ſufficit & nullius ope indiget, nullius externi armorum aut munimentorum.

Secondly, The word ſignifieth ſuch an one as hath a ſufficiencie in himſelf to do what he will; God needeth not to go out for any aide, or call in the aſſiſtance of any Creature: *Shaddai* is the Original of power, he hath all his power laid up in his own compaſs, and his compaſs is infiniteneſs; he is ſelf-ſufficient. Some Princes think they have power enough to do what they will, but they muſt do it with other mens hands. Though they have a civil power or authority to command all, yet they have not a naturall power, ſtrength, or ability to execute all. God hath both theſe powers, he hath abſolute authority to command all to ſerve and help him; and he hath ſuch an abſolute ability, that he needs none to ſerve or help him: He that made the World alone, what cannot he doe alone? God calls for our help that we may have the honour of it, not that he hath any want of it.

Qui ſufficit omnibus aliis.

Thirdly, *Shaddai* is he who hath not only enough for himſelf,

self, but for all others ; the five wise Virgins had Oyle in their Lamps , and they had enough for themselves, but they had none to spare, they could not furnish the five foolish Virgins. But the Lord God Almighty hath strength and wisdom for all that come to him, and call upon him : As he is self-sufficient, so he is all-sufficient ; his Ocean can quickly fill all our empty Vessels, and his treasury supply and bear all our charges. This Almighty God, who hath power to do what he pleaseth , who hath all this power in himself, and who hath power enough to give out to all that need , and ask it of him ; this is *the Almighty*, against whom the wicked man strengthens himself.

Hence Observe :

First, *That the heart of man is very busie to arm against God :* As when a people are threatned with an Invasion, they then strengthen themselves, they lay in their Provisions of Warr, and get Forces in a readiness : even thus doth the heart of man : Man hath three usuall ways of strengthening himself against the Almighty. First by carnal pleas and reasonings. He pretends reason for what he doth, and he strengthens himself against all that God saith, by reason : he sets up reason against that Law which is the quintessence of reason, and will not be madd but by reason, such as it is, and that is, such as he is, a madd one. These reasonings are *the strong holds* spoken of by the Apostle (2 Cor. 4. 5.) *The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing, that exalteth it self against the knowledge of God :* As the weapons of this warfare are not carnal, but spiritual, so the strong holds which these cast down, are not corporeal, but carnal ; they are not made of Stones, and Timber, of Earth, or Iron, but of the subtilties, flights, excuses, subterfuges, and arguings of fleshly minded men. All which the Apostle wraps up in the latter words calling them *imaginations, or ratiocinations, and high things* ; that is, such things as are formed in the high and proud conceits of the creature exalting it self against the sound and saving knowledge of God : Such as these :

First, *Others do so.*

Secondly, *Great ones do so.*

Thirdly,

Thirdly, *This is the custome of the World.*

Fourthly; *If I should not do so, I should dishonour, yea, and undo my self: And why should I refrain what others do, or what would be my own undoing?* No reason for any of these. Thus he strengthens himself against the Almighty: his reason (such as it is) will bear him out.

Secondly, He strengthens himself against God upon presumption of mercy from God; why may not I do thus? God hath mercy for sinners, why not for me though I sin? The Apostle cautions the *Ephesians* (Chap. 5.6.) against such presumptions. *Let no man deceive you with vain words, for because of these things, the wrath of God comes upon the children of disobedience.* It is good to plead mercy to strengthen Faith, that sin committed shall be pardoned; but woe be to those, who plead mercy to strengthen themselves in the committing of sin.

Thirdly, Others strengthen themselves against the Almighty with hopes of worldly gain, and they encourage themselves in an evil matter, with promises of good; *We shall finde all precious substance, we shall fill our houses with spoil, cast in thy Lot among us, let us all have one Purse:* Thus Solomon personates the inticements of sinners (Prov. 1.13, 14.)

As a gracious heart strengthens it self for God:

First, By the promises of God.

Secondly, By the experiences which himself, or others have had of Gods dispensations.

Thirdly, By considering the nature of God, how gracious, how good, how powerful, how faithful he is.

Fourthly, By remembring his relations to God; he is my Father, my King, &c. Shall I not venture to do or suffer for him?

Now (I say) as a gracious heart strengthens it self for the Lord, or (as the Apostle adviseth, *Ephes. 6. 10.*) *Grow strong in the Lord, and in the power of his might, putting on the whole Armour of God:* so a wicked heart strengthens it self against the Lord, or grows strong against the Lord, and the power of his might; yea, of his Almightyness, putting on the whole Armour of the Devil, that he may be able to stand against all the encounters of the Word, and of his own conscience. For as the word of God, and the Graces of the Spirit are the Armour

mour and weapons by which the Saints ſtrengthen themſelves againſt Satan ; ſo carnal reasonings and the luſts of the fleſh, are the armour and weapons by which wicked men ſtrengthen themſelves againſt God.

A wicked mans chief care is to fortifie and encourage his luſts ; to put warm clothes to his ſinful heart, and make it ſtout againſt God : *Sin begins with turning the heart from God, and ſin ends in turning the heart againſt God :* The firſt ſtep in ſin is a neglect of God, the ſecond ſtep is contempt of God, the third and laſt is a War with God : He ſtrengthens himſelf (for the battel) againſt the Almighty.

Secondly obſerve,

Sin runs againſt reaſon, and cauſeth us to act not onely wickedly, but fooliſhly : Is it not folly and madneſs for weakneſs to contend with Omnipotency ? When a ſinner hath ſtrengthened himſelf the beſt he can, the very weakneſs of God (as the Apoſtle ſpeaks) is ſtronger than he. *What King* (ſaith Chriſt, *Luke 14. 31.*) *going to make war againſt another King, doth not firſt ſit down, &c.* as if he had ſaid, The Kings of the Earth are not ſo fooliſh, ſo brainleſs, and counſelleſs to contend with thoſe, whom they cannot match ; they will hardly venture a battel with Ten thouſand againſt Twenty thouſand, they will rather make a diſadvantageous peace, than proceed in a War upon ſuch advantages. The King of *Iſrael* reprov'd the challenge which the King of *Judah* ſent him, by the Parable of the Thistle in *Lebanon*, aspiring to match with the Cedar in *Lebanon* (2 Kings 14 9.) What's a Thistle to a Cedar ? Then what is man to God ? See then what a reaſonleſs, yea ſenſeleſs creature man is, who will needs go out againſt God to battel, though all the number he can muſter, is not onely as diſproportionable as Ten thouſand to Twenty thouſand, as a Thistle to a Cedar, but more than one ſingle man is to a Million of men, or than a bruised Reed to the ſtrongeſt Oak. God with eaſe made all the power of man alone, and he, though alone, can more eaſily deſtroy it : it coſt him but the ſpeaking of a word to ſet it up, and he can pull it down with, yea without a word ſpeaking. Many men have been ſtiled, *The great, The ſtrong, The mighty :* But no man ever durſt own this ſtile, *The Almighty :* This title of God in the Text, *The Almighty*, ſhould make the mightieſt of

men, the *Nimrods* of the World afraid to meddle, yea to think a thought of meddling with God. The absurdity of men in strengthening themselves against the Almighty, may appear yet more distinctly in three particulars.

First, He that is Almighty is stronger than all; there cannot be two Almighties. Hence the Apostle argues (1 Cor. 10.) *Will you provoke the Lord to anger, are you stronger than he?* It is base and cowardly to provoke those that are weaker than our selves; it may give us trouble enough to provoke those who are as strong as our selves, but it is either madness or desperateness to provoke those who are stronger than our selves. And when the Apostle demands, or rather expostulates, *Are ye stronger than he?* His question calls for this positive assertory answer, We are infinitely weaker than he; and therefore there is no prevailing against him, not onely not in all things, but not in any thing. It is possible for a weak Enemy to prevail sometimes upon a mighty Enemy. The *Romans* who commanded the World for many ages, and were too strong for any Nation; did yet receive some foils; though they were never conquered yet they were sometimes worsted, not onely by surprizals and Ambuscadoes, but in the open field, and even petty Princes gave checks for a while to some of their designs. But *El-Shadda* the Almighty God, never received any defeat, nor is he within the possibility of any surprize.

Secondly, Not onely cannot the Lord be defeated, but he cannot be endamaged; he never lost (as we say) so much as a hair of his head, nor did he ever suffer so much as the scratch of a Pin. The *Romans* obtained some Victories with such exream loss and hazard, that it hath been said, Two or three more such Victories, would utterly undo them; they who were never defeated or foiled, have yet been greatly endamaged in Battel; and their clearest gains have not been without some loss: but the Almighty never lost the worth of a thread, or drop of blood, in all those innumerable victories which he hath gained.

Thirdly, Man cannot so much as hinder or retard the designs of God. He transcends all the impediments, and throws open all the Barracadoes that are set in his way. *He will work, and who shall let him?* (Isa. 43. 13.) There is no putting of a bar in his way; and therefore if any should answer the question.

tion, *Who shall let it?* Yes, there are some will let it, the great men, the Nobles of the Earth, say no; they will let it. But they shall not, saith God, in the next Verse (*Verse 14.*) *For your sake* (speaking to his people in Captivity) *I have sent to Babylon, and have brought down all their Nobles.* The Original word for *Nobles*, signifies also *Bars*, the Bars of a door or Castle gate, as we put in the Margent of our Bibles; to note, that Nobles and great men should be the strength of a people, and a stop to the entrance of any evil among them: but if instead of that, they prove like *Bars*, onely to hinder the good of a people, and to lie cross in all publick proceedings; then the Lord, the Lord of Lords, and King of Kings, brings them down, and breaks them all to pieces. *I will work, and who shall let it?* The Nobles, the Bars shall not, though bars of iron, or gates of brass.

It was said in opening the words, that stretching out the hand is the posture of a mad man: Consider this, and then say, Is it not the maddest madness to stretch out the hand against God, or to strengthen our selves against the Almighty, to oppose him, against whom it is impossible not onely to prevail, but to do him the least hurt, or give him the least check or stop in his way? If we should see a man set his shoulder against a Wall of Brass, or blow a Feather against it, hoping to overturn and batter it down, would not we say, this man is either a Fool, who never had the use of reason; or a Mad-man, who hath lost his reason? He that opposeth the counsels and ways of God, can no more overthrow them, than a Feather can a Wall of Brass; or the touch of a little finger, the strongest Tower. The Psalmist represents us with these simple attempts (*Psal. 2. 1, 2, &c.*) *Why do the Gentiles rage, and the people imagine a vain thing? The Kings of the earth take counsel, &c. Come let us break their bands, and cast their cords away from us:* What follows? *He that sits in Heaven shall laugh, the Lord shall have them in derision:* He sees how poor, how inconsiderable, these motions and commotions, both of the *Many* and of the *Mighty* are, to give check to that Decree of his Almightyness, to set his Son upon the *Holy Hill of Sion.*

Eliphaz hath not yet done with his description of the impotent rage of man against the Almighty God. O sinful

vain man, whither wilt thou go? What wilt thou do next? The next Verſe tells us.

Verſ. 26. *He runs upon him, even on his neck, upon the thick boſſes of his bucklers.*

This 26 Verſe is an amplification, or aggravation of the madneſs of a wicked man, who, when he hath ſtrengthened himſelf againſt God (as he thinks and hopes) ſufficiently, then he *runs upon him*, &c.

Eliphaz carrieth on the Metaphor of a Battel, which before it is fought, Armies are muſtered, and drawn up in view of each other; and then to ſhew their courage, they ſtretch out their hands, draw their Swords, and as ſoon as the *Signal of the Battel* is given, by ſound of Trumpet, beat of Drum, or diſcharge of Canon, they run on one upon another; and when the battel comes to the heat and height, they charge home, *even upon the necks of one another, and upon the boſſes of their bucklers*: Here's the deſcription of a fierce charge. This wicked one is a Champion for Hell, he challenges the God of Heaven, *and runs upon him*, &c. with utmoſt violence: That's the ſum of the words, I ſhall now open them a little further.

He runs upon him, even upon his neck.

There is a difference among Interpreters about that Antecedent, ſome underſtand *God*: As if the meaning were, God runneth upon a wicked man, like a ſtrong Warriour, with incredible ſwiftness, and irrefiſtible force, to caſt him down. The wicked man having ſtretched out his hand, and ſtrengthened himſelf againſt the Almighty, now the Almighty runs upon *his neck, even upon the thick boſſes of his Buckler*: Come, ſaith God, *I will have a bout with thee, if thou dareſt, I will try it out with thee, I am not afraid of thy ſtiff neck, though it hath iron ſinews, nor of the thick boſſes of thy buckler, though they be of ſteel.*

Thus ſome, both later Writers, and ancient Rabbins, give the ſenſe: But I rather conceive (with others) that Eliphaz ſtill proſecutes the ſtrange progreſs, and heightned wickedneſs of man, who having ſtrengthened himſelf by hardening his heart againſt God, *runs upon him, even upon his neck, &c.*

Taking

*Quis impius
manum in Deum
extendit,
ideo currit in
eum Deus ad
collum & in
densitate do-
rum stipes.
rum ejus, q. d.
in eo quibus il-
le maxime ro-
boratur. Rab.
Lev. Vatabl.
Beza.
Multo optior
est ut describi-
tur adhuc ille
impiorum con-
tra adversum
Deum. Pined.
Inauditam im-
pii temerita-
tem describere
prosequitur.
Bold.*

Taking this sense, there is a different reading; thus, *He runs upon him with his neck*: We say, the wicked man runs upon the neck of God; they say, A wicked man runs upon God with his neck; their meaning is, he runs upon him audaciously and proudly. The neck lifted up, is a token of pride, and presumptuous boldness: And to run with the neck, is to run with the neck lifted up, or stretched out; which is indeed the periphrasis of pride. (Psal. 70. 5.) *Speak not with a stiff neck*; that is, with a spirit unwilling to submit to my Dispensations. The Prophet *Isaiah* complains and threatens (Isa. 3. 16.) *Because the Daughters of Sion are haughty, and walk with stretched out necks*: That is, because they testify the pride of their hearts, by the gate and postures of the body, as much as by the vain attire, and apparel of the body: *Therefore the Lord will smite, &c.* The Lord tells *Moses* (Exod. 32. 9.) *I have seen this people, and behold it is a stiff-necked people*: He complains by the Prophet (Isa. 48. 4.) *I knew that thou art obstinate, and thy neck is an iron sinew*: *Stephen* the Proto-Martyr, gives a Breviate of all their rebellions, *Acts* 7. and concludes (Vers. 51.) *Ye stiff-necked, &c.* The stiff neck and the proud hard heart are the same, all the Bible over.

*Currere collo
est collo duro
credo; similia
sunt cum lana
ponitur pro la-
na alba, &c.
Druf.*

Thus the wicked man runneth upon God with his stiff; that is, his proud daring spirit. As before, *He stretched out his hand*: so now (which is more) *his neck* against God. The Metaphor is taken either from Souldiers in battel, who to shew their valour, hold up their heads, and stretch out their necks, running heed to head, and shoulder to shoulder, when they come to close fight.

*In erectone
colli fastus ag-
noscitur. Merc.*

Or, It is a Metaphor taken from a Bullock unaccustomed to the yoke; who therefore will not submit to his neck to bear it. Wicked men are called Children of *Belial*, because they endure not the yoke of obedience; when God would put his yoke upon their necks, they lift up their necks, or run upon him with their stiff necks.

*Metaphora a
militie Fortise
sine in hostem
impetum acti-
ente.*

*Metaphora a
lascivienti &
procaci vitulo.
Pined.*

Hence note,

It is pride of spirit which causeth man to oppose God. The Apostle *James* saith, *God resisteth the proud* (James 4.) which intimates, yea and speaks out, that the proud assault God. As the wicked in his pride persecutes the poor (Psal. 10:2.)

So

*Per superbiam
homo maxime
Deo resistit &
superbus prop-
ter praesumpti-
onem spiritus
contra Deum
currere dicitur.
Aquin.*

So in his pride he opposeth God. And as he that loveth God, follows, yea, runs after God to obey him; so he that hates God runs upon him by disobedience. An act of ignorant disobedience is a going from God; an act of known disobedience is a running upon God: Running upon God, is not onely sinning, but impudent sinning. The Angels in Heaven cover their faces before God, daring not to behold him: Humble sinners on Earth, such as the poor *Publican* (Luke 18.) venture not to lift up their eyes to Heaven, but proud sinners, lift up their necks against God. They who care not what God saith to them, cares as little what they do to God: And they who have no faith in God, seldom have any fear of him; these *run upon him with their necks*.

But I return to our Translation, *He runs upon him, even on his neck*: That is, *on the neck of God*; that is, he sins fiercely and fearlessly: he doth not dare God at a distance, or like a Coward, speak great words, and vaunt of what he will do when his Adversary is out of sight and hearing; but charges on boldly in his very face. It said of the Ram (by whom the Prophet means *Alexander the Great*, King of Greece) *That when he saw the He-goat* (that is, *Darius* King of Persia) *he run upon him*: that is, he assaulted him speedily and boldly, overthrowing his whole estate, and so making himself sole Lord of *Asia*. The whole course of his Victories are described by this word, *He ran upon him* (Dan. 8. 6.) And when *Job* would shew how fiercely the Lord handled him, he gives it in this language, *I was at ease, but he hath broken me asunder, he hath also taken me by the neck, and shaken me to pieces* (Job 16. 12.) As God in a way of highest punishment or chastisement, is said to take a man by the neck; so man in a way of highest sinning and rebelling, is said to take God by the neck, or to run upon his neck: He that ventures upon the neck, cares not where he ventures, and he that runs upon the neck of God, cares not on whom he ventures. And as in height of love, a friend runs and falls upon the neck of his friend: thus *Joseph* did on his Brethrens necks (Gen. 45. 14.) and the Father of the Prodigal (Luke 15. 20.) *Ran and fell upon his sons neck and kissed him*: So in the heat of wrath, an Enemy runs upon the neck of his Enemy; and wicked men (who are enmity against God) run upon the neck of God.

Cum eo concurrens collum invader. Tigur.

Some conceive this *running upon the neck of God*, imports two things.

First, That the wicked man imagines himself, as having an equality of strength with God.

And secondly, That he hath authority above God, or that he is Gods better and Superior.

This latter they ground upon an old custom among Magistrates, who finding an offender contumacious, were wont to command the Officer to take him by the neck, and drag him out of the Court, to receive his punishment. But I shall not insist upon that Criticism; especially considering the incongruity of it with the next words.

Even upon the thick bosses of his buckler.

Malefactors are never, never permitted to come armed before the Judge to their Arraignments.

The word which we translate *Thick*, signifies also *Fat*, because fat is thick: Hence the Vulgar Latine translates, *He is armed with his fat neck*: But I pass that. According to our reading (which keeps closer to the Original) *Eliphaz* describes the ancient and present form of Bucklers, which as they are defensive weapons (so also offensive, and therefore have not onely bosses for ornament, but (one especially in the centre, or middle, with a sharp pike in it) for use: For as the whole buckler secured the body against the arrow or Sword of the Adversary, so if he pressed near, this high boss or pike of the buckler served to pierce and wound the adversary: So that while the wicked man is said to *run upon God*, even upon the thick bosses of his buckler; it shews the highest valiancy of a wicked man in opposing God; he fights not onely afar off, but near at hand, and presseth upon him, though within the reach and danger of his weapon.

Hence observe,

There is no danger can keep a wicked man off from sin: Like the Horse in this Book (Chap. 39. 22.) He mocketh at fear, and is not afrighted, neither turneth away from the sword; he swalloweth the ground with fierceness and rage, he saith among the Trumpets, Aha, aha: though God have a buckler, man will come upon him; yea, though God have a boss upon his buckler to strike and wound him, yet on he comes. The Buckler of God

Erat pene ge-
nus ut Magi-
stratus si quem
suo imperio pa-
rum obedi-
tem videret,
in collum inva-
derent & in-
torquerent.
Liv. l. 4.

בעכי
גב מניני
Indensitate al-
titudinum scu-
torum ejus: in
crassiem cor-
porum scuto-
rum ejus.
Merc.
Alludit ad per-
verusum praes-
liandi modum
cum clipeo, in
cuius medio e-
rat prominen-
tia, quae dicitur
umbo, in quo
erat cuspi quo
cominus con-
certabatur.
Bold.

is the Law or Word of God, and the bosses of this buckler, are the threatnings and curses of the Law. Now, when man sins, notwithstanding the Law, which is the buckler by which God saves and protects his honor and his holiness, his name and glory, from the wounds which sinful man is ready to give him, then man may be said to *run upon his buckler*. And when notwithstanding the sharp threats, and terrible curses of the Law, which are the thick bosses with which he wounds those who transgress his Law: when, I say, notwithstanding these, man adventures to sin and transgress the Law, he may rightly be said, *To run upon the thick bosses of his bucklers*. God gave *Adam* a Law; *Of the Tree of knowledge of good and evil thou mayest not eat*: Here was the buckler; and when he added this threat, *In the day thou eatest thereof thou shalt surely dye*: Here was the boss. God sent a word to *Pharaoh*, *Let my people go*: this was a buckler. *If thou refuse to let them go, I will slay thy first born*: This was the boss. *Adam* run upon the boss of the buckler, so did *Pharaoh*, and so do all wilful sinners.

A wicked heart will go on sinning, whatsoever God is speaking or doing (*Isa 57. 17.*) *I was wrath, and smote him, yet he went on forwardly in the way of his heart*: Neither the wrath of God, nor their own smart, stopt their progress, though smitten, yet they went on. Saints sometimes go on sinning, though God be smiting, they have run upon the bosses of the buckler, to the wounding both of their souls, and of their outward comforts; wicked men will run upon them to the damning of their souls and bodies. Though they see, yea, feel the bosses, judgement not onely threatned, but executed, yet on they will, and (like wicked *Abaz*) *in the time of their affliction, sin more against the Lord*. This is the height of sinfulness. As it shews the truth and height of holiness in the Saints, when they will not onely run to God in fair times, when men approve, but in the worst times, when men oppose; when they venture to do their duty upon the bucklers of men, yea, upon the bosses of the buckler, extreamest danger: So it shews a like strength and height of wickedness, when men venture upon the bosses of the buckler, upon the point of the naked sword of Gods displeasure; they will venture, let it cost what it will, though the Lord set a
flaming

flaming Sword in the way of lust, as he did in the way of the Tree of life (*Gen. 3.*) though the Lord set an Angel with a drawn Sword in the way of lust, as he did in *Balaams* way, when he was going to curse *Israel*, yet on they will. Till the heart be changed, neither Swords, nor Bucklers, nor Bosses, neither wrath threatned, nor executed, can cause a sinner to change his course.

This the Prophet complains of (*Isa. 9. 13.*) *The people turneth not to him that smiteth them, neither do they seek the Lord of Hosts*: Their incorrigibleness under severest corrections is elegantly described by another Prophet, enumerating five special strokes or smitings, to every one of which he subjoins, *Yet have ye not returned unto me, saith the Lord, Amos 4. 6, 7, 8 &c. When the bellows were burnt, and the lead consumed of the fire* (that is, when all instruments and means of refining them were spent and worn out, yet their dross remained in them) *The Founder melted in vain, for the wicked* (that is, their wickednesses or evil things) *were not plucked away* (*Jer. 6. 29, 30.*) They went into the Furnace full of dross, and they came out as full of dross as they went in. The Founder blowed his fire, till he burnt his bellows, but their lusts had no sent of fire upon them; his lead (by which he separates the dross from the metal) was all consumed and evaporated, but the dross of their corruptions wasted no more than the purest gold doth in the fire. Hence the Lord resolved to waste no more of his judgments upon them: *Why should you be smitten any more, ye will revolt more and more* (*Isa. 1. 5.*) To revolt from God, and to run upon him, are sins of the same strain; and they who revolt from him, will not fear to run upon his neck, even upon the thick Bosses of his Buckler.

Thus *Eliphaz* hath given us an account, why the Lord afflicts a wicked man all his days; he fights against God all his days: We have a reason of this reason in the next words; why it is that this wicked man is such a valiant Champion against God, why he commits wickedness with so much greediness; it is, *Because he covers his face with his fatness, &c.* The fatter and fuller he grows in fulfilling the lusts of the flesh, the more hungry and sharp set he is to fulfil them. Full-feeding in sin, doth not satisfy, but increase a sinful appetite.

JOB, CHAP. 15. Verſ. 27, 28, 29, 30.

Because he covereth his face with his fatneſs, and maketh collops of fat on his flanks.

And he dwelleth in deſolate Cities, and in Houſes which no man inhabiteth, which are ready to become heaps.

He ſhall not be rich, neither ſhall his ſubſtance continue, neither ſhall he prolong the perfection thereof upon the earth.

He ſhall not depart out of darkneſs, the flame ſhall dry up his branches, and by the breath of his mouth ſhall he go away.

AS the two former Verſes ſhewed ſin in the cauſe of thoſe evils which befall a wicked man, ſo here Eliphaz ſhews us two cauſes of their ſin.

First, Their riches.

Secondly, Their power.

The firſt is here deſcribed tropically by Fatneſs.

Verſ. 27. He covereth his face with fatneſs, and maketh collops of fleſh on his flanks.

Both parts of the Verſe mean the ſame thing, ſhewing the wicked mens worldly proſperity by the uſual viſible effects of it; a fat face, and fleſhy flanks.

He covereth his face with fatneſs.

Emit præ adipe oculus eorum, i. e. emiſſe videntur præ genarum tumore & pinguedine. Bold.

Singulari quodam infamiae titulo impii & iniqui in ſcriptura vocantur pingues.

That is, he is exceeding fat, a phraſe like that (*Pſalm. 73. 7.*) Their eyes ſtand out with fatneſs: The Hebrew is, (*Their eyes are gone out of their heads through fatneſs* : that is, They ſeem as gone or going out of their heads. 'Tis uſual in the language of the Holy Ghoſt to deſcribe wicked men by fatneſs, (*Pſal. 78. 31.*) He ſlew the fatteſt of them; that is, the worſt of them, thoſe who were moſt Rebellious, longing after dainties, when God had given them bread from Heaven. David ſets forth his Enemies (and ſo the Enemies of Chriſt, of whom that *Pſalm* is a Propheſie) under this notion (*Pſal. 22. 12.*) Strong bulls, or fat bulls, came about me: By the fat Bulls he means the Scribes and Pharifees, the High Prieſt, and Rulers, who (as it were) beſet Chriſt with continual conſpiracies. More plainly (*Pſalm. 17. 9, 10.*) Keep me from mine

mine Enemies that oppreſs me : They are incloſed in their own fat, with their mouth they ſpeak proudly. Again *Pſal. 119. 70*) Their heart is as fat as greaſe, but I delight in thy Law.

The Scripture ſpeaks thus, not as if fatneſs had any moral evil in it, or as if leanneſs had any moral good in it. Fatneſs doth not diſcommend us, nor doth leanneſs commend us to God ; yea, a man lean in body, may have the worſt fatneſs, he may be proud, ſwollen and puſt up in ſpirit ; and man fat in body, may have the beſt leanneſs, much ſelf-emptineſs, and poverty of ſpirit. But becauſe they who have abundance, and grow fat with the Creature, are tempted to forgetfulneſs of, and Rebellion againſt God ; and becauſe a body overburdened with fleſh and fat, renders the minde more indiſpoſed to holy and ſpiritual activity ; and uſually they who beſtow moſt care and coſt in pampering their bodies, goe with pined, ſtarved, and lean Souls ; therefore fatneſs hears ill in Scripture.

It is obſerved by *Plutarch*, that the Egyptian Priests gave their *Apis* (a Deity which they worſhipped in the form of an Oxe) the water of a Pit, or Wel, not the water of *Nilus* to drink, the reaſon was (not as ſome aſſignit, becauſe they thought thoſe waters were prophan'd by the Crocodile, for the Egyptians had that River in high veneration, but) becauſe the waters of *Nilus*, were fatuing, nourifhing waters ; therefore their *Apis*, whom they adored as a God, and from whom they expected continual help, muſt not drink of it, leaſt the groſſneſs of his fleſh ſhould diſable him from their aſſiſtance. Fat corpulent men are, in common experience, unweildy, ſleepy, and (comparatively) unfit for action. It was a cuſtome, as my Author reports, among the ancient *Spaniards* and *Gauls*, to keep a conſtant meaſure, which if a Woman (ſhe not being with Childe) did exceed in the compaſs of her waſte, ſhe fell under diſgrace, and loſt much of her reputation, by having got ſo much of fat and fleſh about her : And doubtleſs it had ſomewhat of diſrepute in it, in *Jobs* time, elſe *Eliphaz* (a man of experience) had not given this as a piece of a wicked mans deſcription. *He covereth his face with fatneſs.*

And maketh collops of fleſh upon his flanks.

Which Maſter Broughton renders thus, *And maketh plaites*

Hoc Egyptii innuere videbatur, dum ſacerdotes Iſiaci lerent dare Api Bovi quem colebant potum ex quodam puteo, non autem ex Nilo, quia ejus aqua pota creditur pinguedinem carnisque magnum facere incrementum. Plutarch. Tract. de Iſide, &c. Iberi etiam Galli antiqui zonæ menſuram habebant, quam ſi mulier, quæ gravis non eſſet capere non poſſet probro magno afficiebatur. Alex. ab Alex. l. 2. c. 25.

*Eſt descriptio
ſummæ abun-
dantiæ. Jun,*

upon the panch, Maſter Calvin Tranſlates it thus, *He bath lar-
ded his guts.*

This latter clause of the Verſe is of the ſame intendment with the former : And that which both reprove as ſinful, is the intentneſs of mans Spirit about the pampering of his fleſh.

He covereth his face with fatneſs, he makes collops, &c.

He doth not ſay, Becauſe he is fat, but becauſe he covers his face with fatneſs, &c. That is, he ſets his heart upon his belly, and makes it his buſineſs to pamper his body. He is active, yea full of activity in getting this cover, or mask of fatneſs upon his face; and this mask diſcovers the naughtineſs of his heart.

Hence Obſerve.

That it is a ſign of an evil heart, or a lean Soul, to intend the fleſh, or ſtudy the ſatisfying of the bodily appetite. A carnal man gives himſelf to deliciousneſs; his greateſt labour is about that, for which Chriſt forbids our labour, *The meat that per-
riſheth* (John 6. 27.) This covering of our ſelves with fat-
neſs, and making collops of fat, the Apoſtle reproves in thoſe *Whoſe God was their belly* (Phil. 3. 19.) and in thoſe *who ſerved
not the Lord Jeſus Chriſt, but their own belly* (Rom. 16. 18.) They who ſerve their belly, as they ſhould ſerve God, make a god of it; and they who ſerve their belly at all do not ſerve Chriſt at all. We may provide for the belly, but we muſt not ſerve it; and they who do ſo, deſerve rather to be called Epicures than Chriſtians. That's ſinful fatneſs which is got upon terms of ſlavery, or ſervice to the belly; yea, a man that is inten-
tive upon that Queſtion, *What ſhall I eat?* and careful how to feed his fleſh, though he do not grow fat by it, yet he ſhews himſelf full of ſin by it. The deſign of ſuch is for the fleſh, though their fleſh do not thrive under that deſign. As a man may be very covetous though he continue poor and lean in purſe; ſo a man may be very luxurious, and a great ſervant to *Bacchus*, and belly chear, though he continue poor and lean in body.

The bleſſing of God fattens ſome, and fat ſuch ones bleſs God. David Propheſies, that when *The Kingdom ſhall be the
Lords,* and he the Governour among the Nations (which is very

para-

parallel with what those great voices said after the seventh Angel had sounded (Revel. 11. 15.) *The Kingdoms of this World are become the Kingdoms of the Lord, and of his Christ, and he shall reign for ever and ever*; and when this shall be, saith David (Psal. 22. 30.) *Then all they that be fat upon the Earth, shall eat, and worship*; that is, the great ones shall submit to Christ; his Kingdom shall be enlarged, and not only the poor, who are described in the latter part of that Verse in the Psalm, under the name and Notion of such, *as go down to the dust*, but the rich shall receive the Gospel. Kings and Queens, persons of Authority and Wealth, shall come to the participation of the Grace of Christ (Isa. 60. 3, 10.) They who have their bellies full of the meat that perisheth, shall have their Souls full of that meat which endures to everlasting life. (Psal. 45. 12.) *The rich among the people*; What people? The first words of the Verse tells us, he means the *Tyrians*, who were a wonderful rich people (Isa. 23. 8. Ezek. 27.) and the *Tyrians* are here put by a Synecdoche for all other Heathens; for though *Tyre*, were a City in the Tribe of *Aser* (Josh. 19. 29.) yet it was at that time possessed by the Heathens. Now, saith the Psalmist, *The rich among these people shall intreat thy favour*: That is, the Churches favour. God will work their hearts to an earnest desire of admission into the Society of the Saints, and to live under a professed subjection to the Gospel of Jesus Christ, who have abounded in worldly possessions, and hold the world in subjection to their power: *These rich and fat ones among the people shall intreat thy favour*. This Prophecie was in part fulfilled (Mark. 3. 8.) where we read of great multitudes from *Tyre* and *Sidon* flocking after Christ: So that it is not riches and fatness precisely considered, but the intending of our skin, or our studiousness to fill our selves with earthly delicacies, which shews we have weak appetites to, or rather a loathing of the things of Heaven.

Secondly, This covering the face with fat, is here presented by *Eliphaz* as a cause or occasion at least of the wicked mans arming himself against God.

Hence Observe.

That an evil heart turns the blessings of God, into rebellion against him: The Jews were thus charged (Deut. 32. 15.)

Jesurun.

Bonorum abundantia
viti-
tiorum omnium
materiam sub-
ministrat.

Jesurun waxed fat, and kicked. The Lord complains of this, as of a sin, which he scarce knew how to pardon (*Jer. 5. 7.*) *How shall I pardon thee for this? Thy Children have forsaken me, &c. When I had fed them to the full, they then committed Adultery, and assembled themselves by Troops in the Harlots houses.* Those are great sins indeed, which put the Lord (whose title is, *The God pardoning sin, and ready to forgive*) into a Query about their pardon and forgiveness. Such kinde of sinning made *Jerusalem* a Sister to *Sodom*; that is, as like *Sodom*, yea, and *Samaria* too, as if they had been one Mothers Daughters, or as if they had been of one and the self-same blood, and stock, (*Ezek. 16. 49.*) *Behold this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her, and in her Daughters: Plenty of the Creature, and plenty of sin, went together, and whereas Jerusalem should have served God, she served her lusts in the abundance of all things. We have a saying, when men are lifted up upon the enjoyment of outward good things (in allusion to Beasts) Provender pricks them. They act more like Beasts than Men, who kick against God, who feeds them, and turn his bread of blessings into the stones of disobedience. What outward good thing will not an evil heart abuse, and wax wanton with, when it is so apt to abuse spiritual things, and to turn the Grace of God into lasciviousness, that is, to grow wanton and lascivious, because God is gracious?*

Thirdly Observe.

They take little care for their Souls, who take over-much for their bodies: They who desire to please appetite, cannot endeavour to please God. When the Apostle exhorts to put on the Lord Jesus, he dehorts from providing for the flesh (*Rom. 13. 14.*) *Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof:* As if he had said, *Unless you forbear providing for lusts, you will have little leasure, and less desire to put on Christ. (Ephes. 5. 18.) Be not drunk with Wine wherein is excess (that is, be not inordinate in the use of the Creature) but be filled with the Spirit, as if he had said, You will never be filled with the Spirit, if over-filled with Wine, if you give up your selves to satisfie carnal appetite, you will not have any appetite at all to spirituals. There is an inward gluttony and drunkenness, when the thoughts run upon*

upon dainty Dishes, and full Cups, or when men chew their meat and Wine in their thoughts, before they eat or drink. Now as well they (or rather they more) who are inwardly drunken with the excessive desires of Wine, as they who are visibly drunk with the excessive taking down of Wine, are far enough either from the desire or attainment of a filling with the Spirit. The spirit of the Buttery, and the Spirit of God have no more agreement than the flesh and the spirit, yea, that spirit is the grossest part of sinful flesh, and therefore can neither take care for, nor bear with, the things of the spirit. So far of the first cause of the wicked mans excessive sinning; his excess in the use of the Creature, set forth by the ordinary effect of it, *Fatness, He covereth his face with fatness*: The second follows.

Vers. 28. *He dwelleth in desolate Cities, and in houses wherein no man inhabiteth, which are ready to become heaps.*

This Verse shews a second cause of the wicked mans fierceness against God, *His power over men*; which is described (as the former) by the effect of it, *He hath made Cities desolate*. It requires much power to overthrow whole Cities; that which is strong cannot be destroyed without strength; such was the power of the man whom *Eliphaz* describes, such his strength: He subdued strong Cities, he conquered men, and he thought he could conquer God too. But though we destroy and pull down intimate strength, yet to build and set up Cities requires greater strength.

This strength also is here ascribed to the wicked man, who, First, either comes to Cities already overthrown, or overthrows Cities.

And then secondly, builds the Cities which are overthrown, that himself may dwell in them. He will not dwell in Cities built to his hand, or in Palaces ready made, but he will make goodly Palaces out of desolate places; a City wasted by War, by Fire, and Sword, shall revive out of the rubbish, and recover to its ancient splendor, if he undertake it.

Master Broughton renders clearly to this sense, *Though he makes dwellings of Cities ruined, of houses undwelt, which were coming to heaps of stone*: Here's the compleatness of his world-

ly power. He makes flourishing Cities desolate, and desolate Cities flourish; he dwells in desolate Cities, in Houses where no man inhabiteth; that is, in Cities which he himself once made desolate (having cast out their proper Inhabitants) but hath now re-edified and enlarged for his own use and honour.

Hence Observe.

First, *That a wicked man cares not whom he ruins, so he may raise himself: Down with Kingdoms, down with Cities, down with all, so he may stand, or have his own ends.*

Secondly Observe.

(Which is the scope of Eliphaz) *A man that hath great power among men, begins to think himself strong enough for God also: He made earthly Cities desolate, and none was able to resist him, therefore he hopes to make Heaven desolate, and disturb the throne of God; He runs upon his neck, &c.*

Again, Some expound this Verse not of the cause of this mans sin, but of the punishment of his sin; *He dwells in desolate Cities, in places where no man dwelt: that is, He shall dwell alone, he shall either refuse, or be refused by all good company. For this miserable solitude may arise two ways.*

Terrores de quibus nuper dictum est, non pariantur impium in familiarum hominum consortio vivere ideo desolatorum urbium ruinas & latibula quaerit. Pined.

First, From trouble of minde; he having oppressed others, shall finde himself at last so oppressed with the witness of his own conscience, that to avoid it, he retires into desolate places, into waste Wilderesses, into old ruinous buildings, where none dwell but the *Owle, and the Schreech-owl* (Isa. 34.) *He that finds not his own conscience good company, never finds any.*

Hujusmodi tyranni ejiciuntur in exilium.

Secondly, This wicked man is cast out from the company of men, he hath been a scourge to many, and now all are a scourge to him. *Tyranny grows intollerable to mankind* (Dan. 4. 33.) *Nebuchadnezzar* was the greatest Monarch in the world and a proud Tyrant; at last he was turned out to grafs: his Nobles, Lords, and Subjects forsook him, and he who ruled men, lived among Beasts; or as the same Prophecie of *Daniel* reports it (Chap. 5. 20.) *When his heart was lifted up, and his minde, hardened in pride, he was deposed, or (as the Chaldee) made to come down from his Kingly Throne, and they took his glory from him, and he was driven from the sons of men, &c.* Which we may answer with *Jobs* text, *He was forced to dwell in desolate places.*

The

The Roman Story tells us of Nero, that perceiving himſelf a loſt man, by the revolt of ſome Provinces, and the general complaint of the people againſt his insolent Government, he wandred up and down, and crept firſt into a thicket, by and by into a cave with *Sporus* his filthy Favorite, and at laſt when he heard of the ſentence of death given againſt him by the Senate, and that their Officers were haſting to attach him, he with a little help of one of his Servants, cut his own Throat.

Thirdly, Others interpret theſe words, as noting the wicked mans worldly decay; He ſhall not have a houſe to put his head in: His ſtrong Cities and goodly Palaces, ſhall go to ruine; or he ſhall be forced to dwell in a ruinous Houſe, a Houſe ready to fall about his ears, who before lived in ceiled Houſes; he hath pulled down other mens Houſes, and now he dwells in Houſes ready to fall down; he impoveriſh'd others, and himſelf is turned out among the poor.

Hence obſerve,

That God often makes the puniſhment of man ſuitable to his ſin: The Lord is known by the judgement which he executeth, the wicked is ſnared in the work of his own hands (Pſal. 9: 16.) The judgements of God are always juſt, and ſometimes their juſtice is viſible. As the wicked feel them, ſo all may ſee them, and ſay, *Righteous art thou, O Lord.* The Prophet deſcribes this retaliation of Divine judgement (*Iſa 5. 8, 9.*) *Wo to them that add houſe to houſe, and lay field to field, till there be no place (that is, no place for others to dwell in) that they may be placed in the miſt of the earth: What is the danger of this? In mine ear ſaith the Lord of Hoſts, of a truth, many houſes ſhall be deſolate, many and fair without Inhabitant: Here is deſolation, the reward of deſolation; and as they took bread from others, and pull'd the cup from their mouths, ſo their bread ſhall be taken away, and their cup left empty. Thus it follows in the Prophet (Verſe 10.)* *Yea ten acres of vineyard ſhall yield one bath: A bath was a meaſure among the Jews, of liquids, containing, as is conceived, about eight Gallons; ſo that when he ſaith, Ten acres of vineyard ſhall yield one bath, the meaning is, there ſhall be a great ſcarcity of Wine: An acre of Vineyard ſhould not yield a Gallon of Wine, that's a miſerable Vintage. And the ſeed of an homer ſhall yield an ephab: An Ho-*

mer was a measure for dry things, containing ten Ephahs : So that when it is said, *The seed of a Homer shall yield an Ephah*, the meaning is, they shall reap but the tenth part of the seed sown, which is a miserable Harvest, and the highest threat of ensuing Famine. Thus the Lord punished them as they had sinned : they starved the poor, and God threatens to starve them. Hunger never pinches so terribly, as when it is a punishment sent at the cry of the hungry.

Again (Isa. 33. 1.) *When thou shalt cease to deal treacherously, then they shall deal treacherously with thee* : When the deceiver is deceived, and the treacherous dealer ruined by treacherous dealing men, then the truth and faithfulness of God are eminently exalted. And as it is in punishments, so often in rewards. God doth us good in the same way wherein we have done good. The Midwives saved the Males of the Israelites in Egypt, and by this act of pity built the house of Israel, which the Lord took so well at their hands, *That he built their houses, or made their houses flourish* (Ezek. 1. 21.) As the destroyer shall be destroyed, so the builder shall be built, mercy loves to be exact as well as judgement.

Again, Eliphaz tells us of Cities and Houses, ready to become heaps.

Hence note,

The most flourishing Cities, the strongest structures in the World, are subject to ruine : Art cannot prevent the Decays of nature, much less the Decrees of Divine Justice. Material Jerusalem was threatned, that one stone should not be left upon another, which should not be cast down ; the event answered that prediction. Mystical Babylon is under a more dreadful doom, and the event will in due time answer that Prediction ; Babylon is ready to become heaps, and one stone shall not be left upon another : There is no cement can hold that together, to which God saith, *Fall*.

Eliphaz having shewed the causes of the wicked mans impudent opposition against God, and (according to the two latter Expositions of this Verse) some part of his punishment, proceeds further to shew his punishment.

Vers. 29. *He shall not be rich, neither shall he prolong the perfection thereof upon the earth.*

Vers. 30. *He shall not depart out of darkness, the flame shall dry up his branch, and by the breath of his mouth shall he go away.*

Here is compleat misery in Externals. The judgement is laid down two ways.

First, Negatively.

And Secondly, Affirmatively.

Negatively, What the wicked man shall not be, what he shall not attain to; and then affirmatively, what the wicked man shall be, or what shall come upon him: The Negative part hath a gradation of four steps:

The first is this, *He shall not be rich.*

The second is, *His substance shall not continue.*

The third is, *He shall not prolong the perfection thereof upon the earth.*

The fourth is this, *He shall not depart out of darkness.*

Those are the Negative parts of his punishments: The Affirmative are two,

First, *The flame shall dry up his branch.*

Secondly, *By the breath of his mouth he shall go away.*

1. *He shall not be rich.*

The words seem to carry an opposition all along to the wicked mans purposes and projects. The wicked man saith in his heart, if not with his mouth, *He will be rich*; to which God answers, *He shall not be rich*. The Apostle (1 Tim. 6. 9.) speaks of such a sort of *Rich Will-bees*, *That they will be rich, fall into temptation, &c.* When a man comes to this height of resolvedness, he will be rich what ever comes of it, or whoever stands in his way, he will be rich, and ask no mans leave, no nor Gods leave; then God rises to his high resolves, *He shall not be rich*: Let it come to tryal whose word shall stand, his, or mine: And when once this word is gone out of Gods mouth, then he, and all his trees which should bear him that golden fruit, are blasted and mildew'd. Then, though he lay the strongest projects for riches, yet he

ſhall not be rich, though he ſweat and toil to be rich, though he dig deep into the ground, and turn every ſtone above ground, to find riches, yet he ſhall not be rich; though he cares not whom he makes poor, yea, though himſelf live poorly all his days, that he may dye rich, yet he ſhall not be rich.

Hence obſerve,

It is not in the power of man to get riches: A man may make it his deſign to be rich, but he cannot make himſelf rich: *Moses* (Deut. 8. 18.) gives it in charge to the people of *Iſrael*, *Thou ſhalt remember the Lord thy God; for it is he that giveth thee power to get wealth, &c.* Man is very apt to forget the Author, not onely of his ſpiritual, but of his temporal good things, and is readier to aſcribe his riches to his own getting, than to Gods giving. Temporal good things lie more level to the power of nature and humane induſtry, than ſpirituals, yet we can no more attain temporals than ſpirituals without the power of God. *Chriſt* teacheth us, that our care can no more add a peny to our eſtate, than *a cubit to our ſtature* (Matth. 6. 27.) How often have we ſeen experience ſealing to this truth? Many have endeavoured after, and reach'd at riches, in good and hopeful, in fair and probable ways, yet they have not reach'd to riches. Others have ſtriven for riches in baſe and unwarrantable, in unjuſt and ſinful ways, yet they could never get a ſtep beyond beggery.

*Ex quo-
cunque
piſcaru non e-
vadet ditior.*

The Lord gives them a ſtop, and ſaith, *Ye ſhall not be rich:* evil men do not always thrive. *Peter*, a good man, fiſhed all night, but got nothing, till *Chriſt* bid him put down the net. Some have caſt their Net in all ſort of waters, yet could never catch the great fiſh of worldly wealth. It is the bleſſing of God that makes good men rich: and it is a permiſſion from God that makes evil men rich. Godlineſs is profitable for all things, having the promiſe of this life, and of that which is to come, yet every godly man meets not with the profit of this life; ungodlineſs is profitable for nothing, having neither the promiſe of this life, nor of that which is to come, yet ſome ungodly men meet with the profit of this life. *Though ſinners are never on the thriving hand, yet they often thrive in their way:* And though *Saints* are ever on the thriving ſide, yet they do not always thrive in their way: Neither the one
ſort.

fort nor the other thrives. if the Lord saith, *They shall not be rich*: When he saith so to the Saints, it is to humble them; but when he saith so to a wicked man, it is to punish him: He shall not be rich, that's the first step of his misery.

But suppose he get riches, yet he cannot keep them; *The wages which he earns is put into a bag with holes, or pierced through, all's gone* (Hag 1.6.) Carnal men are like leaking vessels to the Word of God, they (as the Apostle cautions Believers, *Lest at any time they should*, Heb. 2.1.) always let it run out. Now as they let out what they have heard of the Word of God, so God lets out what they have got of the World: He makes all the Vessels which hold their earthly substance leaky: So it follows,

2. *Neither shall his substance continue.*

This is his second wo: The word which we render *Substance*, signifies also Power, and Strength; because riches im-
 power and strengthen men to do great things; But how strong and substantial soever they are in the opinion of men, their time is but short; *They shall not continue*. And this ariseth two ways:

First, From the nature of the things of the world, which are all frail and momentany, and though we call them *Substance*, yet indeed they are but a *Shadow*, there is no continuance in them.

Secondly, This ariseth from the judgement and curse of God, both upon such rich men, and upon their riches; if the Lord doth not stop them from getting riches, yet he can speak a word, and blast all that they have gotten.

Hence note,

That the most substantial of earthly things are of small or no continuance. More particularly,

That ill gotten goods are not lasting, or long-lived: Sometimes they melt away, and dye in the same hands that got them; they always dye and melt away in some of their hands, for whom they were gotten. There is no tack in their estate, in whom there is no Justice. That which is gathered by the unrighteousness of man, shall be scattered by the wrath of God. As the little which a righteous man hath is better, so it is surer than the great riches of many wicked. Sin makes no provision

רוּחַ robur,
pro opibus saepe
sumitur. Latine
copias possis
vertere. Merc.

Summi nega-
tum est stare
diu.

vision at all for the soul, and it makes very ill provision for the body. The title by which we hold worldly things, is more considerable than worldly things themselves. To hold in *Capite* from Christ, is as the purest, so the strongest Tenure. Onely he who continues the same for ever, and changes not, can give continuance to that which is changeable.

But suppose the wicked mans substance doth continue long for bulk and matter, yet the beauty and comfort of it shall not continue for a moment; which is the third step of this Gradation.

3. *Neither shall he prolong the perfection thereof upon the Earth.*

וְלֹא יִפְּתֹחַ
 perfectio
 rum a
 perficit, alii
 Minlam
 vincam distio-
 nem perinde ac
 si duæ essent ex
 ponunt, quasi
 וְלֹא יִפְּתֹחַ
 ex eo quod est
 illorum, i. e. res
 illorum non ex-
 tenduntur per
 terram. Merc.

Riches are one thing, the perfection of riches is another: as in spiritual things there is the substance of them, and the perfection of them; so in temporals: The word signifies the consummation of any thing, or the bringing it to its perfective end; (Isa. 33. 3.) *When thou shalt make an end to deal treacherously, they shall deal treacherously with thee:* The Prophet doth not mean it, of making an end by way of cessation, as if hand, heart, or tongue did cease dealing treacherously (for so wicked men will never make an end of wickedness, if they might have an eternity to act evil in, they would act it eternally) but he means it, of making an end by way of consummation; as if he had said, When they are come to a full stature in treachery, and have compleated their conspiracies against goodness, and good men, then they shall be dealt with in their kind, and as they best deserve. Now as a wicked man would compleat his sin, and often reaches the very perfection of it, so he would compleat his estate, and doth sometimes reach to the perfection of it. The wicked man would be perfectly rich, he is not satisfied to have a compleat estate, or enough for meat, drink and cloathing, he must have a great estate, enough for pride, pomp and glory; Manna pleases him not, he must have Quails, superfluities as well as necessities: He thinks a little too much in spirituals, but a great deal is not enough for him in temporals: His internal imperfection; trouble him not, his aim is at perfection in externals. That is perfect onely in a strict sense, to which nothing can be added, and from which nothing can be taken away;

away ; The wicked man would attain to such perfection, but he cannot ; his own heart forbids the first, for how much soever he hath, he would have more added to it ; he saith not it is enough, though it be too much : God forbids the latter, his portion shall be abated, or (in the words of the Text) *He shall not prolong the perfection thereof.*

The utmost perfection he can attain unto, is but the shadow of perfection, and though shadows towards the setting of the Sun grow longer and longer, yet no shadow can be prolonged, they quickly pass and fly away. Solomon tells us (Prov. 12. 3.) *A man shall not be established in wickedness, but the root of the righteous shall continue :* A wicked man may be set in the ground, but he hath no root in the ground ; *Their stock shall not take root in the earth, and he (that is, God) shall blow upon them, and they shall wither* (Isa. 40. 24.) A tree not rooted, falls by a puff of wind, or withers while it stands. The tree of a wicked man may have a great body, but he hath no good root, he is not rooted in Christ, he hath no hold of the Covenant ; therefore his perfection cannot continue.

*Nec mittet in
terra radicem
e jus. Vulg.*

Hence observe,

That as there is no worldly perfection of any long continuance, so the perfection of wicked men is of shortest continuance. Athanasius said of Julian the Apostate, when he was in the height, in the very Zenith and Perfection of earthly felicity, having ascended the Imperial Throne, and giving the Law to a great part of the then known world, *He is but a little cloud, he will soon vanish.* And indeed his glory, and the perfection of it, did not continue ; for when he was but thirty years old, in that prime of his natural course and constitution he was cut off ; his power could not protect his person, nor prolong his perfection on the earth.

*Nubecula est,
cito transibit.*

David professeth, as from his own experience (Psalm 119. 96.) *I have seen an end of all perfection :* The term of universality, *All*, doth not compass in every kind of perfection, but all the perfections of one kind. The end of Divine perfections cannot be seen ; when we have seen the most of them, there is more of them unseen : but the end of all humane perfections may be seen. There is a twofold sight :

First of the eye.

Secondly, Of the understanding.

Dauids

Dauids eye hath seen the end of many humane perfections, and his understanding saw the end of them all; he had seen some ending, and he saw all must end. Never dream of prolonging your perfection here. No worldly thing can continue long, for the world it self shall not continue long: If the Scaffold or Stage upon which these perfections are shewed or acted, must fall, the perfections themselves cannot stand. There have been but few that ever advanced so far as to an earthly perfection, but there was never any one that prolonged his perfection on the earth. Adam did not continue in that created perfection, which had no imperfection in it, how then shall any of his children continue in an imperfect (such is their best) perfection.

As Eliphaz hath shewed us the wicked mans misery in the not prolonging of his perfection; so now he shews us a further degree of it, by the prolonging of his affliction.

Vers. 30. He shall not depart out of darkness.

*Here is the fourth step of this Gradation. The wicked mans misery in misery: He cannot stay in a good, nor get out of an ill estate. Eliphaz seems to take off an objection; for some might say, *What if the wicked man do not grow rich for the present? What if his substance doth not continue? What if he prolong not his perfections, or fall from the top-stair of his high condition? Yet we hope at last he may outgrow all this, and get riches which he had not, or regain those which he had?* No, saith Eliphaz, either the wicked man shall not rise to riches; or if he rise he shall fall, and when once he is fallen, he shall rise no more: either he shall not get into the light, or if he do, he shall be soon overtaken with darkness, and when once he is in the dark, he shall come out no more, *He shall not depart out of darkness.**

*When the wicked man is in the light, he sings, *Loth to depart,* but he must; and when he is cast into darkness, he cries, *Haste to depart,* but he cannot: The wicked man, like the evil Angels, is held in chains of darkness, which he is neither able to break off, nor to file off: He hath said to God, who is light (yea, because he is light) *Depart from me;* and God saith to him, *Thou shalt not depart out of darkness.**

There is a twofold darkness.

First,

First, Inward.

Secondly, Outward.

Both Metaphorical. By darkness, some understand inward trouble or grief of spirit, others expound it of outward troubles and calamities upon his estate: 'Tis true of both, for he shall depart neither out of the one nor the other; but rather take it here for outward trouble; and then, *Not to depart out of darkness*, imports abiding misery, irrecoverable sickness, decays and losses, which shall never be repaired.

Hence Note.

Wicked men falling into trouble, shall not know the mercy of a Resurrection out of trouble. The just man falleth seven times, and riseth again (Prov. 24. 16.) The just man is subject to take falls of two sorts, and both of them *Seven times*; that is, often.

First, He falls into sin.

Secondly, He falls into trouble.

He riseth from both these falls: He riseth from the first by repentance; he riseth from the second by deliverance. *Solomon's* Text is to be understood of this second sort of falls, and may therefore be expounded by the direct words of *David*, (Psal. 34. 19.) *Many are the afflictions of the righteous, but the Lord delivereth them out of them all*: The righteous have as many resurrections as falls. But (as *Solomon* makes the Antithesis in the place fore-cited) *the wicked shall fall into mischief*. *Solomon* doth not tell us expressly, what the just man falls into, but he tells us he shall rise again: He tells us expressly what the wicked man shall fall into, but he doth not tell us, that he shall rise again; nay, he tells us implicitly, that he shall never rise again. He that riseth again, did not fall into mischief, how great soever the evil was which he fell into, and he that doth not rise again, fell into mischief, how little soever the evil was which he fell into. Nothing makes our falling either into sin, or trouble, a mischief to us, but our continuing in it. *He goes far* (we say in our Proverb) *who never returns*; surely, he falls low, who never riseth, and he stays long in darkness, who never departs out of it. Darkness is the portion of a wicked man, and he shall never depart out of darkness; neither out of that darkness of sin,

nor misery ; he hath no desire to depart out of the former, and he hath no promise to depart out of the latter. Thus we have seen the negative punishment of a wicked man, what he shall not be, what he shall not receive ; this is enough to make him miserable, but positive evil will make him outright miserable. This Eliphaz prosecutes in the next words,

The flame shall dry up his branches.

The Flame is taken two ways : either,

First, For the wrath of God which goeth forth, causing judgment to take hold of sinners : or,

Secondly, For the judgment it self, which is an effect of his wrath.

The wrath of God burneth against the wicked as a flame, and then judgments burn up the wicked ; there is no heat to the heat of Divine wrath, neither is any thing, punitively hot, till Divine wrath heats it.

*Sunt qui ejus
liberos intelli-
gunt, sed nos
allegorice in-
tellegimus om-
nem ejus splen-
dorem, opes,
&c. Merc.*

The flame shall dry up his branches ; Some, by his *branches* understand his Children, they shall die. Children are branches, they stand, saith the Psalmist, like Olive plants, or branches round about the table of a man fearing God : Such branches Job had, but they were dried up, and probably Eliphaz might give him a rub upon that soar, in this expression.

*Flamma con-
venit, in Heb.
est vehemen-
tissimi suppli-
cii, atque adeo
eterni, symbo-
lum.
Duci videtur
translatio a
more hostium
vastantium re-
gionem ali-
quam qui sege-
res & arbores
succendunt.*

Secondly, Others by *branches* understand His followers and flatterers, who live upon him as branches upon a Tree ; but to pass these restrained Interpretations : I conceive we may take the Branch in general, for all that belongs to a wicked man, his Children, his Friends, his followers, his flatterers, his Honours, his Riches, his Power ; all these look green, and are his beautiful branches ; and all these the Flame drieth up. The Prophet complains (Joel 1. 19.) *O Lord to thee will I cry, for the fire hath devoured the pastures of the Wilderness, and the flame hath burnt all the trees of the Field :* the Flame, of which he cries out, and which did not only dry the branches, but devour the Trees of the field, was the extream heat of the Sun ; which as it usually sends out refreshing beams, so when God is angry, it can send out scorching Flames, and those beams, which tempered with showers of rain, nourish the Earth, in the long withholding of rain, scorch the Earth. And what then befell the Trees properly taken, and their branches,

branches, doth often befall both trees and branches taken in the Metaphorical ſenſe, as here in the Text, a flame dries them up. A Godly man is compared to a tree flouriſhing and growing by the water ſide; wicked men are compared ſometimes to flouriſhing trees, but they grow by the fire ſide: The flame dries up their branches.

Hence Note.

Fiſt, *The wrath of God is a drying, yea, a devouring flame, the flame of Gods diſpleaſure, puts all into a flame.* That flame will burn up branches, how goodly, how ſtrong, how high ſoever they are grown; though as ſtrong as the Oaks of Baſhan, though as high as the Cedars in Lebanon, yet this flame will dry them up. The Prophet Zechariah ſpeaks this point, while he thus beſpeaks Lebanon (*Zech. 11.1.*) *Open thy doors, O Lebanon, that the fire may devour thy Cedars:* 'Tis interpreted as a Propheſie of the deſtruction of *Jeruſalem*, and *Judea*, by the Roman power; as Chriſt after threatned them for rejecting him and his Counſel: The words of the Prophet may be underſtood two ways, either literally, for the deſtruction of that Forreſt of Lebanon, which the Romans cut down for the ſervice of their Siege againſt *Jeruſalem*; or figuratively, for the flouriſhing eſtate of *Jeruſalem*, whoſe branches, though like the branches of the Cedars in Lebanon were dried up by the flame of that dreadful war. In which ſtile and figure the Prophet *Iſaiah* denounceth the judgments of God (*c. 2. 12, 13.*) *the day of the Lord ſhall be upon every one that is proud and lofty, &c. And upon all the Cedars of Lebanon.* And the Prophet *Ezek.* puts forth this Riddle and Parable (*Chap. 17. 3.*) Thus ſaith the Lord, *A great Eagle* (that is, *Nebuchadnezzar King of Babylon*) *with great wings, long winged, full of feathers, which had divers colours, came unto Lebanon* (that is, unto *Judea* and *Jeruſalem*) *and took the higheſt branch of the Cedar; Namely, Jehojakim the King of Judah, and carried him Captive to Babylon.*

The Lord can make any affliction a conſumption to the moſt beautiful branches of a ſinful people, or perſon: Whatſoever he uſeth as an inſtrument of his indignation, is his flame: In this ſenſe, the very Waters which drowned the old World, were the fire and flame of God: He can by poverty, as by a flame, conſume and dry up Riches; by diſgrace, as by a flame, conſume and dry up honour; by ſickneſs, as by a flame, conſume

and dry up health ; God hath special flames for every special branch , nothing can continue to do us good , when God gives warrant or Commission to any of his flames to scorch and consume it, *The flame shall burn up his branch.*

And by the breath of his mouth shall he go away.

We have the Flame of God in the former clause, and the breath of his mouth in this : Some Interpreters conceive that *Ediphaz* mentions these two, The Flame, and the breath, purposely to put *Job* in minde, what God had done to him ; for we read in the first Chapter of this Book , of the flame of God, a fire from Heaven consuming that branch , his flocks of Sheep, and a *breath from God*, namely , a mighty strong wind, destroying a more precious branch , his flock of Children . *Ediphaz* cloaths this discourse in such terms as might easily remind and represent to *Job* , what God had done to him , in the day of his calamity.

And by the breath of his mouth shall he go away.

There is yet a difference among Expositors about the Antecedent to *his* : *His mouth*, whose mouth ? Most understand it ; of the breath of Gods mouth , as hath been hinted already : Some expound it of the breath of the wicked mans own mouth ; I shall touch upon both.

First, *By the breath of Gods mouth he shall go away* ; the breath of God may be taken two ways.

Either first (as the Flame before) for his anger , which is often expressed by puffing the breath.

Secondly, It may be taken for the decree, or determination of God.

Both these wayes a wicked man goes away by the breath of God ; first, by the anger of God , if God do but breath angrily upon him, he is blasted and gone, *His glory and greatness languish before the least puff of Divine displeasure* : God needs not make great preparations of Armies, or Forces, to contend with wicked men, he needs not raise Mounts and Batteries, to overthrow their best Fortifications of Riches and Honour. *The Channels of waters were seen (saith David, Psal. 18. 15.) and the foundations of the World were discovered, at thy rebuke , O Lord, at the blast of the breath of thy nostrils.* The Prophet tells those,

those, who neglected to build the House of the Lord (*Hag. 1. 9.*) *Ye looked for much, but loe it came to little, and when ye brought it home, I did blow upon it: God did but blow upon it, and by the breath of his mouth all their expected encrease went away.* When Pharaoh pursued the Israelites in the height of pride and presumption, the Text saith, *It came to pass in the morning watch, the Lord looked upon the Host of the Egyptians through the pillar of fire, and of the cloud, and troubled the Egyptians, and took off their Chariot wheels, that they drave them heavi'y* (*Exod. 14. 24. 25.*) God confounded them by a look; how easily can the Lord rise up and destroy all the power that riseth up against his people? He can do it with a breath from his mouth, with a cast of his eye. When Christ was apprehended by the Officers armed with Staves and Swords; he said, *Whom seek you?* They answered, *Jesus of Nazareth:* He saith, *I am he.* (Christ was not afraid to confess himself) *As soon then as he had said unto them, I am he, they went backward, and fell to the ground* (*John 18. 6.*) What a strang power was here, that Christ could cast them down with a word, and that not an angry word, not a word of conviction but confession; he did not chide them, and say, *Ye wretches, how dare you lay your hands upon me, who am an innocent person, how dare you carry me to judgment, who shall one day be your Judge;* Christ spake no such terrible language, but only said, *I am he,* and down they fell. If these words of submission had such a force in them, as overthrew those Officers to the ground, how shall his Enemies stand before the thunder of his severest imprecations, and final sentence? As the Lord needs not make great provisions for comforting of his people, if he speaks a word, it is done; if he give but a good look, their hearts revive; *Lord lift up the light of thy countenance upon me, thou hast put gladness in my heart* (*Psal. 4. 6. 7.*) So if God do but darken his countenance against wicked men, and frown upon them, if he do but breath at them, he puts sorrow enough into their hearts, even consuming killing sorrow; *By the breath of his mouth they go away.*

Again, take the breath of God, *For the decree of God:* for the word or command which goeth out of his mouth, by this breath of God, *they go away.* The destruction of the wicked is under the Decree; *God hath spoken in his holiness* (*Psal. 108.*)

Verbo vel mandato em ore Dei procedente.
Jun.

7, 8, 9.) That is, he hath given out his word from Heaven, the habitation of his holineſs, and of his Glory ; or, He hath ſpoken it certainly , there is nothing but holineſs in his word (and that's the ſtrength of words) *David* having received this word, ſtands aſſured, That as *Shechem*, and *Succoth* , *Gilead*, and *Manaſſeh* , *Ephraim*, and *Judah* , would willingly ſubmit to him, and yield obedience : So alſo, that *Moab* , *Edom*, and *Philiftia*, who were his profeſſed Enemies, ſhould be ſubdued to him. He expected to conquer and triumph over them, to put them to the baſeſt offices, as his Vaffals , becauſe God had decreed and ſpoken in his holineſs. God hath ſpoken the word (ſaith he) therefore it ſhall be done, yea, 'tis done ; and therefore *David* cried , *All's mine- Gilead is mine, Manaſſeh is mine , Moab and Edom are mine*, as ſoon as God had ſpoken the word. All that ever was done in the World, hath been done by the breath of God's mouth ; that is, by the word or decree of God : So ſome underſtand that of the Apoſtle (2 *Thes.* 2. 8.) *And then ſhall that wicked one be revealed, whom the Lord ſhall conſume with the ſpirit, or breath of his mouth, and deſtroy with the brightneſs of his coming :* Antichriſt hath ſtood long, and he hath been for ſome time declining; his downfal haſtens; the breath of God will leave him breathleſs: As he hath ſtood by the flattering breath of men ; ſo he ſhall fall by the conſuming breath of God.

This conſuming with breath, notes either (as before) the eaſineſs of that conſumption , 'tis done with a breath , or the way and manner of doing it ; 'tis done by the command and decree of God, or by the preaching of the Goſpel, which indeed gives Antichriſt his fatal blow, and ſhakes all the Towers of myſtical *Babylon*, and is called by the Prophet, the rod of his mouth, and the breath of his lips (*Iſa.* 11. 4.) *He ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked.* Life and death fit upon the lips of Chriſt, he hath a reviving breath, and a killing breath ; he quickens the deadeſt heart, and deads the quickeſt, the proudeſt heart with a word ſpeaking. *By the breath of his mouth the wicked go away.*

Further, The breath of his mouth, ſay ſome, is the breath of the wicked mans own mouth ; *By the breath of his mouth ſhall he goe away :* That is, by the words which breath out of his mouth.

Spiritu oru, ſc.
ipſius impii,
credo potius
referendum
eſſe ad impium
quaſi ille ſibi
ipſi fuerit mor-
tu causa, dum
contra Deum
loquitur confi-
denter & liber-
re. Sanct.

mouth. His passionate distempered speeches shall undoe him, while he speaks, either outrageously, and blasphemously against God, or falsely and seditionously towards man, his ruine enters at the opening of his lips.

The motion of the breath is the preserver of life, and while breath lasts, life lasts; yet many a mans life had lasted longer had it not been for his breath. The wicked mans breath proves his death, and his tongue which hath been a scourge to others, becomes a Sword to himself. His words possibly have wounded, and his breath hath been the death of many: But now he is wounded by his own words, and crushed to death by the weight of his own breath, or by the fall of his own tongue upon him. So the Psalmist gives it (Psalm. 64. 8.) *They shall make their own tongues to fall upon themselves; that is, Their own words shall be brought as a Testimony against them, and condemn them. The tongue is a little member (saith the Apostle James, Chap. 3. 5.) and therefore a light member, yet it falls heavy, as heavy as lead. A man were better have his House fall upon him, than that (in this sense) his tongue should fall upon him. Some have been pressed to death, because they would not speak, but stood mute before the Judge; but more have been pressed to death by their sinful freedom, or rather licentiousness in speaking; this hath brought them to judgment, and cast them in judgment: Their tongue hath fallen upon them, and by the breath of their mouth, they have gone away.*

Lastly (but I will not stay upon it, because the Original doth not well bear it) these words are cast into the form of a similitude, describing the manner how the wicked man and all his glory shall go away; even as a breath, or as his breath; *As the breath of his mouth he shall go away; that is, he shall go speedily, he shall go suddenly: A breath is soon fetched, it is both come and gone in a moment; A breathing time, is a Proverbial, for a little time (much like that, In the twinkling of an eye.) Thus man comes and goes, is come and gone (especially a wicked man who is driven by the wrath of God) as soon as seen by others, as soon as he hath breathed himself: It will not be long ere he goes, and he will not be long a going. For as the breath of his mouth he shall go away.*

*Spiritu oris
sui. i.e. suis
verbis quæ
Spiritu & ha-
litu in ore for-
mantur.*

The breath of man goes continually, and ſo doth the life of man ; while man ſleeps, his breath goes, and ſo doth his life ; while man ſtands ſtill, his breath goes, and ſo doth his life : the breath, indeed, is ſometimes in a hurry, and goes faſter than it doth at other times ; but though the life of man doth not go faſter at one time than at another, yet it always goes.

Or if at any time our life may be ſaid to go faſter than at another, it is when our breath is (by ſome ſtop in its paſſage) at a ſtand ; and when ever our breath comes to a full ſtop, our life is not only going, but quite gone.

The life of man hath ſo much dependance upon his breath, that it is called *Breath*, and *the breath of life* : *When God formed man out of the duſt of the ground, he breathed into his noſtrils the breath of life, and man became a living Soul.* (*Gen 2.7.*) And as ſoon as God calls back this breath of life, man becomes a dead body or a carcaſs : the life of man muſt needs go as his breath, for it goes with his breath ; and when the life of a wicked man is gone, all (that he called his) his worldly glory, goes with him : in that day all his thoughts periſh : For, *As the breath of his mouth he ſhall go away.*

Eliphaz having laid down the wicked mans ſad condition, and the cauſes of it, concludes with a uſe or application of the whole Doctrin, at the 31 Verſe, *Let not him, that is deceived truſt in vanity, &c.*

JOB, CHAP. 15. Vers. 31, 32, 33, 34, 35.

Let not him that is deceived trust in vanity; for vanity shall be his recompence.

It shall be accomplished before his time, and his branch shall not be green.

He shall shake off his unripe Grape as the Vine, and shall cast off his flower as the Olive.

For the Congregation of the Hypocrites shall be desolate, and fire shall consume the tabernacles of bribery.

They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

Eliphaz laid down his Doctrine, at the 20 Verse of this Chapter, *That a wicked mans life is a miserable life, he travels in pain all his days; and having insisted long upon the proof, he now gives us the Application of it, in a Use of Dehortation.*

Vers. 31. *Let not him that is deceived trust in vanity.*

He inforceth this Dehortation by a summary repetition of the Doctrine before delivered. Which he doth:

First, Plainly, in the close of the 31. and in the beginning of the 32 Verses, *For vanity shall be his recompence; it shall be accomplished before its time.*

Secondly, He doth it Allegorically in the close of the 32 Verse, and the 33. *His branch shall not be green: He shall shake off his unripe Grapes as the Vine, and shall cast off his flower as the Olive.*

Having thus pressed his Doctrine by this powerful Motive, he concludes his whole Sermon, with a fresh Assertion of his Doctrine, against two sorts of wicked men in particular, which yet may comprehend all wicked men.

First, Hypocrites, who corrupt the worship of God, or are corrupt while they pretend to worship God, Ver. 34. *For the Congregation of Hypocrites shall be desolate.*

Secondly, Of Oppressors, who pervert Justice, or deal falsely among men: *The fire shall consume the Tabernacles of Bribery.*

Under these two heads, we may reduce all sorts of sinners: Sinners against God, under the notion of Hypocrites; and sinners against men, under the notion of Oppressors, who pervert judgement by giving or taking bribes: All which *Eli-phaz* concludes, by a description of their evil actings (the cause of all their sufferings) under that elegant Metaphor of Child-bearing, *They conceive mischief, and bring forth vanity, and their belly prepareth deceit*: Thus you have the resolution and scope of the latter part of this Chapter.

Vers. 31. *Let not him that is deceived trust in vanity.*

These words contain the Dehortation: Here are three terms to be explained.

First, What is meant by being *deceived*.

Secondly, What by *trusting*.

Thirdly, What we are to understand by *Vanity*.

Let not him that is deceived.

הָיָה
Deceptus usur-
patur de errore
cordis. & pe-
dis.

The Original word signifies, either the turning of the foot, or the turning of the heart, or both out of the way (*Psal.* 119. 176.) *I have gone astray like a lost sheep*: That is, I have been deceived, and so have gone out of the way of thy holy Commandments. Satan is an ill guide, and our hearts are no better: He that follows either, quickly loseth himself: And until God seeketh us up (as *David* prays in the next words) we cannot find our way when we are once out of it (*Ezek.* 44. 15.) *The Priests, the Levites, the sons of Zadock that kept the charge of my Sanctuary, when the people of Israel went astray from me, they shall come near to me*: When the people walked in by-places, and were intangled in the bryars of their own corruptions; then the Priests kept the charge of the Lord: It was a great mercy, that when the people were deceived, the Priests were not; that when the sheep went astray, the Shepherds did not; if Priests and people go astray together, who shall reduce them: But to the point, *Israel went astray. They who led them did not* cause.

cause them to err (once they did, as the Prophet complains) Who then did? Many go astray when none lead them astray: Man can deceive himself fast enough, if none else do; yet the word implies also the cunning activity of an external Agent, to lead poor souls out of the way. We may take in both here: *Let not him that is deceived*, whether by the fallacious arguings of his own heart, or by the subtlety of any other, whether men or Devils.

Trust in vanity.

F Or, *Let him not believe in vanity*: Trusting is an act of faith, and though a man may believe, and not trust; yet no man can trust, who doth not believe. We translate the word not as signifying onely bare believing, but as it reaches that higher act of trusting: He that is most deceived, is most apt to trust that which will deceive him more; and gives not onely his consent, but confidence to that which either is not at all, or is that least which it pretends to be, fit to be trusted, *Vanity*.

אֱמַן
Credet, ne crea-
dat in vanita-
tem.

Let him not trust in vanity.

The word which we render *Vanity*, is not *Habel* used by Solomon (Eccles. 1. 2.) *Vanity of vanities*, which signifies onely a light thing, such as is a vapour rising from the earth, a bubble swelling out of, and floating a little upon the water, or more strictly, a puff or breath of the mouth; but it signifies rashness, falseness, a lye, a deceit; vain things are false, lying, and deceiveable; therefore, one word serves for both.

אִשָּׁה
Temeritas fal-
sitas mendaci-
um eadem est
vis rock quæ
apud Latinos
vocabuli Van-
quod tam pro
mendacio quam
pro re ridicule
accipi solet

Again, *Vanity* may be here taken two ways, either for the sin, or deceit, with which a man is mislead; and then the meaning is, *Let not him that is deceived by sin, trust in sin*: Or secondly, *Vanity* may be taken for any creature-comfort, and contentment, especially those which are the revenue, or in-come of sinful practises. Sin leads to profit, to pleasure, to honor, to these frail and transitory things sin leads us, in hope of satisfaction by them; and then the meaning is, *Let not him that is deceived trust in that which sin promiseth and professeth it will do for him, or advance him to*: Sin in its nature

is vanity, and all the fruits or issues of it are vain too. Therefore as nothing, and nothing, added together, makes nothing, so vanity and vanity put together, make but vanity: The total sum cannot exceed the *Items*, or particulars; *Let not him that is deceived trust in vanity, for vanity shall be his recompence.*

Hence observe,

First, *Man is very apt to be deceived; so apt to be deceived, that he is scarce ever undeceived:* Eliphaz speaks here, not onely of a possibility to be deceived, but of being actually deceived; and this ariseth two ways, first from the impotency and weaknesses, from the blindness and ignorance that is in man: he that is blind and weak, is easily misled; every man naturally, how strong, how wise, how knowing soever he seems to be, is yet weak, blind, and ignorant in a very great measure; and therefore very deceiveable: Man is full of craft, this makes him deceitful; he is empty of true wisdom, this renders him deceiveable.

Secondly, As man may quickly be deceived, by reason of the ignorance which is in him, so also by reason of those subtle Enemies, who are always about him, yea, and within him. We live (as I may so speak) among Cheaters and Cozeners, and there is a great Cheater lives in us; how hard is it then not to be deceived? If a man be in a Croud among many Cut-purses and Cheaters, he is in danger to lose his money every moment; it is so with us: Though carnal men are not at all aware of it, nor they who are most spiritual, so much aware of it as they should. It is dangerous to live among deceivers, though we know them, and are aware of them: it is most dangerous to live among deceivers, and not to know them, for then we cannot be aware of them; but it is madness to know we live among deceivers, and yet not to be aware of them.

There are three notorious Deceivers, who labour to ensnare us; we need not wonder though some who are watchful against them, are deceived by them: but it would be a wonder, and such a wonder as yet was never seen, if they should not be deceived, who never watch against them.

First, Our own hearts, which have not onely an impotency

or

or weakness (as I noted before) whereby they are apt to be deceived, but there is in our hearts an activeness, yea, an efficacy to deceive; we are not onely passive, but active; we are seldom, if at all, deceived, till we deceive our selves: And as some men are very active in deceiving others, so all men are active in a degree to deceive themselves (*Jer. 17. 9.*) *The heart of man is deceitful, and desperately wicked:* The heart is deceitful in reference to a threefold object.

First, The heart would deceive God himself, and impose upon the *All-wise*: That's the design of a Hypocrite, his business is to deceive God, though the issue be the deceiving of himself.

Secondly, The heart of man is deceitful in contriving ways to deceive and supplant other men. The complaint of the Prophet goes very high upon this (*Mich. 7. 2.*) *The good man is perished out of the earth, and there is none upright among men; they all lie in wait for blood; they hunt every man his brother with a net.* To lie in wait, is the act, and a net is the instrument of a Deceiver. The Prophecie of Christ goes yet higher (*Matth. 24. 24.*) *For there shall arise false Christs, and false Prophets, and shall shew great signs and wonders: insomuch that (if it were possible) they shall deceive the very elect.* Deceit works to its utmost possibility, when it puts hard to deceive those, whom to deceive is impossible. If Elect men could be deceived, God should be deceived in his Election; but this is impossible, and therefore that is; the man who is elect is deceiveable, but because he is an Elect man, he cannot be deceived: And though an Elect man may be deceived in some things (for even he is subject to error, because he is still (while in this World) the subject of sin) yet he cannot be so far deceived in any thing, as to null or frustrate his election. How restless is man to deceive man, seeing he ceaseth not his endeavour to deceive, where he cannot prevailingly deceive.

Third, (Which I conceive the Text in *Jeremiab* specially aims at) the heart of man is very busie to deceive himself. 'Tis bad enough to deceive others, but to deceive our selves is worse, and that not onely because it makes us more miserable, but more sinful: Self-deceit is the most ~~most~~ sinful deceit. The heart of man is *desperately wicked*, there is no hope that

it

it will leave off to do wickedly, seeing it is of counsel against its own peace. And surely, man is not onely under a possibility to be deceived, in regard of the impotence and blindness of his heart, but also under an impossibility, not to be deceived, in regard of the skill and unwearied activity of his heart to deceive himself.

Secondly, Man hath another deceiver continually about him, *The World*, and all that is in the World, *The lust of the flesh, the lust of the eye, and the pride of life*; all these are but as so many snares and juggles to cozen and deceive poor man.

Thirdly, *The Devil*, who is, *The Deceiver*; of whose devices we are not ignorant (saith the Apostle) he is full of tricks and plots; he hath his methods, his arts to deceive. Ever since the Devil deceived himself, he hath been studying how to deceive man; he doth not onely go about like a roaring Lyon, but like a subtle Serpent, and a cunning Fox, seeking whom he may devour; or he is a Lyon to devour those whom he hath first deceived as a Fox, or as a Serpent: *Man is a perswadeable creature* Gen. 9. 27.) *God shall perswade Japhet to dwell in the Tents of Shem*: The Original word there used to perswade, signifies also to deceive, because perswasions are often made as Engines or baits to deceive.

There is also a kind of holy fraud in the Gospel, and man is, as it were, deceived into the obedience of it. *Being crafty, I caught you with guile*, (I fetch you over, did I not?) saith Paul (2 Cor. 12. 16.) Now as man is sometimes deceived for his good, so he is often and easily deceived for his hurt, by these three Deceivers. Satan, the World, and his own Heart, perswade him by an unholy deceit to dwell in the Tents of sin.

בְּשׁוֹ
Bis potest sumi
& cum
אִמָּן
credet ne cre-
dat in vanita-
tem, & cum
נִחְזָקָה
deceptus de-
ceptus, inquam
per vanitatem,
ne in eam fide-

Again, Some who by vanity understand sin, read the word *Vanity* twice, *Let not him that is deceived by vanity, trust in vanity*; that is, *Let not him that is deceived by sin, trust in sin*; which Interpretation yields us this truth. *Sin is deceitful*, or, thus, *Sin doth nothing but deceive*.

The Apostle (Heb. 3. 13.) chargeth sin with deceit to its very face, *Exhort one the other, while it is called to day, lest any of your hearts be hardened through the deceitfulness of sin*: There are three eminent evils in sin.

First,

First, There is a pollution in sin, it defiles.

Secondly, There is a baseness in sin, it dishonors.

Thirdly, There is a deceitfulness in sin, it would make us believe we shall be, and receive, that which it is not able to perform.

Hence the Apostle (Rom. 6. 21.) puts the question to those who were once the servants of sin, *What fruit had ye then in those things whereof you are now ashamed?* He asketh them, and bids them ask their own hearts, *What fruit had you?* as if he had said, *I know when you were servants of sin, your sins promised you great matters, great rewards: The tree of sin seems to be loaded with fruits, the boughs of it look as if ready to break with goodly fruits; fruit pleasant to the eye, sweet to the taste, and desirable to make one wise; but I beseech you tell me, what fruit had you in those things whereof you are now ashamed?* If you be ashamed tell me, I will tell you, *The end of those things is death;* that's all the fruit which the Tree of sin bears. Sin deals with us, as *Jael* with *Sisera* (Judg. 4. 18.) She stood at the Tent door, when he came panting from the Battel, and said to him, *Turn in my Lord, turn in;* she took him into her Tent, and laid him down, covered him warm, and when he asked her for milk, she gave him butter, butter in a Lordly dish: Here were fine words, and seeming promises: yet she honestly deceived him, *She put her hand to the nail, and her hand to the Workmans hammer, and nailed his temples to the ground.* Thus sin bids us turn in, promises to cover us warm, gives us butter in a Lordly dish, but never tells us of that woful end, and wretched catastrophe which it intends unto us: Sin deals with us, as *Dallilah* with *Sampson*, takes us into its bosom and embraces, but then it hath a plot to cut the lock of our strength, to deliver us over to the Philistims, to call in Legions of Devils to seize upon us, and make us grind at the Mill of their basest drudgery.

More distinctly, sin deceives by a threefold promise.

First, By a promise of profit (Prov. 1. 13.) *Come cast in thy lot with us, let us lie in wait for blood, &c. We shall find all precious substance, we shall fill our houses with spoil:* but this precious substance, proves onely a pernicious shadow, and these spoils taken, spoil those who take them.

Secondly, Sin deceives by promising content, and sweet delight;

delight; what thoughts had *Ahab* concerning *Naboths* Vineyard? If he could but get it, he were a *made man*; what pleasure should we have in those shady walks? what Grapes and Wine from those fruitful Vines? Sin promiseth as largely as God doth, to give us not onely delight but satisfaction; that we shall not have so much as an empty corner in our souls; all shall be filled: Whereas in truth there is nothing but emptiness and dissatisfaction in any creature, especially when sin leads or helps us to the enjoyment of it.

Thirdly, At least, sin promiseth and gives its word for it, that we shall be free from trouble, and feel no evil; *That we shall have peace, though we walk in the imagination of our heart Deut. 29. 19.*) That as they flattered themselves (in the Prophet, *We shall not see sword nor famine*: These vanishing dreams of plenty, of good things, and immunity from evil carry thousands of souls captive to the basest bondage of sin.

חכרי-שווא
Vanitates mendaces
sive mendaces.

Further, This vanity, from trusting, which the deceived soul is called off by *Eliphaz*, is conceived to be worldly riches, and the fullest possession of the creature; these are vanity: That they are, is a common theme, and yet though it be much spoken of, it is very little believed; we are apt to over-rate the things of the World, and under-rate the things of Heaven. The creature is vanity, not onely in regard of the nothingness of it, but vanity in regard of that which we call the somethingness of it, or the best of it.

The Prophet *Jonah* makes the word which we here translate *Vanity*, the Epithite of that which is commonly translated *Vanity* (Jon. 2. 8.) *They that observe lying vanities*: Idols are vanity, and a lye, because though they can do no good at all, yet they promise much: Riches are vanity and a lye, because they cannot do so much good as they promise. *Solomon* saith in his *Ecclesiastes*, *That money answereth all things* (Cha. 8. 10.) And so it doth, as the value of all earthly things is made by Money, and as Money is the price of all earthly things. But though money answereth all things, by satisfying our engagements, yet it answereth nothing to the satisfying of its own engagements. Money and Riches have paid many a mans debts, and enough of them will pay any mans debts; but they have never paid their own debts, no more then Idols

Idols have, and therefore they bear the brand of this reproach, *Lying vanities*: That they are so, appears clearly in two particulars.

First, In the report which they make of themselves.

Secondly, In the promises which they make to us.

First, In the report which they make of their own worth; if you look upon the bill of the Creature, it puts down not only a hundred for fifty, but a million for a mite: For, how much soever it is worth, yet it bears no proportion to that which it would be esteemed worth: As some rich men are not half so rich as they desire to be reckoned; so riches themselves are not so rich by thousands of thousands as they would be reckoned.

There is indeed a created worth in the Creature, for it is the work of God; but since the sin of man hath (as to us) both imbas'd, and imbittered the Creature, it is worth nothing comparatively to that at which it is rated, both in its own, and our Books.

Secondly, The Creature (in this notion) is a lying vanity, while it perswades us; that in the enjoyment thereof we shall be happy; whereas our happiness doth not consist in any Creature enjoyment; unless God himself be our portion, we are both poor and miserable in the fullest possession of the Creature. God is the *living stream*, the Creature at the best was but a Cistern, and now it is but a broken Cistern which leaks out all the waters that pass into it, unless God stop the chinks, and mend the cracks of it by Jesus Christ.

Again, The Creature promiseth to ease us of our cares, yet it doth but multiply them: The Creature promiseth to satisfy our desires, yet it doth only encrease and enrage them. Riches are not food, but fuel to our desires; they do not allay our appetite, as bread doth, when received into the stomach, but enflame our appetite, as wood doth, when it is cast into the fire.

Further, The Creature promiseth to protect us; hence that of Solomon (Prov. 10. 15.) *The rich mans wealth is his strong Citie*: That is, it promiseth to be so, and tells him, it will do that for him, which a strong City doth for its Inhabitants, defend him against all Commers and Invaders; yet the same Solomon assures us in the next Chapter (Vers. 4.) *That riches*

profit not in the day of wrath. And *Ezekiel* threatens the Jews, *That their Silver and their Gold ſhall not deliver them in the day of the wrath of the Lord.*

Laſtly, The Creature promiſeth to continue with us. Riches tell us, that though Father and Mother forſake us, they will not, though Wife and Children forſake us, yet they will not; they make us believe that they will ſtick cloſer to us, than Chriſt himſelf, and yet they are upon the wing preſently, they flie away as the Eagle, and are gone out of ſight, they doe not only periſh in the uſing, but periſh from our uſe.

Is not all this and a thouſand times more, which might be ſaid of their lying, and vanity enough, and more than enough to juſtifie thoſe titles which the Spirit of God hath beſtowed upon them, that they are vanity, and a lye, or as *Jonah* calls them, *Lying vanities.*

And yet (to cloſe the point) we muſt remember that creature riches are not a lye, nor deceitful in themſelves. There's no more deceit in the greateſt abundance of Gold and Silver, than there is in a whoſome ſavory piece of Bread. Riches are not vain and deceitful, as our hearts are ſaid to be deceitful (*Jer. 17. 9.*) nor as luſt is ſaid to be deceitful (*Ephes. 4. 22.*) for theſe things are deceitful only through the deceitfulneſs of our hearts, and luſts: Or they are deceitful *Objectively*, not *Actively*; we are deceived about them, not by them. They do not deceive us till we are deceived; nor do they deceive us either as poſſeſſed or uſed, but as adored and truſted. *Let not him that is deceived truſt in vanity.*

Thirdly Obſerve,

Man muſt and will have ſomewhat to truſt to, or lean upon. And therefore rather than fail, he muſt truſt that which cannot but fail, *Vanity.* Like one that's ready to drown, he catcheth at any thing, a rotten ſtick, or a ſtraw, and would ſupport his whole body, by that which is not able to bear the weight of his little finger: Man is a weak creature, ſenſe and nature are enough to make him ſenſible of his natural weakneſs; and theſe alſo are enough to prompt and provoke him to ſeek help without himſelf, though they are utterly inſufficient to direct him whither to go for the ſureſt help; *It is the priviledge of God alone to have nothing to truſt to, or to be above truſt: He who*

who is all strength needs not trust. As he doth not put trust in his Saints (Vers. 15.) because he knows they are frail and mutable: so he hath no need to trust them, because he knows himself not only strong, but immutable. God is all that he is from himself, and therefore he ever continues to be what he is, by himself. But man who is not a spring to himself of Being, cannot be a support to himself for the continuance of his Being; much less for the continuance of his well-being. And as mans necessitie calls him to trust, so his duty calls him to trust God: Man fell at first by his desire to stand alone, he would be independent; and men fall every day, because they desire to stand by that which cannot stand alone. It is a special part of that worship which we owe to God, to trust him; and whatsoever we trust besides God, we make a God of it. He that trusts not in the God that made him, makes many Gods (such as they are) by trusting them. While Job puts that negative supposition (as to his own case, Chap. 31. 24.) *If I have made Gold my hope, or have said to the fine Gold, thou art my confidence:* he more than implyeth that many had. Man ought to trust God, but few will; many will trust in Creatures, but none ought: Man will be trusting in somewhat, and he is forward to trust in vanity (which indeed is nothing) that is the hardest thing in the World to take him off. We cannot press either our selves or others too much, to trust God, and we cannot repress them enough from trusting vanity: Man is very ready to exercise and put forth an act of trust; and he is as ready to mistake the object of trust.

Lastly Observe.

Man is apt to trust that which hath deceived him; or man being once deceived, trusts that which will deceive him again. Let not him that is deceived trust in vanity: We say, *Such a man hath deceived me once, but he shall not deceive me the second time:* But carnal hearts being deceived once by sin and vanity, are willing to be deceived a thousand times; being once deceived, they care not how often they are deceived: That of the Prophet is an eminent testimony to this too much experimented truth (Isa. 44. 20.) *He feedeth on ashes;* that is, he is as much deluded as a man is, who eats ashes, thinking it to be bread or other good chear; or his Idol which promised him great

matters and much joy, hath given nothing but ashes, sorrow, and misery; of which ashes, and especially feeding upon ashes, was an embleme: Now though it were thus with him, yet (saith the Prophet) *A deceived heart hath turned him aside, that he cannot deliver his Soul, nor say, is there not a lye in my right hand?* that is, Though he see himself deceived, yet he hath no power to withdraw from the deceiver, nor to Question the deceit; he is so bewitched with the sorcery of sin, that he cannot deliver his Soul from the snares of it; but being deceived, he is willingly deceived, and looks upon his deceiver as his trusty friend.

God never deceived, no nor failed any man that trusted in him (Ps 9.10.) yet the hearts of the most will not be perswaded to trust God; sin and the Creature deceive all that trust in them, yet we can hardly call or beat the heart off from trusting them. Sin seldom looses its credit; sin hath broken and undone thousands, yea, all who have trusted it; yet still it hath credit among thousands, and can be trusted with more than this World is worth, the precious Soul of man, for the asking. But let not him, that is deceived, trust (any longer) in vanity, if he do, he shall never be a gainer, no nor a savor by it.

For vanity shall be his recompence.

Vanity fills both parts of the Verse, and meets us at every turn, yet with a difference: In the former part by vanity was signified either sin, or the Creature; in this latter part, vanity notes misery, or the effect and fruit of sin.

Hence Observe.

The vanity of misery overtakes all those who are deceived by the vanity of sin.

Vanity is their recompence.

There are two sorts of recompence.

First, Of wrath.

Secondly, Of favour.

Evil deedsh ave their recompence, as well as good. *To me* (saith the Lord, *Deut. 32. 35.*) *belongeth vengeance and recompence*; that is, the recompence of vengeance; as the Apostle expounds it (Heb. 10. 30.) *For we know him that said, Ven-*

geance.

Vanitatis no-
men varie hic
sumitur, quam
ob rem forsan
et varie scri-
batur priore lo-
co, fig. vanas
res quibus pde-
bant, sc. opes:
gloriam, posse-
riori loco va-
nitatem in
quam hac om-
nia redigenda
sunt dum ex his
decident miser
et. Merc.

vengeance belongeth unto me, I will recompence saith the Lord : God will not live long in any mans debt : As holy Gospel confidence hath a great recompence of reward (Heb. 10. 35.) So every disobedience of the Law hath received a just recompence of reward (Heb. 2. 2.) And God is so exact in giving the recompences of punishment, that he will not spare his own, when they are so foolish as to trust in vanity (Prov. 11. 31.) Behold the righteous shall be recompenced in the earth, much more the wicked and the sinner : that is, A righteous man shall be corrected, though he sin of infirmity ; how then shall the wicked be punished who sin with presumption and delight. As a wicked man hath all his recompences of good on the earth (Matth. 6. 2.) They have their reward ; so a righteous man hath all his recompences of evil or affliction in the earth ; he hath none beyond. But, we may strongly argue, that the wicked, who trust in vanity shall be recompenced with sorrow for ever ; seeing the righteous, if they do but a little turn aside to vanity, shall be recompenced with sorrow here : That's the Apostle Peters way of reasoning (1 Epist. 4. 18.) If the righteous scarcely be saved, where shall the ungodly and sinner appear ? Surely, as the Prophet concludes (Isa. 59. 18.) According to their deeds, accordingly he will repay fury to his adversaries, recompence to his enemies, to the Islands he will repay recompence.

Secondly, as vanity in the former clause is taken for the Creature. Observe,

The Creature is most vain to those who trust it.

The Creature is a vain thing in his hand, who believes and trusts in God, but it is exceeding vain in his hand, who trusts on it ; and the more it is trusted, the more vain it is. If we make it our staff, it will be our scourge : if we lean upon it as our rock, it will run into our hands like a broken Reed : The best way to keep up our comforts in the Creature, is to keep our distance from the Creature. And they shall find most content in the World, who live furthest off it, and expect least from it. God is good, and the more we trust him, the better he is to us ; yea, he is not good at all to us, unless we trust him : but the best of Creatures trusted to become evil, ; yea, an Idol to us. *Trust not in vanity* (such are all Creatures in their best estate) *for vanity shall be your recompence.*

Again,

Again, The word which we tranſlate *recompence*, ſignifies a *change*, or the *exchange* which is made of one thing for another: While Job exalts the value and excellencie of wiſdom above all created excellencies, he ſaith (Chap. 28. 17.) *The Gold and the Cryſtal cannot equal it, and the exchange of it ſhall not be for jewels of fine Gold.*

A radice מור
mutavit
המורה
commutatio
vanitas erit;
commutatio
ejus, i.e. in
nihilum redi-
geatur.

So ſome render it here, *Let not him that is deceived truſt in vanity, for vanity ſhall be his change*: Whenſoever he changeth, he ſhall change into vanity, or when he hath driven a trade in ſinful vanity, to the higheſt, the beſt exchange which the Merchandize thereof yields him, is miſerable vanity: *Vanity can produce nothing to us but vanity*: The effect is not better than the cauſe, nor the fruit than the tree; and that which we receive in exchange, though it may be of another kinde, yet it is of no better value than that we give in exchange.

Hence obſerve.

That a wicked mans ſtate never changeth for better, but from good to bad, or from bad to worſe. Till the man himſelf be changed from bad to good, his ſtate can never change from bad to good: And ſuppoſe his outward ſtate be good, then the worſt thing that can befall him, is this, that his ſtate ſhould not change. His ſettledneſs in that which is civilly good, doth but more ſettle him in that which is morally evil. *They have no changes, therefore they fear not God* (Pſalm. 55. 19.) What can be worſe for man than this, not to fear God, who is the chiefſt good? Who would not fear to be without changes, when he hears that being without them, keeps out this fear?

Suppoſe further, That the wicked mans outward eſtate be evil, then it is worſe to him, when he changes to outward good: if he change from ſorrow to joy, from poverty to riches, from ſickneſs to health, from a priſon to liberty, in all theſe, or any other of like nature with theſe, he changes to his loſs: That man can never change for good, who continues evil. Such a mans outward eſtate often changes from bad to worſe; if it change from bad to good, that is bad for him; and if being good, it change not at all, that is worſt of all.

It is a part of the miſery of man, that his ſtate is changeable, but that is incident to the beſt of men: We ſhall not be

be unchangeable in our state, till we come into the presence of God, who is unchangeable in his nature. We may say also (considering the many troubles which we are subject to in this life) that it is a part of our happiness, that our state is changeable. Those changes which are from evil to good, or from good to better, are to be numbred among our blessings, such are the changes of the Saints, all their changes are for the better : yea, those changes of the Saints which are from joy to sorrow, from riches to poverty, from health to sickness, from liberty to a prison, from life to death ; in a word, their changes from any kinde of outward temporary good, to outward temporary evil, are yet for their good. He cannot change but for his good, who is good, and who abides always under this promise, that all shall work together for his good.

An evil and a good man differ in nothing more than in their changes ; nor should any self consideration provoke an evil man more to desire that he may be changed to good, than this, that his changes may be for good. Who would continue or trust in vanity, were he perswaded that vanity shall be his change ?

Secondly, Observe.

That such as our way is, such will our end be : If we walk and trust in vanity, we shall have vanity for our recompence, or our change. Every mans end is virtually in his way ? So the Apostle argues elegantly (Gal. 6. 7.) *Be not deceived, God is not mocked ; whatsoever a man sows that shall he reap, he that sows to the flesh shall of the flesh reap corruption ; he that sows to the Spirit, shall of the Spirit reap life everlasting :* If the husband-man sow tares, he must look to reap tares : A seed time of tares, and a Harvest of Wheat were never heard of in the same ground : As the seed is, such is the Crop (Isa. 3. 11.) *Wee to the wicked, it shall be ill with him, for the reward of his hand shall be given him.* There is nothing worse for some, than to have their reward brought in, and all that is owing to them paid : The very receiving of their debts and rewards, is their undoing for ever.

All the misery of a wicked man is summed up in this, He shall have the reward of his hands. Wrath, and death, and Hell, are his rewards, and all the wages which the work both

of

of his hands and heart can earn, and theſe he ſhall have fully paid to him : Vain he hath been, and vanity ſhall be his recompence.

Some read this Verſe, not as a dehortation, *Let not him that is deceived truſt, or believe in vanity* ; but as a negative propoſition (for that particle in the Hebrew, which ſometimes carrieth a prohibition, notes alſo a bare negation ; ſo here) *He that is deceived with vanity will not believe* (the ſame word ſignifies both to believe and truſt) *that vanity ſhall be his recompence* : He will not believe a change, much leſs ſuch a change ; This is a cleare ſenſe, and it hints us this Obſervation.

That a wicked man is full of infidelity or unbelief, that his eſtate is evil, or ſhall ever be worſe than it is.

The unbelief of man is as ſtrong againſt the threatnings, as againſt the promiſes : The Saints are hardly brought to believe, that glory ſhall be their recompence, that the purchaſe which Chriſt hath made of Heaven, and eternal happineſs belongs to them. A wicked man will not believe that tribulation and anguiſh ſhall be upon him, or that the wrath of God is revealed from Heaven againſt his unrighteouſneſs, he will not believe that he ſhall go to Hell and be damned, or that everlaſting fire ſhall burn him, or the worm that dies not, feed upon him ; he that is deceived will not believe theſe things, and the Devil hath as great an advantage upon men, by making them ſtrong in Unbelief : As God hath, by making his people ſtrong in Faith.

The firſt aſſault that ever the Devil made againſt man, was to weaken Faith, or ſtrengthen unbelief about the threatnings : While he laboured to deceive the Woman, he laboured as much to perſwade her, *That vanity ſhould not be her recompence* : God had ſaid peremptorily, *In the day that ye eat thereof, ye ſhall ſurely die* : The Devil denied as peremptorily, *Ye ſhall not ſurely die* (Gen. 3. 4.) The people were commanded to ſay *Amen* to every branch of the Curſe (Deut. 27. 16, 17, &c.) Though it be the loweſt way of obedience to obey, becauſe we believe the truth, and certainty of the Curſe ; yet it is a high act of obedience to believe it : And Satan is as buſie againſt our faith, in the threatnings, as he is againſt our faith in promiſes. This unbelief opens the way to the committing of ſin, and ſweetens ſin while we are committing it : Were it not
for

Malosim-
pliciter negare
quam prohibere.
re. Merc.
Non credet qui
vanitate errat
quod vanitas
erit: permuta-
tio ejus. Merc.
Non credet ſo-
re, ut ejus ſe-
licitas permuta-
retur & ad
meram vanita-
tem deveniret.
Vatabl.

for this unbelief sin could not be bread, much less (as it is to many) pleasant bread. Sin would be Gall and Wormwood in the acting of it, did we believe, that it will be bitterness in the end. Who would do the work of sin, did he believe that *vanity should be his recompence*? Because this threat is not believed, therefore the Law which forbids sin, is not obeyed. As Faith is a shield to the new Man, so unbelief is a shield to the old Man; as Faith quenches the fiery darts of the Devil, or his allurements to sin; so unbelief quenches all the fiery darts of God, or his threatnings of punishment. Tush, say they, We shall never see Sword nor Famine, we need not fear (which is so much talked of) Death or Hell: *Vanity shall not be our recompence.*

There is a third reading of the Text: The former word which we render *Vanity*, is translated by some of the Rabbins, *Equality*, or *a thing that is equal*, the latter, as we, *a lye*, or *Vanity*. This varies the whole strain of the Verse, and yet the Exposition given upon it is clear, both to the general scope, and to the sense given immediately before. *Let not him that is deceived, believe that he shall be always equal, or of the same estate, for vanity shall be his recompence. He thinks to carry it smoothly, and with an even tread, but he is deceived.* Things will not always stand at the same point and poize with him, and therefore let him not feed himself with groundless airy hopes, that they will: His affairs will not always have the same face, nor bear the same aspect toward him; now they smile and look pleasantly, but anon they will frown and look sour.

Lastly, Keeping near the same sense still; the words are thus translated; *He that is deceived, will not believe the right word, or the word of truth, but he will believe a lye in stead of it:* As if Eliphaz had thus school'd and caution'd Job, *I have told you this as from God; but I know he that is (as you are) misled, and deceived, will not believe the word of God, who cannot lye; he will believe a lye rather.* As the carnal heart changes the glory of God into a lye, so the truth of God into a lye, or embraceth a lye for truth; he that believed not the right word, will soon believe that which is wrong. *As they who receive not the love of the truth, are (by the just judgment of God) given up to strong delusions, to believe a lye:* So also are they,

Rab. Kimchi
exponit Shave,
pro equali seu
equalitate. q. d.
Ne credat qui
deceptus est
qualem semper
& sui similem
fore sibi statum,
vel eodem sem-
per modo res
sibi cessatur.
Merc.

Nim credet
verbo a quo
qui errat, sed
mendacium e-
rit loco ejus.
Pagn. q. d. qui
errat non cre-
det verbo re-
cto; sed ponet
mandacium lo-
co illius, & hoc
passio credet.

who receive not the truth. As the not doing of good, is not only it self an evil, but leads us also, or lays us open to the doing of many evils, yea, of any evil : So the not receiving of truth, is not only an error, but it leads us also, or lays us open to the receiving of many, yea, of any error.

Eliphaz having thus pressed his dehortation upon *Job* not to trust in vanity, lest he finde vanity the reward and recompence of that unholy faith and trust, proceeds yet further to press his dehortation by the same argument for the matter, though varied in the manner of expression, in the beginning of the next Verse.

Vers. 32. *It shall be accomplished before his time, &c.*

These words are a strong enforcement of the motive laid down in the former Verse, *Let not him that is deceived trust in vanity* : Why, what if he do ? *Vanity shall be his recompence* : That's the first part of the motive. The second is,

Vers. 32. *It shall be accomplished before his time* : What shall be accomplished ? There is no express Antecedent in the Hebrew ; we may understand, either first, the life of the wicked man himself, of whom *Eliphaz* had before discoursed : Or secondly, the estate of the wicked man. Or thirdly, the designs and plots of the wicked man. Taking in all three, the meaning is, That himself, and all that he hath gotten, and all that he hath projected, *Shall be accomplished before his time* : and what's this but vanity for his recompence ?

To be accomplished before the time, is not to be accomplished at all, it notes rather perdition than perfection. The word which we translate to *accomplish*, signifies also *to cut off*, as we put in the Margin of our Bibles, *It shall be accomplished, or cut off before his time* : The Vulgar translation fills up the sense thus, *Before his days can be filled, he shall perish*.

As the Relative looks to the wicked man himself, Observe.

An untimely death is the portion of a wicked man. He shall be accomplished in a day that is not his, or before his proper day. In opposition to which, *Eliphaz* had promised, Chap. 5. That a Godly man shall come like a sheaf of Corn into the Barn, fully ripe : Now saith he, This wicked man shall be like untimely fruit, accomplished, cut off, and perishing before his time.

In non die suo
complebitur.
Mont.

Complere ante
diem, &c. est
potius perire
quam ullum
complementum
& perfectionem
accipere.
Pined.

Antequam dies
eius impleam-
tur, peribit, ut
fit *אמר* a
לל succido.
Morte immo-
tura praeveni-
etur vel gla-
dio, vel morbo,
vel aliqua alia
violenta cau-
sa. In die non
implebitur se-
pulchrum ejus.
Targ.

time. We have ſuch an Expreſſion (*Eccleſ. 7. 17.*) *Be not righteous over-much, neither make thy ſelf overwiſe ; why ſhouldeſt thou deſtroy thy ſelf ? Be not over much wicked (not that there is any mediocrity in wickedneſs , or that a man can be wicked in due proportion, but ſaith he, take heed of high actings in wickedneſs) why ſhouldeſt thou die before thy time ?* Some wickedneſſes lie cloſe , men live and continue in them long unſeen ; others are ſo open and abominable , that their actors are obnoxious to the hand of Juſtice : He that is wicked over-much, that is, extremely wicked, ſhall be cut off ſome way or other before his time.

Quarrellers die by the Sword , Drunkards die by ſurfeit, Adulterers decay into filthy Diſeaſes , Sorcerers are killed by the Devil, Malefactours of all ſorts are cut off by the ſentence of the Magiſtrate. Moſt deſire to live long, and yet they take a courſe to make their lives ſhort ; they forget that ſhort way to long life (*Pſal. 34. 12.*)

That promiſe (*Iſa. 65. 20.*) ſtands oppoſite to this threatening , *There ſhall be no more there an infant of days, nor an old man that hath not filled his days :* A good man fills his days, a wicked man ſhall be accompliſhed , or there ſhall be an end of him before his day ; both, before that day which he would live to , according to the courſe of his deſire , and before that day which he might live unto , according to the courſe of nature.

Besides, a wicked man never fills his days, though he be full of days ; he that is not prepared for death (how old ſoever he is) dies before he is ripe : he is ripe for deſtruction , but he is neither ripe nor fit for death : The youngſt Saint that dies, dies ripe, though he die before he come to that eſtate, wherein nature uſeth to crop men off ; yet, he (as the Apoſtle ſpeaks, *Ephes. 4. 13.*) is come to the fulneſs of the ſtature of *Chriſt.*

implere dies ad longam ſelicemque ſenectutem, pertinet vel denotat illam ætatem maturitatem, quæ non annorum numero, ſed pietatis perfectione definitur.

Pii licet ætate juvenes, ſenes ſani moribus.

Secondly, Referring theſe words unto the eſtate of a wicked man , it ſhall be accompliſhed, or cut off before the time ; that is, his pomp , and greatneſs, all that he hath gotten together (of which he ſpake in the precedent part of the Chapter) ſhall be ſcattered ſuddenly.

Hence note.

Wicked men often outlive all their worldly enjoyments : Some

live to be their own Executors; they dispose, or rather dissipate all; they leave nothing when they die, for others. The pride of wicked men shall have a fall, their present possessions and future hopes shall come to nought (*Prov. 3. 16.*) Solomon tells us, that *Wisdom hath length of days in her right hand, and in her left hand riches and honour*: We may say of sin, *Shortness of days is in its right hand, and in its left hand, poverty and disgrace*. The former point saith, that a wicked mans days are short, he shall be cut off before his time, death cuts him off. The latter saith, his pomp, his riches and honour, all these shall be cut off before the time. We have seen some who have raised great estates by sin, and they have seen an end of all in misery.

Thirdly, Taking the Antecedent to be the designs and contrivements of the wicked man.

Hence Note.

The counsels, designs, and contrivements of wicked men, do often prove abortive: They are accomplished before their time. Their plots break out before they are ripe, and then all's spoiled. So it was with the Powder Plot, it was accomplished before the time; it was discovered before it could be acted; we have often seen grand designs laid in the dust, crushed in the shell, and nipt in the very bud. As the Prophet reproves some for staying too long, in the place of breaking forth of Children (*Hos. 13. 13.*) That is, they have let their purposes die under tedious consultations, or irresolutions for acting: So we may deride others for staying too little in the place of breaking forth of Children. God in judgment hastens them to action before their designs are fully matured by consultation. *It is accomplished before his time.*

And his branch shall not be green.

In the close of this Verse, and in the next, *Eliphaz* in several Metaphors, prosecutes the declining condition of wicked men, *His branch shall not be green.*

His branch.

327.
Sig. & manum
& ramum, rami
sunt veluti
brachia &
manus arboris.

Or his hand shall not be green; so the word signifies properly: And, that some understand in a figure, his hand shall not be green; that is, himself shall be unapt, and unfit for work.

work. When an arm is dried up, or a hand palsied, it is unserviceable: The hand of a godly man is green, he is laborious, and fit for labour; the hand of the wicked man, as it is always fitfully dried up, in reference to the doing of any good, so it is often judicially dried up lest it should do hurt: his hand shall not be green, that is, he shall not have power to do that evil which he would: When *Jeroboam* put forth his hand from the Altar, &c. his arm dried up, so that he could not pull it in again to him (1 Kings 13. 4.) His hand, his arm, was not green, he could not use it to hurt the Prophet (Zech. 11: 17.) The wicked Idol Shephard is threatned, *His arm shall clean be dried up, and his right eye shall be utterly darkned*: that is, He shall neither have counsel, nor strength, he shall neither be able to advise, nor to act; his eye shall be darkned, so that he shall not be able to see his way; his arm shall be dried up, he shall not be able to attain his end (Psalm 75. 5.) *None of the men of might have found their hands*; as we say of a man that goes lamely or lazily, *He cannot finde his feet*; so of a man that acts lamely and lazily, or of a Souldier that fights faintly and cowardly, *He cannot finde his hands*; or in the language of the Text, *His arm or hand is not green*.

We translate Metaphorically, so the word signifies not a hand, but a branch; because a branch or bough of a Tree puts forth from the body of it, as the hand or arm is stretcht from the body of a man; by this branch we may understand, either of those two things noted before:

First, The estate of the wicked man; for that is as a branch shooting and growing out from him,

Or secondly, The designs and counsels of the wicked man; they also are branches sprouting from the corrupt stock of his heart: and so this clause is of the same sense with the former, *It shall be accomplished before his time, his branch shall not be green*: That is, he shall not prosper in any thing he possesseth or undertaketh.

But thirdly, There is a distinct sense, and so the branch is the Posterity, the Children of this wicked man. As he, and his plots, shall fail, so his Children likewise. Children are compared to branches (Psalm 128.) *His Children shall stand like Olive plants (or branches) round about his Table*.

Præquam impius senescat, interibit; & liberi ejus sub statu flore morientur.
Paraphr.

His

His branch shall not be green.

Greenness, notes flourishing (*Cant. 1. 16.*) where the Spouse and Christ speak one to another of their several excellencies, she saith, *Vers. 16. Behold thou art fair my Beloved, yea, pleasant, also our bed is green.* By *Bed* some understand Holy Ordinances, wherein the Lord communicates himself to his people, *Our bed is green*; that is, Ordinances are pure, flourishing, and fruit-bearing. In the same sense the word is used (*Luke 23. 31.*) *If they do these things in a green Tree, what shall be done in the dry*, that is, If they do these things in a vigorous, strong, and flourishing tree, meaning Christ himself, who was like a tree full of sap and life; what shall be done in those that are dry? The best of men compared to Christ, are but dry trees, how sear and rotten then are the worst? And if Christ suffered these things for sinners, himself being without sin, what shall those sinners suffer, who are without Christ? They like dry Trees will soon be consumed by the fire of Gods wrath. So that, when he saith, They shall not be green, it is as much as to say, They shall have no strength, vigour, life, nor beauty.

Taking the branch in this last sense for Children :
Observe.

A wicked Father brings a curse, and withering upon his whole Family : His branch shall not be green. Though they walk not in the ways of their Fathers, nor inherit their sins, yet they may receive temporal fadings, and outward decays upon their Fathers account. It is a misery to be the branch of a wicked stock (for though an evil stock may have good branches, they who are evil, not only (as all are) descending from a common evil stock, but also from a particular evil stock (as most are) even some of these are made good by transplantation into Jesus Christ, yet (I say) it is a misery to be a branch of an evil stock) many children have fared the worse for the wickedness of their Parents, even good Children may fare somewhat the worse for their Parents wickedness. Though God will not lay eternal judgment upon them for the wickedness of their immediate or remoter Parents, yet they may feel declinings, and lose much of their greenness, and beauty. It is a disadvantage to be in any relation to a wicked man, Servant, Wife, Children,

Children, his whole Family, may groan and smart for his sake,
His branch shall not be green. That's not all yet,

Vers 33. And he shall shake off his unripe Grape as the
Vine, and shall cast off his flower as the Olive.

That is, His unripe Grapes and Flowers shall be shaken and
cast off: By whom? Some say by God. He (that is, God) will
snap off his sour Grape as the Vines, saith Malter Broughton,
and indeed whatsoever is the winde that shakes them, it is God
who blows and sends the winde.

These words are a gradation to what went before, here are
two similitudes to set forth one thing, the certain and sud-
den destruction of all the hopes of a wicked man, His branch
shall not be green; his Children and Posterity, especially they
that follow his steps shall whither; and, which is yet a greater
judgment, He shall shake off his unripe Grapes as the Vine, &c.
Though his branch be green a while, though he hath leaves
and buds, yet before 'tis perfect fruit, and gives a pleasant taste,
it shall be destroyed: This he shadows under these Metaphors,
of the Vine, and the Olive, shaking off his unripe Grapes, and cast-
ing off his flowers.

The Naturalist Observes, that these Trees flourish near a-
bout the same time, and that the Vine and the Olive joyn, and
are (as it were) spoused together; and if storms, or blasts of
winde smite the Olive and the Vine, while they put forth their
flowers, the hope of the Husbandman is utterly disappointed.
We may sum up the meaning of these two similitudes into
this brief conclusion.

That God will utterly destroy the very appearing hopes of wick-
ed men. Their boughs and branches may be green, some flow-
ers, some unripe Grapes may appear; here is hope; but, He
shall shake off; that is, God shall shake off (by some terrible
storm which he will raise, by some sudden judgment which he
will send) their unripe Grapes, and their fairest Flowers.

Hence Observe,

Violent judgments storm wicked men out of all their comforts.
Thus the Egyptians are threatned (Isa. 18. 5, 6.) Before the
Harvest, when the bud is perfect, and the sour Grape is ripening in
the Flower, he shall both cut off the sprigs with pruning books, and
take away, and cut down the branches. They shall be left together,

unto

Eodem fere
tempore vites
& olea flo-
rescunt, Plin.
l. 17. c. 25.
Aliquando vi-
tes maritantur
oleis, id. ib. c.
4. Pessimus
est inter omnia,
quum defl. ren-
tem vitem &
oleam imber
percutit, quo-
niam simul de-
fruit fluitus.
Plin. l. 17. c.
25.

unto the Fowls of the Mountains, and to the Beasts of the Earth, and the Fowls shall Summer upon them, &c. The Bud is perfect, while the fruit is imperfect, while God takes away their Buds he destroys their hopes. And as God hath his Winds at hand, to shake the fruit off from the branches, so he hath his Pruning hooks to cut off the branches also.

*De immatura
morte filiorum
duas similitu-
dines affert.*

*Odiose Eliphaz
ut acerbos fili-
orum Jobi mo-
res notaret, ip-
sos omphaci
contulit.*

Some interpret these unripe Grapes of the Vine, and Flowers of the Olive, as the branch before, for Children, as if *Eliphaz* would here re-minde *Job*, how his Posterity, the Grapes of his Vine were shaken off, before they were ripe, and the Flowers of his Olive blasted in the Bud; or as if he would upbraid him with the sower manners, and ill-tasted conversation of his Children, under this Allusion of unripe Grapes, which in stead of pleasing the palate by a savory relish, do only by their sharpness, set the teeth on edge.

Hence Note.

It is an affliction upon the best, and a judgment upon many, to have their Children, their Grapes and Flowers, rent from them, and taken away unripe: And then especially it is so, when God leaves no Grapes on the Vine, no Flowers on the Olive. To lose a hopeful Childe is an affliction, what is it then to lose them all?

Eliphaz having dehorted the wicked man from trusting in vanity, upon these considerations; gives in the strength of his whole discourse in the two last Verses of the Chapter.

Vers. 34. The Congregation of Hypocrites shall be desolate, and fire shall consume the Tabernacles of bribery.

35. They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

*Epilogus est
totius loci.*

Merc.

*Apodosis super-
rioris allegoriae
Jobum per-
stringens cui
ista obvene-
rant. Jun.*

As if he had said, Here is the sum of all, of all the sins, and of all the punishments of a wicked man. Here are two sorts of wicked men described, and these two (as was toucht before) by a Synecdoche, include all.

The first are such as worship God falsely, or with false hearts: they draw near to God with their lips, but their hearts are far from him, these are Hypocrites; *The Congregation of Hypocrites shall be desolate.*

As these are false with God in his worship, so others false with men in their commerce and dealings; These are comprised in the second branch; *Fire shall consume the Tabernacles*

nacles of bribery: Bribery is put for all sins against our neighbours, and hypocrisie for all sins against God. So that here we have sinners against the first Table, and sinners against the second; sinners against God, and sinners against men, in the compass of this division all sins and sinners are contained.

The Congregation of Hypocrites.

That is, Hypocrites how many soever there be of them, though they be a full Congregation: Hypocrites, how strongly soever they are conjoined and cemented, they shall be desolate.

The Hebrew word signifies, not only to Congregate, and gather together many persons into one place, but to associate them into a Covenant, League, or Confederacy one with another: as if he had said, Though hypocrites combine, or Covenant together, yet this *Covenanting Congregation*, or these *unholy Leaguers*, shall be made desolate.

W Significat non solum congregari; sed in fœdus & pœdum aut amicitiam convenire.

A second interpretation gives it thus, *The Congregation of hypocrites*, that is, all that hypocrites do congregate; whatsoever they gather together, whether things or persons their Riches, their Honours, their Relations, all shall be desolate.

Illis quæ congregantur ab hypocritis, Aquin.

Shall be desolate.

Or *Barren*; The word signifies both; that which is desolate brings forth no fruit, and that which brings forth no fruit will quickly be desolate.

What an hypocrite is, hath been shewed before, *Chapter 8*. Therefore I will not stay upon it, but refer you thither, where *Bildad* told *Job*, *The hope of the Hypocrite shall perish*: Onely note two things from the whole, *The Congregation of hypocrites shall be desolate.*

First, *An Hypocrite is under a curse*. Of all men in the world Hypocrites are under the deepest curse: they are most cursed, who are most wicked Hypocrites are therefore more wicked than others, because they would seem not only somewhat, but much more holy than others. It is bad enough to be bad: but it is worse to appear good when we are bad. They who delight in the shews of moral goodness, when they hate, or care not for the reallity of it, shall surely meet with, not

shews, but realities of penal evil. Their painted feigned fire of zeal shall be punished with the true fire of Divine wrath.

Secondly, observe.

Hypocrites, how many soever they are, how strongly soever they are confederate, how much soever they have gotten together, shall be made desolate. It is not possible to make any power to withstand the power of God. Though like those uncircumcised Nations, *Gebal, and Ammon, and Amaleck, the Philistims, and those of Tyre,* they all consult, and lay their heads together, to make a Congregation, yet God will break them all. How long soever their train be, how many soever their attendants be, and how strong soever their correspondency be, yet the Congregation of Hypocrites shall be desolate.

And fire shall consume the tabernacles of bribery.

Fire may be taken two ways :

Either literally and strictly, for the Element of fire, or for ordinary fire.

Or it may be taken figuratively, or metaphorically, and so it signifies :

Either first, The wrath of God.

Or secondly, Any effect of the wrath of God, any revenge or judgement which God powers forth on wicked men. And so, what judgement soever God sends, we may call it a *Fire*, even that deluge of water (as hath been noted) which drowned the old World, was in this sense) a fire.

Divine judgements are represented by fire, upon these three grounds.

First, Because as fire, they break forth suddenly, and unexpectedly ; they are not like the fire that is for use, which we are long preparing and blowing, before it will burn ; but the judgements of God are like an accidental fire, which breaks out, when no man looks for it, in a moment.

Secondly, They are fire, because of their destroying nature, so the Text speaks, it eats up, or devours. Fire is a great eater, fire hath a strong stomach ; what will not fire digest ? Fire will digest the whole sublunary world at last ; *The element shall melt with fervent heat : Fire will digest Stones, Adamant and Iron.* Such is the wrath of God, nothing can stand before

*Os & lingua
tribui soler igni
nam dicitur
lambere & de-
nascere.*

before it, it will subdue the hardest materials, and toughest peices. The hot stomach of the Ostrich (as some affirm) concocts Iron, what will not the heat of Gods anger concoct, and consume to ashes?

Thirdly, There is a mercilessness in the judgments of God, as in fire, we say, *Fire and Water have no mercy*; there is no intreating them, they are not only hard, but impossible to be intreated. Such (in reference to wicked men) is the wrath of God; as good speak to fire not to burn, or to water not to drown; as to the wrath of God not to consume wicked men; it must and will do it (Jer. 15. 1.) *Though Moses and Samuel stood before me, &c. to entreat, yet the sentence shall not be taken off, wrath must burn.* Though prayer hath in many cases quenched wrath yet sometimes the wrath cannot be quenched by prayer, nor intreated down, there is no speaking to it; and sometimes that it might burn quietly, the Lord had said, *pray not for this people.*

Fire shall consume the Tabernacles of Bribery.

Tabernacles of Bribery, may be taken two wayes: Either for the Tabernacles of those who have taken bribes: or the Tabernacles of those who have given bribes; for there goes (as we say) but a pair of Shears between him that gives, and him that takes bribes; both are of a piece, and both are alike mischievous and wicked. Some take bribes to prevent Justice, and others give bribes to pervert Justice, Fire is prepared for both their tabernacles; that is, for their whole estates, or for all that belongs unto them. Yet Eliphaz may seem rather to ayme at bribe-takers, or unjust Judges (among whom he secretly numbers Job) who suffers themselves to be corrupted with gifts, and to have their eyes put out by rewards: The Septuagint is expresse in that sence, *Fire shall consume* (say they) *the Tabernacles of bribe-takers.* And indeed, if there were no bribe-takers, there would be no bribe-givers: as we say, *There would be no Theeves, if there were no Receivers.* The Receiver makes the Thief; and corrupt Judges, who take bribes, make so many bribe-givers.

Further, the word which we translate *Bribery*, signifies properly a gift; and the Text may be rendred thus, *Fire shall consume the Tabernacles of gifts.* There are many gifts which

שָׁמַיִם
Proprie munus
quod datur ad
corrumpendum
iudicem Druf.

δωροδότης,
munera acci-
piendum. 70

are far from bribes. There are five sorts of Gifts.

First, Gifts of charity to the poor.

Secondly, Gifts of friendship between equals.

Thirdly, gifts of duty from inferiours to those above them, to testifie either thankfulness or obedience.

Fourthly, Gifts of bounty and grace, from Superiours to those who are below them, to testifie their favour to them and that they are well pleased in them, or in their services; there is no hurt either in giving or receiving these gifts. These are only testimonies of respect from man to man, and tend only to maintain humane society.

But there is a fifth sorts of Gifts, which we may call gifts of injury, or in the language of the Text, Gifts of bribery: these are given either to pervert, or delay justice, and to overthrow a man in his cause.

Quid est
שחיתות
quod facit, ut
unum, dantem
scilicet & acci-
pientem quem
primum accipit
munus ab ipso,
tunc accedit a-
nima ejus ad
ipsum, & fit s-
cut illi ipse.
Rab. Becci.
Sc. Buxtorf.
Lex.

The Hebrew expresseth a gift in general, and a bribe, by the same word, because, all bribes are gifts; so very many gifts are bribes. Gifts of charity, of friendship, of duty, of favour, are but few in comparison of bribing gifts. And 'tis exceeding hard for any man that is interested in affairs of Judgment between man and man, to receive a gift from either of them, and not to be bribed by it, to transgress the rules of equity and righteousness. A gift transforms the Judge into a party, or makes (as the Hebrew Criticks tell us upon that word) the Judge and party to be but one person.

Lastly, *The Tabernacles of Bribery*, may be taken, not only in general for the estates of those who have given or taken Bribes, but particularly for the very houses which have been built by giving, or taking Bribes. Some have built houses with what they have gotten by giving Bribes, and many by taking Bribes, have got enough to build houses: while such look on their houses and dwellings, they may say, if they will say the truth, *Injustice hath built us these houses; these are the Tabernacles of bribery.*

A Traveller coming to Rome and viewing many famous structures, and goodly houses there, asked who built them? It was answered, *these are the sins of Germany*; the meaning was, that the money brought for pardons out of Germany, built those houses. So we may say of many fair places, and goodly dwellings, *These are Bribes and oppressions, such*

Hæc sunt po-
sta Germano-
rum.

a man built these by iniquity. Bribes may build houses, but bribe-takers cannot protect them: *The Tabernacles of Bribery shall be consumed.*

Hence Observe

First, *Bribery is an odious sin*: That sin which is put to express all things against our neighbours, must needs be a very odious, as well as a very comprehensive sin. God loves judgement, bribery opposes what God loves. God commands charity, as well as judgement, and delights to see men bountiful as well as righteous: Yet charity without judgement, and bounty without righteousness, are an abomination to God. God is a God of judgement, they that are against judgement, act not only against the rule which God makes, but against the example which God gives. It is as much the honor of God, that he is a God of judgment, giving all their due; as, that he is a God of mercy, giving to all his, what they have not at all deserved.

Secondly, Observe.

That which is sinfully gotten, shall be miserably lost. Fire shall consume the Tabernacles of bribery. There is nothing gained, though much be gotten by injustice, Many give bribes to undo others, and all who receive bribes, undoe themselves, what is the advantage of any sinful gain, when the fire of Gods wrath consumes the gainer? *What shall a man give in exchange for his soul?* And as the loss is infinite, that comes by sin, in reference to the next life; so at best, the gain is little, in reference to this present life: either the actor of injustice, or his heire shall find a fire in the foundation, a fire in the Stones and Timber of his house, and down 'twill come; bribery never brought any lasting materials to build with. *Woe be to him* (saith the Prophet, *Hab*, 2. 9. 10, 11, 12.) *that coveteth an evil covetousness; (or according to the Hebrew) that gaineth an evil gain to his house, that he may set his nest on high, that he may be delivered from the power of evil: Thou hast consulted shame to thy house, &c For the Stone shall cry out of the walls, and the Beams out of the Timber shall answer it. What shall the stones cry? O what shall the beams answer? The stones shall cry, that the mortar in which they were laid, was tempered with the blood of innocents, and the beams shall answer, that it was set up by pulling down the poor.*

These

Those are crying sins indeed, which cause stones (that cannot speak) to cry: And what an answer can be given for those iniquities which provoke *Timber beams* to answer, such is the iniquity of oppression and injustice, which are the fruits of bribery. See a parrallel place (Jer. 22. 13, 14, 15, 16, 17.) the sum of which may be drawn up into this conclusion, given by *Eliphaz*. *Fire shall consume the Tabernacles of bribery.*

Eliphaz having thus described the perishing estate of wicked men, as an argument to deter and stave them off from wickedness, concludes his whole discourse with an Allegorical recapitulation both of their sin and misery, in the last words of this Chapter.

Vers. 35. *They conceive mischief, and bring forth vanity and their belly prepareth deceit.*

They conceive mischief.

The Scripture is frequent in this metaphor; we have it (*Psal. 7. 14.*) almost word for word, *Behold he travelleth with iniquity, and hath conceived mischief, and hath brought forth falsehood.* (*Isa. 59. 4.*) *They conceive mischief, and bring forth iniquity.* The Apostle *James* (*Chap. 1. 15.*) speaks the same language, *when lust hath conceived, it bringeth forth sin, and sin when is finished it bringeth forth death.* All alluding to the natural conception, information, and production of children. We have these three in the Text before us, the order of the words being a little altered.

Here is first, Conception, *They conceive mischief.*

Secondly, Formation, *Their belly prepareth deceit.*

Thirdly, The Birth, *Bring forth vanity.*

More strictly to the method of *Eliphaz*; we have first, the conception; Secondly, the birth of sin: And as if one birth were not enough, they return to their work, providing for a new birth of the old man, *Their Belly prepareth deceit.*

They conceive mischief.

The word which we translate *Mischief*, signifies properly, labour, hard labour, or labour accompanied with a great deal of paines and sorrow; it signifies also wickedness, perverseness. We translate *mischief*, *They conceive mischief*, or some mischief-

למך Labor,
molestia, per-
versitas.

miſchievous deſiſe to the diſhonour of God, and the wrong of man

They conceive.

Conception is here the work of the mind, we ordinarily ſay, *We conceive ſuch a thing*; that is, we take it in, or apprehend it by an act of the underſtanding.

Here's the trueſt character of a wicked man, he is one that conceives miſchief. The alluſion teacheth us.

First, *That a wicked man ſins with much freedom of ſpirit, or he ſins freely.* He conceives miſchief. The conceptions of the mind cannot be forced, nor can the conceptions of the body; and therefore the Law reſolves it, That there is no rape, where conception follows. Theſe conceptions are the joynt actings of the will and underſtanding, both concur in them. An unregenerate perſon is free to do evil, he needs not be forced to it, he cannot be forced from it; and every evil is the more evil, by how much the more freely it is done, The more voluntarily we ſin, the more wickedly we ſin.

Again, The conceptions of the mind, are deliberate, there is a collecting of one thing from another, a debating in conceiving.

Hence Note.

Secondly, *Wicked men ſin with deliberation,* They ſit down and meditate, they lay the frame of wickedneſs in their hearts, and then ſet it up, or act it with their hands.

Note thirdly.

All the conceptions of wicked men are wickedneſs. They are very fruitful in wickedneſs, and they bear no other fruit. Miſchief is not only that which he conceives, but all that he conceives; he conceives nothing elſe. A wicked man cannot think or conceive one good thought; he may think of that which is materially good, but he conceives no good (Gen. 6. 5.) *All the thoughts of the imaginations of his heart are only evil, and that continually.* All the Creatures which he forms in his mind, all the children of his underſtanding, are deformed and monſtrous; *He conceives miſchief,* which as it notes a continued act, ſo an act continued about, or upon the ſame object.

Fourthly,

Fourthly, Observe.

To be a contriver, a plotter, a conceiver of mischief, is worse then to be an actor, or a doer of mischief. It is ill to have a hand in any sinful evil, it is worse to have a head in it, but worst of all to have a heart in it. Conceivers of mischief alwayes have their hearts and heads in mischief; and if they are not stoppt will have their hands to it too: they who are plotters, and designers, would be actors. Hence they are called *workers of iniquity*. They have an inward Shop, and an outward Shop, first they work it in their thoughts, and mould it there: and then it comes out. To conceive mischief is properly, the Devils trade, he rather deviseth then acts wickedness. There are many wickednesses in the world which he cannot act; but he is, or would be the plotter, setter, and contriver of them all: This is the wickedness of the Devil: and every conceiver and deviser of mischief is of *the Devils trade*. A good man may (possibly) do evil, but a wicked man deviseth evil: As it notes the spiritualness of a man in holiness, when he doth not only act that which is good, but his heart is upon it, he conceives and frames it in his mind. So it notes a man spiritually wicked, when his mind frames wickedness. The Apostle concludes of himself (*Rom. 7. 25.*) *So then with my mind I serve the Law of God, but with the flesh the Law of sin:* not that he willingly gave up his flesh to sin, but that he was carried through the infirmity of the flesh to some sinful actings while his mind, his devisings and contrivings, were according to the Law of God, and he *delighted in the Law of God concerning the inward man*. This is the spiritualness of holiness, and without this, there is no act of any account with God. It is what the mind moves to, not what the mouth speaks or the hand doth, which commends us to God. What is it to God that we serve his Law with our flesh, if with our minds, we either serve the Law of sin, or do not serve the Law of God? Man is not what he acts, but what he conceives, unless he act what he hath conceived. *They conceive mischief.*

And bring forth vanity.

Now they come to the birth; they are in travel after conception; they bring forth, and the childs name is *Vanity*.

The

The Original word is rendred three ways.

First, We say *Vanity*.

Secondly, Another saith *Lyes*.

A third saith *Iniquity*.

The word will bear any of, or all the 3 of the Translations. *Vanitas*
They bring forth vanity, a lye, iniquity. They who conceive *mendacium*
mischief, may bring forth any thing but what is good. Those *perversitas*.
three words may serve the same thing; every vanity is a lye,
and any lye is vanity, and iniquity is both lye and vanity. The
persons of whom *Eliphaz* discourseth are said to bring forth
vanity, on these three grounds.

First, Because they sometimes bring forth no fruit at all; they
are conceiving mischief, but they can make nothing of it, their
conceptions end in abortions, they devise and plot, but all is
hatching of winde: The Church is so expressed, though in a
different case (*Isa. 26. 17, 18.*) *Like as a woman with Childe*
near the time of her delivery is in pain, and cries out in her
pangs; so have we been in thy sight, O Lord; We have been with
Childe, we have been in pain: The Church had conceptions
for good, she hoped that the Lord would have done some
great things for her; yet after her conception, and travel, see
what she brings forth, *We have been in pain and brought forth*
winde; that is, nothing at all, it proved a meer tympany; for
so he explains it, *We have not wrought any deliverance in the*
earth, neither have the Inhabitants of the World fallen; that
is, we have not obtained that deliverance that we hoped for in
the earth, neither have our enemies (who are called by the
Prophet, *The inhabitants of the World*) been subdued under
our power; they have not fallen. Now as the Church and
people of God sometimes are disappointed in their expectati-
ons; they conceive, yet bring forth winde, not that Man-
childe of mercy which was expected: So, much more do
wicked men, after all their pleasing conceptions, and pangs
of travel, they bring forth vanity, and their Vessel is marr'd
upon the wheel.

Secondly, They are said to bring forth vanity, or a vain *Parturiunt*
thing; because what they bring forth, is not proportionable *montes, &c.*
to their expectation. Their *Mountain* proves a Mole-hill, or
(as it was said of old) a *Mouſe*.

Thirdly, Because the birth is not onely always be-

low, but often quite cross to their expectation; they conceive mischief against others, and bring forth mischief upon themselves: this is vanity, yea, and vexation of spirit, *They bring forth vanity.*

Observe from this allusion.

Wicked men cannot but act evil: They who conceive, must do their utmost to bring forth conceptions. As a woman with Childe, cannot but bring forth when her time is come, and her pains are on her; if you would give her all the World, it is impossible to divert or delay the birth. So it is with a wicked man, when he hath mischievous conceptions in his heart; *He sleepeth not unless he do mischief* (Prov. 4. 16.) What ever comes of it, fall back or fall edge, he must do it. He cannot forbear an attempt to do it, though it cost him his life; many have been at that cost, in attempting to do it, but could not.

Observe Secondly.

Wicked men are oft put to much pain in fulfilling their lusts, or in acting their conceived mischiefs. It is with such men as with the woman in Child-bearing, on whom the Lord hath laid that heavy burthen, *In sorrow shalt thou bring forth Children* (Gen. 3. 16.) wicked men feel this to the full, *In sorrow they bring forth: The wicked man travellet in pain all his days,* vers. 20. It is their delight to sin, but for the most part they smart in sinning, and run through many sorrows to accomplish their sin. They are so mad upon sinning, that the sweetness of doing mischief pleaseth them more, than all the troubles they go through in doing it discourageth them. Many evils cannot be done with ease, it costs sinners dear to effect what they design; they often have, as we say of Women, after long and sore travel in Child-bearing, *A very hard bargain of it*, and pay very dear for that which is worth, or worthy of nothing but repentance or greater pain.

Thirdly, Taking vanity for iniquity, which sense was given in opening the terms.

Observe.

Such as our thoughts and conceptions are such are our productions. They conceive mischief, and bring forth iniquity; such as we plow and sow in the minde, such is the Harvest of our actions: The very form, the lineaments and portraiture of a mans

mans ſpirit is drawn upon the things he doth ; his works are the image of his heart. As it is ſaid of *Adam* in nature, *He begat a Son in his own likenefs* ; ſo doth every man in morals. Our actions are as our ſelves are, they are begotten and brought forth in our own likenefs, whether good or evil, only with this difference, Good actions are born in our ſupernatural likenefs, evil actions in our natural likenefs.

Fourthly, As to bring forth vanity, imports, as was interpreted, either no fruit, or that which is not ſutable to the deſigns and deſires of wicked men :

Obſerve.

Sinful conceptions often prove abortive, and miſcarry ; they bring forth nothing, or nothing as they would have it, who have conceived them. The birth is ſometimes ſhort in degree, and not ſeldom contrary in kinde ; they have not what they expect, yea, they have what they leaſt expect (*Pſal. 2. 1.*) *Why do the heathen rage, and the people imagine a vain thing ? Why a vain thing ?* Becauſe they cannot obtain their deſire : it is vain to imagine the pulling down of Chriſts Kingdom, which muſt ſtand for ever. *Pharaoh* deſigned miſchief, *Let us work wiſely* ; (here is the language of conceivers) but he brought forth vanity, in all the notions ſpoken of : vanity, as it was a ſinful and wicked act, vanity, as he failed in the thing he did expect ; he thought to bring deſtruction upon *Israel*, but he could not ; he thought to ſubdue the people of *Israel*, and make them ſlaves for ever, but he could not : He brought forth vanity alſo in the worſe ſenſe, the iſſue was contrary to his expectation, himſelf and his Army were ſwallowed in the Red Sea, and *Israel* was ſaved. *Haman* deviſed miſchief againſt the Jews, but he brought forth vanity ; he did not effect what he intended againſt them, this was vanity ; nay, it wrought the contrary way, himſelf was hanged on the Gibbet he had prepared for *Mordecai*, this was vanity and vexation too ; every wicked man brings forth vanity in ſome one, if not in all theſe notions of it, after all his conceptions of miſchief.

And their belly prepareth deceit.

The belly is taken here metaphorically, for the underſtan-

ding or *minde* ; because natural conception, is in the belly wrought ; therefore *Eliphaz* prosecutes the Allegory in suitable expressions, *Their belly prepareth deceit.*

The word signifies,

To prepare } Accurately,
 } Strongly.

Their belly prepareth deceit : they express a kind of curiosity in working, they are very exact in every point ; they prepare with art, they will not have their work like a Cobweb, curious, yet weak ; but they must have it strong too ; they prepare for establishment, and plot as it were for everlasting. So the word is used (*Psal. 37. 3. Psal. 89. 14.*) *Righteousness and Judgment are the habitation of Gods Throne.* It is this word, *The establishment or strength of Gods Throne is Righteousness and Judgment* : Righteousness and Judgment are the basis and establishment of all Thrones ; that which hath made Thrones to totter in all Ages, hath been the want of righteousness and judgment.

The wicked man in the Text prepares not only curiously but strongly ; as he likes no bungling, so he is not pleased with toys and bables ; he would lay his designs so cunningly and firmly, that as they said of the *Powder-plot*, All the Devils in Hell shall not disappoint it : he hopes to catch and hold, not the weak flies only, but the strongest Eagles, in his deceits and snares.

Their belly prepareth deceit.

That is, they prepare to deceive and ensnare : The Prophet denounceth judgment against the Priests, against the house of Israel, and against the house of the King, because they had been *a snare upon Mizpeh, and a Net spread upon Tabor* (*Hos. 5. 1.*) that is, because they had prepared nets and snares to intangle and deceive the people. Their bellies prepared deceit, and so did theirs, who said (*Jer. 18. 18.*) *Come let us devise devices ; let us contrive somewhat to ensnare the Prophet* (*Jer. 18. 18.*) *Their belly prepareth deceit* : He speaks in the present tense, as if they were always doing it ; they know neither vacation, nor cessation from this wicked work. It is a continued Act, *their belly prepareth.*

Hence

Hence Observe.

A wicked man is constant in conceiving and contriving wickedness. He doth it not by starts and fits, his belly is ever preparing; when one deceit is wrought off, he goes to work upon a second, and then he projects for a third. Some speak of a *perpetual motion*, we finde it here; what a man doth naturally, he doth constantly. Though there be much art in preparing deceit, yet it is the work of sinful nature; the frame, the engine of a wicked mans heart moves perpetually. *He prepareth deceit*, he is always at it. As David professeth (Psalm 45. 1.) *My heart is inditing a good matter, I will speak of the things which I have made touching the King.* David had some holy work ready made, but he had more a-making, he saith not, *I have endited*, but *my heart is enditing*, I am upon it, it is my continual study. So also the wicked mans heart is always preparing and devising unholy work, or that which is evil.

Again, *Their belly*; that is, their minde prepareth.

Hence Note:

The minde of man is the Shop wherein deceit is framed: Yea, the minde is not only the Shop, but the Artificer; and it is not onely the Shop and the Artificer, but the very Tool that frames it: The understanding and wit of a wicked man, hammer out and shape all his deceitful wares.

The hand and Tongue begin where the minde ends: The tongue publisheth, and the hand executes what the mind prepares and the heart suggests. That which one of the old Poets said of the Belly, under the notion of Appetite and Hunger, the same we may say of the belly, in the notion of this preparing; *This belly is the Master of all sinful Arts*, and that which gives out and furnisheth man with all the cunning deceits of wickedness. *Out of the heart proceed evil thoughts, murders, adulteries, fornications, theft, false witness, blasphemies* (Matth. 15. 19.) these are the wares which are not onely laid up in the heart, as in a *Store-house*, but made in the heart as in a *Work-house*, and from thence they proceed ready made. *The belly prepareth deceit.*

*Artis magister
ingenique lar-
gitor venter.
Persl.*

Lastly, Mark how Eliphaz describes the wicked man in his actions, *He conceiveth mischief, and brings forth vanity*: And yet again, he is preparing deceit.

Note

Note from it.

An evil heart is never discouraged by any disappointments from going on in evil.

One would have thought, after he had conceived mischief, and brought forth nothing but vanity, that we should have heard no more of him; that he would now sit down and be quiet, but *his belly prepareth deceit* presently, he will to it again, he will try once more; if he fail in one plot, he hopes to thrive in another; he will sow his seed of sin in the morning, and in the evening he will not withhold his hand, and though he see neither of them prosper, yea, though he see both of them blasted, yet he will to his sowing again. As a gracious heart receives many disappointments, and discouragements, but saith he, I will not give over, *My belly shall prepare still holy, and just, and righteous things*; and the more he is disappointed the more holily he acts. So doth a wicked man more sinfully; for he acts as strongly and naturally in his state, as a Godly man doth in his; and therefore he will not be put off by disappointments. He saith in the words of Solomon (Prov. 23. 35.) *They have stricken me and I was not sick, they have beaten me and I felt it not, when I awake, I will seek it yet again.* Wicked men in general, as well as Drunkards in particular, of whom Solomon there speaks, meet with many blows, and are often sick in following their sin; yet (because they are never sick of sin) as soon as ever they awake and recover a little, they forget all their wounds and sicknesses, and resolve to seek it yet again. They please themselves so much with what is to come, that they slight all that hath been done, and resolve with those (Isa. 56. 12.) *To morrow shall be as this day, and much more abundant*: They are preparing for sin, even while they are sinning: it is said (Revel. 6.) that he on the Red Horse, *went forth conquering, and to conquer*: he had not only a present Conquest, but a project to conquer; he was actually a Conqueror, and having conquered, he had fresh designs in his eye. As Christ goes out thus conquering, and to conquer; so wicked men goe out doing evil, and to do it; deceiving, and to deceive. Their *belly prepareth deceit*: Though they have brought forth vanity once and again, yet they prepare, as assured of victory.

This

This ariseth three ways.

First, From the extreme love and good affection which a carnal heart bears to sin : as the love which Believers bear to Christ, is not onely a motive provoking them to doe for Christ, but also to persevere in doing for Christ, though they suffer much in doing for him ; he that loves Christ will not only sweat at his work, but bleed at his work, if his work cannot be carried on without bleeding. Thus also the love of wicked men to their lusts, is not only a motive provoking them to fulfil their lusts, but to endure any thing for the fulfilling of them ; *Love is the spring of labour, actions are affections put forth, and made visible* : Love is also the spring of valour, as well in a bad cause, as in a good cause : What is it that love dares not attempt, towards the attainment of what we love ? *Many waters cannot quench love, neither can the floods drown it* : Love is such a vehement flame, that though you cast the waters of sorrow, yea, floods of trouble upon it, yet these cannot extinguish it ; much more than will keep it alive after many defers and disappointments. It is the Observation of one of the Ancients, that love built the two Cities, Holy Love built the City of God, and unholy Love built, or is daily building the City of Satan : And though it be much hindered and opposed in building this City ; yea, though the materials with which it would raise and fortifie this City be often scattered and broken, yet these builders will provide more materials, *Their belly prepareth deceit*.

Secondly, This their unwearied projecting and acting after discouragements and disappointments, ariseth from the extreme desire they have to attain their end. It is a true Axiome, that, *The appetite of the end is infinite*. Whatsoever a man proposeth to himself as his end in any undertaking, will carry him on without end till he do attain it : As rest is the natural end of motion, so till man hath reached his civil (though sinful) ends, he cannot rest. A wicked man proposeth an end to himself in evil actions, as well as an honest man doth in good : and therefore till that profit, or pleasure, or honour, or revenge, which he proposeth to himself be enjoyed, he is unsatisfied ; let God or Man put as many stops as they will in his way, let his first and second and third *conceptions of mischief, conclude in the bringing forth of vanity*, yet he
is

is not concluded by it, he will try a fourth and a fifth time too, *His belly again prepareth deceit.*

Thirdly, His hope to speed at laſt, put him forward to new experiments, when former ones have failed ; he perſwades himſelf he ſhall obtain, if he continue. As the Saints having prayed, and waited long without an answer from God, yet go on praying, *their belly prepareth new prayers*, becauſe they have a good ground to hope that God will hear at laſt : So ungodly men perſevere in plotting miſchief, becauſe they have ſtrong hopes (though but the ſhadow of a ground to hope) that they ſhall one day accompliſh their deſires. As the heart would break for ſorrow ; ſo both heart and hand would break off from labour, were it not for hope. But where hope of attaining lives, eſpecially where it is lively, there, ſuch will labour as long as they live : though they have hitherto been deceived in their expectation, yet *their belly prepareth deceit.*

Thus *Eliphaz* proſecutes his dehortation ; and though he ſaith not to *Job*, as *Nathan* did to *David*, *Thou art the man* : yet *Job* was the man he meant, *the man, who* (in his opinion) *had conceived miſchief, and brought forth vanity ; yea, the man whoſe belly was even then preparing deceit.* How much *Eliphaz* was deceived, appears upon the whole matter ; what *Job's* belly, his minde, his inward man was preparing, will appear by his own answer in the two Chapters following:



J O B, CHAP. 16. Vers. 1, 2, 3, 4, 5.

Then Job answered and said,

*I have heard many such things : Miserable comforters are ye all.
Shall vain words have an end ? Or what emboldeneth thee that
thou answerest ?*

*I also could speak as ye do : if your Souls were in my Souls
stead, I could heap up words against you, and shake mine head at
you.*

*But I would strengthen you with my mouth, and the moving of
my lips should assuage your grief.*



HIS Chapter, and that which follows, contain Job's second answer to the second charge of *Eliphaz*. He calls it an answer, but in strictness of speech it is a rejoinder ; and he rejoins with some acrimony, and sharpness of speech. The longer contention is maintained, the hotter are the spirits of the contenders ; and the more we are put to answer, the more angry are our answers.

Vers. 1. Then Job answered, and said.

And what said he ? His answer consists of three general parts.

In the first, he confutes what *Eliphaz* had asserted ; which he doth to the eighteenth Verse of this sixteenth Chapter.

Secondly, He proceeds to corroborate and confirm his own Tenet, or Opinion ; which he doth to the eleventh Verse of the seventeenth Chapter.

Thirdly, He renews his former complaints, and desires ; which he doth from that eleventh Verse to the end of the Chapter.

The first part of his answer, is confutation ; and he begins his confutation with an accusation ; with an accusation of those who had disputed with him : and that's the subject of these five verses, in all which he taxeth, or checks his friends for

their unfriendly and uncomely dealing with him ; and he checks them (as *Eliphaz* had done him at the beginning of the former Chapt.) upon five points of error & unfriendliness.

First, For speaking unprofitably, or for telling him no more than he knew before, at the entrance of the second Verse, *I have heard many such things.*

Secondly, He chargeth them for speaking *such things*, as did rather encrease, & boil up, than mitigate, and allay his sorrow, *Miserable comforters are ye*, in the close of the second Verse.

Thirdly, He accuseth them for speaking so much, or for endless speaking ; their discourse was tedious, they would not give over ; Thus he takes them up at the third Verse, *Shall vain words have an end ? What, will you be endless ? Will you never have done ?*

Fourthly, He accuseth them for their causeless speaking, in the same third Verse, *What emboldeneth thee ? (or what provoketh thee) that thou answerest ?* As if he had said, *Have I given thee any cause ?*

Fifthly, and lastly, He reproveth his and their whole carriage towards him, by a serious profession of his contrary carriage, or that he was purposed to deal better with them, upon supposition that they were in his case ; and this he doth two ways,

First, Telling them what he could do, if they were in his case ; Vers. 4. *I also could speak as you do, if your Soul were in my Souls stead, I could heap up words against you, &c.*

Secondly, Telling them what he would doe, *But I would strengthen you with my mouth, and the moving of my lips should assuage your grief, Vers. 5.* That's the course which I would take ; I could deal as harshly with you as you do with me, but I would not ; you should find me in another strain and temper. *Then Job answered and said.*

Vers. 2. *I have heard many such things : miserable comforters are ye all.*

We finde this point tossed both ways ; *Job's Friends* telling him, that he spake but ordinary matter, and he telling them that they spake so too. *Bildad* chargeth *Job* with it, Chap. 8. 2. *How long wilt thou speak these things ? And how long shall*

shall the words of thy mouth be like a strong wind : as if he had said, Thou speakest impertinently, or what thou speakest doth not much concern the point in hand, it comes not up to the matter; yea, it is quite besides the mark. And so Zophar (Chap. 11. 2, 3.) Should not the multitude of words be answered? And should a man full of talk be justified? Thou doest but *Verba dare*, thou speakest to little purpose, or little to the purpose, though thou speakest much.

Eliphaz puts the same language upon him (Chap. 15. 2, 3.) Should a wise man utter vain knowledge, and fill his belly with the East wind? Should he reason with unprofitable talk? Or with speeches wherewith he can do no good? Thus his Friends accused him of that for which he now accuseth them; and he himself had accused them once and again of this before: So (Chap. 12. 2, 3.) Who knoweth not such things as these? They are but vulgar truths which you have told me; and (Chap. 13. 1, 2.) Loe, mine eye hath seen all this, mine ear hath heard, and understood it, what ye know, the same do I know also; I am not inferior to you. You produce nothing all this while, but what I am well acquainted with; which is fully the sense of this Verse: *I have heard many such things*: that is, Every man can speak as much as this. Here Job plays the Orator, or Rhetorician, whose business and design (as the great Orator tells us) is as much as he can to extenuate, and lay low the arguments, or reasons, of him that he opposeth. Job stands as Defendant here, his Friends as Plaintiffs; therefore he endeavours to render their Charge weak, and what they said sinnewless, *I have heard many such things as these*.

Job doth not accuse his Friends, as giving out false and erroneous Doctrine; for himself had heard and learned those things before; but he accuseth them for bringing proofs, which were not to the purpose, or which were insufficient to prove their purpose: As if he had said, *I expected when you would produce some stronger arguments to maintain your opinion, or clearer answers unto mine: I waited for some new matter, and to have heard somewhat that I had not heard before, but you have deceived my expectation: For, I have heard many such things as these*.

Hence note.

First, Some truths are of very common observation: Who knoweth not such things as these? Every Childe that hath been Catechised,

Rhetorico modo, principium sumit ab extenuatione, vice quippe defensoris agit. Pine. Defensor causam suam negabit si potest, aut eam vehementer extenuabit. Cic. l. 2. ad Heren.

techised, knows them. 'Tis no disparagement to any truth, that it hath been often heard, and is commonly known. The more common a truth is, the more weighty it may be. Yet,

Which gives us a second Observation.

Ordinary truths will not serve in extraordinary cases, and that which every man knows and hears, will not resolve us in those points which few men know or hear: As Job's person was a *Phoenix* in the world, his age afforded not his second, There is none like him in the earth, saith God himself to Satan (Chap. 1.8.) So Job's condition was a *Phoenix*, it had no second; there was no man tried like him in the whole earth; and therefore his case could not be measured by the common Standard, or rule of Providence. *He had need hear that which was never heard before, who bears and feels that which was never born nor felt before.* There are some temptations on afflictions, as the Apostle speaks (1 Cor. 10. 13.) *Which are common to man:* Common truths may comfort and satisfy the consciences of such. But there are temptations (such were Jobs) which are not common to man; we can hardly finde their paralel, or a president of them in the Records of any Age: Common truths will not comfort, nor satisfy the consciences of such. Every dispensation hath a Doctrine sutable to it; dispensations which are seldom seen call up Doctrines which are seldom heard.

Secondly, Job complains that he hears only those things which he had often heard.

Hence Observe.

It troubles a man in trouble, to be often pressed with the same thing: A man at ease is pained with unnecessary repetitions; much more a man in pain: and though they who like and love the things which they have heard, do both love and like to hear them often; yet (in some cases) they may hear them too often. Some indeed speak very prophanely, what Job spake justly, who when they would not put off submission to, and attendance upon holy Doctrine, say, we know before we go, what he will say: We know such things as the Preacher usually speaks; what he can tell us, that we have not heard before? That's the language of the Prophane; *We know as much as he can teach us.*

Though it be granted, that a man knows as much as the Preacher can tell him, yet he ought to hear it again. Though the

the matter be known before, yet to hear it often may work a better knowledge, and leave a stronger impression upon the heart than ever. 'Tis profitable to write the same things, therefore it cannot be unprofitable to hear them (*Pbil. 3. 1.*) *Brethren, to write the same things, to me, is not grievous, and to you it is profitable: If to write, then to speak the same things is profitable.* In the Story of the Acts of the Apostles, when Paul had preached in the Synagogue; the Jews being gone, the Gentiles besought him, That those words might be preached the next Sabbath (*Acts 13. 42.*) The repeating and inculcating the same thing, is not always blameable, and it is sometimes desirable: but when a man is under sore afflictions and temptations, when he is burthened with many sorrows, it is very grievous to have those things that have been often answered or assented to, again objected, or asserted. A weak stomach must have variety and change, to entice the appetite, and so must a troubled and distempered spirit: *I have heard many such things: And hereupon he infers:*

Miserable comforters are ye.

As if he had said, This is a miserable way of comforting, alway to be beating upon, and inculcating the same thing; *Job* calls his Friends, *Physitians of no value*, (*Chap. 13. 4.*) Here he expounds himself, while he calls them, *Miserable comforters*: He is a Physitian of no value, who in stead of curing increaseth the disease; and he is a miserable comforter, who in stead of abating our sorrow adds to it, and heightens it, *Miserable comforters are ye.*

It seems the Friends of *Job* (at least to his sense) had forgotten the design they proposed to themselves when they first undertook this visit, (*Chap. 2. 11.*) *They made an appointment together, to come, and mourn with him, and to comfort him.* That was the intendment of *Job's* Friends at their first addresses. Yet after so long a conference, he makes this report, *Miserable comforters are ye; ye rather vex than heal any soare; you my Friends have troubled me more than my wounds, you have wounded my spirit more than Satan did my flesh, Miserable comforters are ye.*

One of the Ancients renders the words thus, *Ye are comforters of evil men; or, possibly, you may comfort evil men; but you cannot*

Consolatores malorum, i.e. malos potestis consolari. August.

cannot comfort me. As that which is one mans meat is another mans poyson ; so that which is one mans comfort is another mans sorrow. All good men cannot take in their comforts the same way ; but the way of comforting good and evil men, differ as much as good and evil. The words of flattery and falsehood will serve to comfort the one, no words will comfort the other, but those of sincerity and truth. I dare not conceive *Job's* Friends such as would sow Pillows under the elbows of evil men, yet surely they put hard Stones under the fore and aking arms of this good man.

Consolatores

Onerosi. Vulg.

The Vulgar Translation speaks thus, *Ye are burdensom comforters* : A comforter should take off burdens ; sorrow is a burden : As the judgments that God threatned upon the Jews, and other Nations, are represented in the Prophets under the name of burthens, *The burthen of Judah* ; the *burthen of Israel* ; the *burthen of Moab* ; the *burthen of Babylon* ; the *burthen of Idumea* : So any affliction upon a person, is his burthen ; and the business of those who come to comfort a Soul in affliction, should be to take off his burthen, at least to lighten it. *Job's* Friends did indeed binde the burthen faster upon his spirit, and therefore he might well call them *Burthensom comforters*. False hearts count all truth a burthen : *The Land* (saith *Amaziah*) *is not able to bear his words* (*Amos 7. 10.*) yet his were words of truth, and tended to peace. Some truths may be burthensome at some times to a good heart. Hard words are always burthensome ; *Job* had store of them.

מנחמי עמל

Consolatores

laboris aut mor-

lestiae. Heb.

The letter of the Hebrew gives the sense thus, *Ye are comforters of trouble* ; that is, *troublesome comforters* : As if he had said, *Ye do not comfort me in my troubles, but ye trouble me with your comforts* : *Ye are comforters made up of trouble, that's the predominant Element, which denominates your complexion and constitution* ; ye are so troublesome, that you seem to be nothing but trouble. Our rendring in the concrete is clear to *Job's* scope, *Miserable comforters are ye all.*

Hence Observe.

Some while they go about to act the part of comforters, do but add to their sorrow, whom they pretend to comfort ; and instead of comforters prove tormenters. But when doth a man deserve this title, *A miserable comforter* ? That which caused *Job* to charge his

his Friends with this miscarriage of their pains with him, will resolve the Question, and tell us, when.

First, They gave him little hope of good, or they did not open to him a door of hope wide enough: 'tis true, they made some overtures that way, which yet (comparatively to what they ought) were scarce considerable. And *Eliphaz* who had been somewhat large upon the point in his first congress with *Job*, speaks nothing of it in his last: For as if he thought his case desperate, and had given him for a lost man, he shuts up in the dark, as we see, in the close of the former Chapter; where he thunders out the judgments of God upon Hypocrites, and Bribe-takers, without so much as one word of comfort to the penitent: This is to be a *Miserable comforter*. The song of comforters should at least be mixt, like that of *David* to the Lord, *of mercy and of judgment* (*Psal. 101. 1.*) A song of judgment alone, or most of judgment to a heavy heart, may be called (like that of *Jeremy*) *A Lamentation*, but it is not a *Consolation*.

Secondly, They (as was toucht before) tired out his afflicted Soul with tedious discourses, and unpleasing repetitions, they always harped upon the same string, and that makes no musick to a disconsolate Soul. As God complains of those prayers as unpleasing, which are full of unnecessary repetitions; so also those counsels are unpleasing to man, which are made up of needless repetitions. To press the same point, though true, oft, and oft, is a weariness to the spirit; and because it suggests this suspicion, that the hearer doth oppose, or resist that truth, it proves an upbraiding, rather than a teaching, or a comforting: Comfort must be stoln in unawares, by a holy sleight of hand, it must not be beaten in with beetles, as it were, by force of hand.

Solomon tells us (*Prov. 25. 12.*) *As an earring of Gold, and an ornament of fine Gold, so is a wise reprovcr upon an obedient ear.* What he speaks of a reprovcr, is as true of a comforter; and he only is fit to be a reprovcr, who is skill'd, or knows how to be a comforter. He that will open or launce a soar, had need be acquainted with the means of healing it. The Spirit of God, who is the *Reprover* (*John 16. 8.*) is also the *Comforter* (*John 14. 26.*) We may therefore take up *Solomons* Proverb here, *As an earring of Gold, and an ornament of fine Gold,*

*Subrepre de-
bet consolatio
& fucum sa-
cere affectibus,
Sen.*

*Est correctio
non levis pro-
pterea, sed levis
ponderis.*

So is a wise comforter upon an obedient ear. They who hang Jewels in their ears (as it was the custome of those times, and is to this day) take that which is of great price and value, yet of little weight: No man hangs a Talent, or a great lump of Gold in his ear: Gold is precious, but much Gold is ponderous, and burdens rather than adorns the ear; the bulk of it is more cumbersome than the beauty of it is conspicuous. So comfort, which is the most pleasant Jewel of the ear, should be pure and precious as the Gold of *Ophir*; but yet it must be like an ear-ring, which though it be not light, in regard of worth, yet it is light in regard of weight. We must not load, but guide a man with counsel, nor must we burden him with many, but ease him with pertinent words of comfort.

Thirdly, That which rendered them yet more miserable Comforters, was, their unkinde grating upon that string of his sinfulness and studied hypocrisie. *Job* acknowledged himself a sinner, and that he could not be justified in the sight of God by any righteousness of his own; yet still his friends were unsatisfied about his sincerity; and still they presented him with suspicions of secret wickedness, as the cause of all his sufferings, still they told him of the sad fate of Tyrants, of oppressors, of unjust Judges, of unsound, and false hearted worshippers; and though they did not apply these Parables personally to *Job*, yet the general discourse sounded, as if they had said, *Thou art the man.*

Now as the Apostle speaks concerning death (1 Cor. 15. 56.) so we may say concerning any affliction, *The sting of affliction is sin*; the sting of sickness, the sting of poverty, the sting of disgrace is sin: when the least trouble is armed with sin, the strongest tremble at the sight of it. A godly man can easier bear the weight of all afflictions, than the weight and burden of one sin; so long as he sees all clear between God and his own Soul; So long as he can look up to God, as having his sin pardoned, and can approve his heart to God, that he lives not in any known sin; in this case, though the Lord lay the heaviest burthen of affliction upon him, he can go lightly under it; *The spirit of a man will bear all these infirmities*: but if his spirit be wounded, either with the guilt of sin, or with the fear of the wrath of God, how can he bear

bear it? This afflicts more then all other afflictions. This was it which caused *Job* to cry out, *Miserable comforters*: His friends ever upbraiding him with his sin, his sin, his sin, as the root, and therefore as the sting of all his troubles. They applied nothing but these corrasives to his wounded soul, which called aloud for the Balm of *Gilead*. There are two sorts of miserable comforters.

First, They who flatter the Soul that lives in sin.

Secondly, They who embitter, and burthen their Souls, who being under burdens of sorrow, are also in bitterness for their sin.

Some sow Pillows under the elbows of those who delight in sin, and dawb them up with untempered mortar; others thrust Swords, and shoot Arrows into the bowels of those who mourn for sin, and instead of bringing well tempered mortar to binde and cement their Souls, lay hard stones under them, which vex and gaul their Souls. Both are *Miserable comforters*.

They who undertake the office of comforting others, should consider these three things especially:

First, the nature of the affliction, whether internal, or external; that which will comfort a man in bodily afflictions, will not do it in Soul afflictions.

Secondly, The degree, or measure of the affliction: if the Plaister be too narrow for the Soar, how can it heal?

Thirdly, They should consider the temper of the Person afflicted, if he be pressed in conscience for sin, they should not press his Conscience with sin; much less should they thunder out judgment and terrour against him for sin; if he be very weak, they should use few words; if he be passionate, they should use gentle words, lest, instead of perswading, they provoke his spirit: Many a Soul is cast down, and swallowed up in despair by the ignorance or unfaithfulness of those who would be called Comforters, and Supporters: (*Ezek. 13. 19.*) *They slay the Souls that should not die, and save them alive, that should not live.* Unskilful Physitians of the body, kill more than bodily Diseases. And though the unskilfulness of Soul-Physitians doth not indeed kill Souls that should die (for 'tis their own sin that kills them) nor can kill the Souls that should not die (for the Medicine of Christs

most precious blood, will heal and save such from their sins) yet unskilful Soul. Physicians shall be judged and dealt with, as having done all this, because they have done their utmost to doe it; which is also the meaning of that Text (1 Cor. 8. 11.) *And through thy knowledg shall the weak brother perish, for whom Christ died:* that is, an undiscreeet use of that liberty which thy knowledge teacheth thee, doth that which may be accounted a destroying of thy weak Brother. As that knowledge, so the ignorance before spoken of, slays the Souls that should not die. As it requires the power, so the wisdom and teachings of God to comfort and extricate poor Souls, in and from the Labyrinth of their sorrows.

The Lord hath given me the tongue of the learned: What to do? *That I should know how to speak a word in season to him that is weary* (Isa. 50. 4.) It is a great piece of learning to speak aright to a weary Soul, to deal with them so, as neither to flatter them in their sins, nor oppress them under their sins; to deal with them so in their affliction, as that we neither cause them to sleight the hand of God, nor yet to sink under it. He that can guide and steer the course of a Soul that is afflicted and tossed with the tempest of sin and sorrow, between this rock and gulf, Scylla of presumption, and the Charybdis of despair, he is a learned Pilot indeed.

This Learning is the special gift of God; Christ himself acknowledgeth that the Lord his Father had given him the tongue of the Learned for this end. This Learning is not taught in the Schools of men: Philosophers and Orators never taught such an art of consolation; nor can it be attained by the bare teaching of the holiest Doctors and Preachers of Divine truths. We may have a rich furniture of materials for this work, and yet make no work of it, nor be able to put Truths and Consciences rightly together, unless *the anointing teach us.* As the Prophet brings in our great Master and Tutar in this Heavenly science, again confessing of himself (Isa. 61. 1.) *The spirit of the Lord is upon me, because the Lord hath annointed me to preach good tidings to the meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the Captives.* Till we are annointed by God, we cannot speak effectually to man; without the spirit who is the Comforter, we prove but miserable comforters, we bungle at the work, and rather

rather undoe Souls, than doe them any good : We may Preach, *good tydings, good news*, from Heaven (the Gospel is nothing else but good news) yet no good comes of it, till the good Spirit comes with it, both instructing the hearts of those that hear, and the tongues of those that speak, duly to apply the word.

Master Calvin upon this place, saith, *Some Comforters, have but one song to sing, and they have no regard to whom they sing it : All persons, all estates, and all conditions are alike to them. The wisdom of a Comforter consists in discerning and making these differences ; As the Apostle Jude hints unto us (Ver. 22, 23.) And of some have compassion, making a difference ; and others save with fear : As faith saves all, so (in a sense) fear saves some ; that is, they must be terrified and made afraid, that they may be saved. Job's Friends would needs save him with fear, whereas they should have had compassion of him, and have spoken kindly to him : Because they could not make this difference, therefore they took a strong course with him, and were justly taxed without distinction, Miserable comforters are ye all.*

Vers. 3. *Shall vain words have an end ?*

As if he had said, I have got no comfort, I would fain get some rest ; your words have not refreshed me, I desire you would not trouble me, you have done me no good, will you have done ?

Shall vain words have an end ?

The Hebrew is, *Shall words of winde have an end ?* The expression hath been opened twice before. *How long shall the words of thy mouth be like a strong East winde*, saith Bildad (Chap. 8. 2.) *Should a wise man utter vain knowledg ; and fill his belly with the East winde ?* saith Eliphaz (Chap. 15. 2.) Job retorts it upon them, *Shall words of winde have an end ?* You tell me, that my words are windy, yours are so indeed : I must hide my self from these blasts and storms of your tongues, unless you grow calmer : *Shall windy words have an end ?* Words are windy.

First, When they have no solid reason, no substance in them : Reason is the substance of words, and so is Truth :

דברי רוח
Verba venti,
i. e. ventosa,
parum solidas
rationes habentia.

*Proicit ampul-
las &c.*

If these two go always together, and where these are not, nothing goes out of the mouth but winde; we say of all words which are not followed with action, *Words are but winde*, we may say so also of all words which are not accompanied with reason.

*Verba plena
spiritu superbi-
aque.*

Secondly, Words are windy when they have much pride, and swelling conceitedness in them; the Scripture calls such words, *Swelling words of vanity*: That which swells our hearts, will quickly swell our lips; pride doth both. Pride is a winde within us, vain words are a winde without us; the proud man knows not how to ease himself of his winde within, but by breaking it out in words.

Thirdly, Words are windy when they have much passion in them, when they are angry and furious; an angry man blusters rather than speaks, and makes a noise rather than a discourse. While *David*, (Psal. 39. 2, 3.) *was dumb with silence, while he held his peace from good, his sorrow was stirred, his heart was hot within him, and while he was musing the fire kindled.* While some are even hoarse with speaking, while they cannot hold their peace from evil, their anger is stirred, their hearts are storming within them, and all their talk is only a wind blowing without them.

Ruach.

We read of a strange distemper in two sorts of men, who ought of all others to be most composed and temperate (*Hosea 9. 7.*) *The Prophet is a fool, the spiritual man is madd*: Our Translators put in the Margin, *The man of the spirit*; for *Ruach* in Hebrew, signifieth both the winde that blows in the air, and the spirit of God which moveth in our hearts: We take that sense, *The spiritual man, or the man of the spirit*; that is, the man that pretends to have, or should have the spirit of God (his business lying wholly in spirituals) *this man is madd*; he is so far from acting to the height of those Graces which the Spirit gives, that he acts below that reason which nature gives.

Yet the Original may be rendred thus (and so divers learned Hebricians render it) *The man of winde, or the windy man is madd*: Anger is a short madness, and he that speaks angrily, is in danger to speak madly.

Job's Friends were not men of winde, nor were they madd; and the words which they spake had a general sense and favor of
of

of truth and soberness in them; yet (as to *Job's* particular case) they wanted some grains of truth and reason, they were too high and swelling, considering how low and humble he was; they were too full of passion, being spoken to a man so full of sufferings. And therefore though that censure of his friends words, as *vain* (who indeed were wise and grave men) was too censorious and sharp, yet it must be granted, that their words also were too sharp, even such as vexed his spirit, and wore out his patience, upon which account he expects and begs an end of them. *Shall vain words have an end?* That is, will you make an end of vain speaking? I pray do, I wish you would: Cut off the thred of this discourse, you have spun it out and continued it, but too long already.

The Hebrew word which we translate an end, springs from a root which signifies to cut off, because every end, whether of time, or things, is the cutting off of that time or thing, the end of which it is. While *Job* asks the Question, *Shall vain words have an end?* He speaks the vehemencie of his own desire and expectation, to see an end of them. I shall not stay here to give any observations upon these words, but refer the Reader to the Text before alleadged, in the eighth and fifteenth Chapters, where this expression is more fully opened:

Ꝛꝑ Finis a
Ꝛꝑ præcidit
abscidit.
Quia finis est
tam temporis
quam rei præ-
cisio & termi-
nus.

Only Note.

First, *Vain words* are very burdensome to a serious ear, much more to a sad heart.

Secondly, *It is good to end that quickly; we should not have begun.*

Profitable words may be too long continued, but impro-
fitable words cannot be too soon ended: It is best not to
speak vainly, and it is next best to cease, or give over such
kinde of speaking quickly. There is a time to be silent from
good words, as well as a time to speak them; but there is
no time to speak evil words, all times, in reference to them,
are times of silence. An *Aposioposis*, or sudden stop of speech,
is the most futable figure of Rhetorick which they can use,
who speak unsutably. As the end of what we say or doe
well is best, so the ending of what we say or do amiss is
best. Perseverance in every good word and work is Angeli-
cal, and the highest perfection of duty, but perseverance in
an

an evil, whether word or work, is Diabolical, and the utmost departure from duty. Let not thy mouth open to utter vanity; but if it doth, shut it quickly: be not heard speaking that twice, which should not be spoken once.

Or what emboldeneth thee that thou answerest?

צמח
Est roborare
fortificare acris
esse.

If thou wilt not make an end, then tell me why? Give me a reason; what is it that stirs thee to reply upon me, *What emboldeneth thee to answer?* The Hebrew word signifies, first, to strengthen, to fortifie, or confirm; he that is strengthened, is emboldened. It signifies also to be sharp or bitter (1 King. 2 8.) David on his death-bed, tells Solomon his Son, and Successor in the Kingdom, that Shimei had cursed him with a grievous curse; that is, with a strong, bitter, and provoking curse, of which we read the Story (2 Sam. 16. 5.)

This Query is rendred three ways.

First, as we, *What emboldeneth thee that thou answerest?* As if he had said, *I thought I should have silenced thee before this time, or that thou wouldest have silence upon thyself; I wonder who, or what it is, that sets thee on to speak still; dost thou think by thy renewed onsets to weary me, and make me yield at last? Hast thou a hope to prevail upon me by thy importunity, when thou canst not by thy reason? Or hast thou further strength of reason, fresh arguments to produce in confirmation of thine opinion? Are these but Fore-runners, or thy Vauntguard? Is the main Battle yet behinde? Hast thou some reserves of greater power than thou hast yet led up against me? Let me see them if thou hast? If not, give over, and hold thy peace; for what shall either I or thou get by a further progress? What emboldneth thee to answer?*

Job speaks wonderingly, his reason was at a loss about the cause of his Friends boldness, & therefore he admires it: There are two things which may embolden a man to answer.

First, The goodness and justice of that cause which he undertakes.

Secondly, The strength and assistance of God to carry him through it.

Upon these grounds, the youngest David may be bold to enter the Lists, and dare the Combate with the strongest Goliath. But there are two other things which usually embolden men to answer.

First,

First, Self-confidence.

Secondly, Unwillingneſſe to yield.

They who are thus emboldened, will not give over answering, though they have no other light of truth, or reaſon to hold out their answers: *Job* had ſurely ſuch apprehenſions of his Friend *Eliphaz*, which moved him to ask, *What emboldeneth thee that thou anſweſteſt?*

Hence note.

Such is the ſtiffneſſe and vanity of ſome, that they will hold on a contention, though they have no further grounds of truth or reaſon to continue it upon.

They will ſpeak on though it be the ſame thing onely in a new dreſſe of words. They have ſtore of words though ſcarſity of matter; we may juſtly ſay to ſuch, *What emboldeneth you to anſwer?* It is more than boldneſſe, a kinde of impudence in ſuch to anſwer: pertinacie of ſpirit diſdains to lay down the Bucklers. They who contend for Victory, rather than for truth, will not be answered, how much ſoever they are answered: And they who are more loath to be foiled, than willing to be rectified, will hardly ſubmit to the plainest and cleareſt evidence.

The ſecond reading is, *What doth provoke thee to anſwer, or What embittereth thy ſpirit that thou anſweſteſt?* As if *Job* had ſaid, *Surely Eliphaz my fair diſcourſe with thee, ſhould have ſtopped the courſe of this ſevere proceeding with me before this time; thou haſt loaded me with hard words, and uncharitable jealousies; but have I ſpoken provokingly or bitterly to thee? My conſcience tells me that I have not, and thou knoweſt I have not.*

He that impartially reads over *Job's* answers to *Eliphaz*, may finde here and there a ſowr paſſage; but as we ſay Proverbially, *You muſt give looſers leave to ſpeak.* The wiſe Phyſician hears his Patient giving him uncomely language, yet will not hear it, much leſſe retort or anſwer ſo again: they who are in pain muſt be born with; though they provoke, it muſt not be called a provocation; and though they give offence, yet it muſt not be taken. When the Childe cries, the Nurſe ſings: God himſelf bears with the manners of his people (ſo the word intimates, *Aſs* 13. 18.) as a Mother doth with a froward Childe; and ſo ſhould we with the frowardneſſe of our weak and afflicted Brethren. So that in
this

this sense, the provocations which Job gave his friends, were not to be reckoned as provocations; and he might well say to Eliphaz, *What provoketh thee to answer?* If I (in the case I am in) have spoken passionately, wilt thou be provoked by it? Thou shouldest not. Thou oughtest to pass it by and cover it with the garment of charity.

Yet further, we may take the words as a total denial of any provocation given on his part:

Whence Note.

Some will speak harshly to, and of those who never provoked, or gave them cause.

Water runs clear till 'tis troubled and stirred by some outward violence: But the spirits of some men are muddy, though nothing from without stirs them. The Prophet compares all wicked men to the troubled Sea, *when it cannot rest, whose waters cast up mire and dirt* (Isa. 57. 20.) The Sea is not always troubled, when the winds are quiet, that is quiet, we often see a smooth Sea, as smooth as Glass: A wicked man is like the Sea when 'tis enraged, he is such a Sea as knows no calm; he is like the Sea, not only when it is troubled, but when it cannot rest. Though no breath of winde from abroad offend him, yet he storms: he hath lusts in his own bowels, which provoke him when nothing else doth; yea, those lusts within provoke him, when all without labour to pacifie him.

So David complains (Psalm. 120. 5, 7.) *Wo is me that I sojourn in Mesech, that I dwell in the tents of Kedar*; that is, With the Sons or descendants of Ishmael, who have learned of their Father to mock and persecute; I dwell in the Tents of Kedar: But what caused them to mock and persecute? Was it any provocation that David had given them? No, for he saith in the next words, *I am for peace* (I would live quietly with all my heart) but when I speak, they are for war. A motion for Peace, becomes a provocation to war? It is sinful to speak rashly, or harshly, though we are provoked; what is it then to speak so when we are not provoked? *They angered Moses at the matters of strife, they provoked his spirit; yet it went ill with Moses for their sakes, when he spake unadvisedly with his lips* (Psalm. 106. 32, 33.) But what was this unadvised speech. Moses reports his own infirmity (Numb. 20. 10, 11.)

And

And Moses and Aaron gathered the Congregation together before the rock, and he said unto them, Hear now ye Rebels, must we fetch you water out of this Rock? And Moses lift up his hand, and with his Rod smote the Rock twice, &c. The error of Moses in this business was twofold.

First, That he did not onely smite the Rock, but smite it twice with the Rod in his hand, whereas he had order onely, to take the Rod in his hand, and speak to the Rock before their eyes, and it should give out water (Vers. 8.)

His second error was, that he did not only speak to the people (for which in that transaction he had no order from God) but spake bitterly and harshly to them, calling them *Rebels*, and slighting them, *Must we fetch water for you, &c?* What, for you, who are a murmuring and gainsaying people? God knew the stubbornness of that people, and their rebellions against him, yet he did not call them *Rebels*, but said in the close of the eighth Verse, *So shalt thou give the Congregation, and their Beasts drink.* God had more reason and power to call them *Rebels* than Moses had, yet he did it not. And because Moses did, that unadvised speech of his, and the actions which attended it, were called Rebellion, at the twenty-fourth Verse of the same Chapter. *Yee (saith the Lord of Moses and Aaron) rebelled against my word at the waters of Meribah.*

Now, if Moses was thus reprov'd and censured by God himself, for speaking passionately, to a people who had provoked both God their deliverer, and him their Leader; what reproof do they deserve, who, either upon none, or very little provocation, call their Brethren, *Hypocrites, Hereticks, Schismatics, Rebels, perjured persons, men of prostituted Consciences, or at least of unsettled and uncertain Principles*; will not the Lord take notice of this bitterness, even in those who are his precious Servants, towards their Fellow-Servants, when he laid so heavy a penalty (as non-admission into the promised Land) upon a pair of the most eminent and faithful Servants that ever he called forth to his work, since he laid the foundations of the World?

This falls heavy upon the present Age: Whence is that bitterness, that Gall and Wormwood which falls from many, both tongues and Pens every day? which hath provoked them thus to speak and write? I confess there have been provoca-

tions, and some do but give Gall for Gall, and Wormwood for Wormwood; yet it cannot be denied, but that many speak and write bitterly, when they have had no provocation; yea, most who speak bitterly, have been treated gently, and few who answer angrily will be able to give a good account what hath provoked them thus to answer; and how much soever any man hath been provoked, the Lord may justly make him smart for such smartness in answering. *It will not bear us out in acting or speaking besides the rule, because others doe so.* Paul shews us our duty in his own practice (1 Cor. 4. 12, 13.) *Being reviled we bless, being defamed we entreat:* We must not defame them that defame us, we must not revile our revilers. Then, woe to those who revile such as bless them; and defame such as entreat them: *O what provoketh such to such ways of answering?*

Quid tibi molestum est si loquaris. Vulg.

There is yet a third reading of this clause, which I will but touch, *When shall vain words have an end? But what trouble is it to thee if thou speakest?* Or, *Is it any trouble to thee if thou speakest?* As if he had said, *I cannot much wonder though thou dost not end these vain ruffling discourses, for I am perswaded they are no great trouble to thee, how much soever they are to others; such words cost thee little study; thou needest not beat thy brains, or bite thy nails for such matter as this.* That which comes next, and lies uppermost, is all that some men have to say, when they have said all. *They that speak most to the pain of others, take least pains themselves.* We say, *Good words are cheap;* it costs little to speak fair; but ill words are cheaper. *Foul language costs little in the preparation, though it may prove costly enough in the event.* There is a profitable sense in this translation, though I will not give it for the meaning of the Text.

It is our duty to consider before we speak, as well as before we act; and to put our selves to some trouble in preparing what we have to say, before we give others the trouble of hearing it. When God calls us to speak, either in our own defence, or for the edification of others, on a sudden we may expect (according to the promise, *Matth. 10. 19.*) *That it shall be given us in that hour what we shall speak.* If the providence of God straiten us, the Spirit of God will enlarge us; that promise will help us, when we have no time to prepare our selves, but it will not, if we neglect the time in which

which we should prepare our selves : For when Christ saith in that place, *Take no thought how or what ye shall speak ; we must expound it like that (Matth. 6. 25.) Take no thought for your life, what ye shall eat, or what ye shall drink ;* which is not a prohibition of all thought about those things, but onely of those thoughts which are distracting and distrustful.

Job having reprov'd his friends these three ways, for the manner of their dealing with him ; Now reproveth them by a serious profession of his better dealing with them ; in case (as we commonly say) *The Tables were turned*, they coming in his place, and he in theirs : This he doth in the two Verses following.

Vers. 4. I also could speak as ye do, if your Soul were in my Souls stead : I could heap up words against you, and shake mine head at you.

5. *But I would strengthen you with my mouth, and the moving of my lips should assuage your grief.*

Job in this context tells his friends two things.

First, What he could do.

And secondly, What he would do.

The former of these is laid down expressly in the fourth Verse.

Vers. 4. I also could speak as you do, if your Soul were in my Souls stead, &c.

The *Soul* is here put (as often elsewhere in Scripture) for the whole man ; then, his meaning is (and so Master Broughton translates) *If you were in my place, or in my condition. If God should transcribe my wounds and sorrows upon your backs, and consciences, or if my grief dwelt in your Bowels, I could speak as you do, &c.*

The sufferings of the *Soul* hold out the sufferings of the whole man, upon a twofold consideration.

First, Because the *Soul* is the principal part of man. When that which is the chief suffers, all may be said to suffer.

Secondly, Because afflictions which lie upon the *Soul*, are most afflictive : The sensitive power of the body, is called

the Soul, and we are most sensible of those afflictions which fall immediately upon the rational Soul. That man forgets the sorrows of his body, whose Soul is sorrowful. The more inward any suffering is, the more grievous it is.

I also could speak as you do, if your Soul were in my souls stead, &c.

Some read the words Interrogatively, *Could I speak as you do? If your soul were in my souls stead, could I heap up words against you, and shake my head at you?* Master Broughton gives that sense fully, *Would I speak as you, if you were in my place, would I compose bare words against you, and nod upon you with my head?* The meaning is a Negative, *If you were in my souls stead I could do none of these things. Could I do them? No (as we say) I could as soon eat my own flesh as do them: If I were at ease, and you in pain, could I deal thus with you? I would die rather than deal so with you.* This reading is good, and hath a greater emphasis in it than our bare affirmative reading, though the sense and scope of both be the same.

If your soul were in my souls stead.

Some read this Optatively, or as a wish, *O that your soul were in my souls stead;* and then the latter words are taken as a promise or profession of offices of love: First, *I would heap up words for you.*

חבר
Concinare ap-
te, disponere.

The Hebrew word which we translate to *heap*, signifies properly to prepare and fit a thing, to fashion and put it into a good frame; it is not a rude, inartificial heaping of things together, without form or fashion, as the first Chaos was; but a beautiful elegant digestion or composure of them, in the exactest form and fashion, like that of the several pieces of the World, conjoyned in that work of the six days creation: As if he had said, *O that your soul were a while in my souls stead, see how I would use you, how I would deal with you; truly, all the hurt I would do to you, should be this, I would prepare the softest and the sweetest words I could with all my skill & rhetoric, to ease your sorrows; I would speak musick to your ears, and joy to your hearts; I would study and compose a speech on purpose, to revive and raise your drooping, desponding spirits.*

So also the second branch may be interpreted, *And shake mine*

mine head at you, or over you: For to ſhake the head, notes pity and compaſſion; to ſhake the head is the poſture of thoſe who mourn with, or for their friends. Hence the word is tranſlated to bemoan (*Nab. 2. 7*) *Who will bemoan him* (*Chap. 42. 11.*) *Jobs friends came to bemoan him*; 'tis this word, *They came to ſhake their heads over him, becauſe all of the evil which the Lord had brought upon him.* One of the Ancients makes this expoſition, the Text, *I would have ſhaken my head over you be. moaningly, or with compaſſion*: The ſame word may well ſignifie to ſhake the head, and to pity, ſeeing they who pity others, uſe to ſhake their heads over them, and ſay, *Ab my friend, or Ab my Brother.*

ἐκείνην αὐτὴν
ἐφ' ὑμῖν τὴν
κεφαλὴν συμ-
παθῶς.
Εἰ ποτιſſेम
ſuper vos ca-
put condolen-
ter. Chryſoſt.

So then, if we read the words as a wiſh, *Oh that your ſouls were in my ſouls ſtead*; yet *Job* did not wiſh it for their hurt, but that he might have an opportunity to ſhew how much he would labour to be their Servant in Love, to do them good.

Hence Note.

A good man doth not wiſh ill to thoſe who have rewarded him with evil upon any other terms, than a diſcovery of his own goodneſs. 'Tis ſin to wiſh that they who are in a comfortable condition, might fall into our miſery, though they have been miſerably comforters to us in our miſery. We may not (in this caſe) wiſh pain or ſorrow to any ſort of men, except upon one of theſe two conſiderations.

Fiſt, That we may give them an experiment of our tendernels towards them, in doing them all the good we can in their affliction.

Or ſecondly, That God may give an experiment of his graciousneſs towards them, in doing them good by their afflictions.

The Prophet *Iſaiab* (*Chap. 14. 10.*) foreſhews how they who had been weakned by the power of *Babylon*, ſhould inſult over weakned *Babylon*, *All they ſhall ſpeak and ſay unto thee, Art thou alſo become weak as we? Art thou become like unto us?* The people of God ſhall at laſt rejoyce (in reference to the Glory of God, and publick good) to ſee their deſtroyers deſtroyed, and thoſe weak who have weakned them. But the people of God (in reference to any private, or perſonal intereſt) cannot rejoyce at the deſtruction, or in the weakneſs

of any man, much less can they wish them weak that they might have an opportunity to rejoyce over them. *Paul* was a prisoner, and in bonds, yet he did not wish the worst of his Enemies in prison, or in bonds with him; he only wished that they might enjoy the same liberty by *Jesus Christ*, which himself enjoyed. For when he had almost perswaded King *Agrippa* to become a Christian, he said, *I would to God, that not thou only, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds* (Acts 26. 28, 29.) I would keep my chains and troubles to my self, I would have none of you know my sorrows; but I would that all your Souls were in as good a state as mine, and knew my comforts. *A holy heart wisheth all well, as well as it self*; and if at any time he wisheth that to the worst of his enemies, which is personally evil, he doth it with an eye both to their spiritual and eternal good.

Thus of the words as they are read in the form of a wish.

We read them as a Supposition, *If your Souls were in my souls stead*: And then the two latter branches must be interpreted as acts of unfriendliness, shewing what *Job* could, but would not do, as was toucht before.

I could heap up words against you.

That is, I could make long speeches, and enlarge my self in discourse, I could speak terrors, and thunder out whole volleys of threats against you; I could deaf your ears with loud voices, and sad your hearts with heavy censures. There is a figure in Rhetorick called *Congeries*, or *The heap*. Many words to the same sense, especially when there is little in them but words, are called justly, *a heap of words*: Now, saith *Job*, I could be as nimble at this figure as you; and with my speech I could mix your action.

Shake my head at you.

Shaking the head notes scorn and threatning (*Psal. 22. 7.*) *All they that see me, laugh me to scorn; they shoot out the lip, and shake the head, saying, He trusted on the Lord, &c.* So the afflicted Church complains (*Psal. 44. 14.*) *Thou makest us a by-word among the Heathen, a shaking of the head among the people.*

We

Quassare caput, apud antiquos Latinos gestus est hominum irati aut minantis aut lamentantis.
Drus.
Ridentes caput put moritant,
Drus.

Wee have this action joyned with two more, which ſignifie the greateſt contempt, by lamenting *Jeremiab* (*Lam. 2. 15.*) *All that paſs by clap their hands at thee, they biſſ, and wag their head, at the Daughier of Feruſalem, ſaying, Is this the City that men call the perfection of beauty. the joy of the whole Earth ?*

Our bleſſed Saviour (upon whom contempt and ſcorn was to vent it ſelf all manner of ways, he being to bear all that ſcorn, as well as all that pain which was due to our ſins, our bleſſed Saviour, I ſay) was ſcorned this way (*Matth. 27. 39.*) *And they that paſſed by reviled him, wagging their heads.* So then to ſhake, or wag the head at a man in affliction, ſpeaks, as ſometimes our pity, ſo moſt times our contempt; and as it is uſually accompanied with audible mockings, ſo it ſelf is a viſible mock: Which being interpreted, ſpeaks thus to the perſon afflicted, *Thou evil doer, or thou hypocrite, thou doeſt even well become thy ſufferings, all theſe miſeries are well beſtowed on thee, &c.*

In this ſenſe *Job* ſeems to ſpeak here, *I could ſhake my head at you: I have indeed been as one mocked of his friend* (*Chap. 12. 4.*) and I could mock my friends, I could laugh at your calamity, and mock when your fear cometh; but my conſcience bears witneſſ with me, that if it ſhould come, I would not.

Hence note.

First, *A godly man hath a power to do that evil which he hath no will to do.*

A carnal man hath a will to many evils, for which he hath no power or opportunity: A Godly man would not do any evil, how much power and opportunity ſoever he hath. And indeed, though he hath a natural, or civil, yet he hath not a moral power to do any evil. In which ſenſe the Apoſtle ſpeaks of a regenerate perſon (*1 John 3. 9.*) *He that is born of God cannot ſin: He hath a natural power to ſin any ſin, to lye, to be drunk, to be unclean, &c.* He may have a civil power to oppreſs, to deceive, to wrong his Brother; yet he cannot turn either his hand or his heart to ſuch works as theſe are: he hath learned better, and is better. He is born of God, his blood and pedigree is ſo high, that he cannot meddle, nor trade in ſuch low things. *Wiſdom is too high for a fool* (ſaith *Solomon*, *Prov. 24. 7.*) *and folly is too low for a wiſe*

wise man. When *Joseph* was solicited by his Mistress to commit folly with her, he answers, *How can I do this great wickedness, and sin against God* (*Gen. 39. 9.*) *Joseph* wanted neither power, nor opportunity to do that wickedness; yet he saith, *How can I do it?*

Paul and his fellow Apostles had wit and parts sufficient to oppose the truth, yet he saith (*2 Cor. 13. 8.*) *We can do nothing against the truth, but for the truth.* *Paul* was a great doer, and he saith (*Phil. 4. 13.*) *I can do all things through Christ strengthening of me;* but *Paul* could do nothing to the dishonour of Christ. Doubtless *Paul* could have maintained an argument, and drive on an objection as far as another man, against the truth, if he would have set himself to it, and have made that his business; but he had not a minde to do it: The bent of his spirit did not lie that way, he was all for Christ, and the Gospel; he was a Gyant for the truth, but an Infant, a weakling, as weak as water against it; he had neither an understanding to conceive, nor a tongue to speak to the disservice of Jesus Christ.

*Narrat justus
quid facere po-
tuit, sed ne
justitiam dese-
rat, quod fa-
cere potuit de-
clinat. Greg.*

It is a good observation of one of the Ancients, upon this place, *A just man declares what he can do, but that he may not desert Justice, he forbears to do what he can.* The providence of God sets bounds to the power of a holy man; but the spirit of God sets bounds to the power of a carnal man; if a carnal man keep within compass at any time, it is because he is restrained; but a godly man keeps within compass, because he is renewed. *Laban* tells *Jacob* (*Gen. 31. 29.*) *It is in the power of my hand to do thee hurt:* And why did not *Laban* hurt *Jacob*? Was it from any principle of love or righteousness in *Laban's* breast? The Text is silent in that, and *Laban* himself seems to tell us, whence it was, in the same Verse, *The God of your Fathers spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob, &c.* And this his speaking to *Laban*, *Jacob* calls, *Gods rebuking of Laban* (*ver. 42.*) implying, that if God had not stopt him, he would have done him hurt.

It was more than once in the power of *David's* hand, to hurt, yea, to slay *Saul*, and he was strongly moved by some of his great Officers to do it, yet he strongly refused to do it, or to suffer it to be done, because it would have been sin in him to doe it, himself being a private person, and the way in

in which he had any opportunity to do it, being only a private way, when *Saul* was in the Cave, covering his feet (*1 Sam. 24. 3.*) or in a Trench fast asleep (*1 Sam. 26. 7.*) and therefore (though he had strengthened himself against *Saul* with an Army, and was ready (upon his provocation) to stretch forth his hand against him in Battel, yet) he saith, *Who can stretch forth his hand against the Lords annointed, and be guilty ? David* was not stopt from hurting *Saul*, by a rebuke from God, but by the rule and dictate of his own Conscience. The thing might have been easily done, but because it could not be innocently done, therefore *David* could not do it.

Secondly, Observe more specially to the matter of this Text.

A godly man (when himself) cannot be harsh and grievous to others, though he have never so much advantage to be so.

His cannings are not for such uses. What the Apostle saith of his Ministerial power, a gracious heart saith of all his power, *It is for edification, not for destruction (2 Cor. 13. 10.)* He designs his power for the help and comfort of all, not for the hurt or grief of any. A good man is merciful to his Beast; how then can he be unmerciful to his Brethren ? He pitieth a Beast fallen under a burthen, how then can he be cruel to his Brother when he is under burthens ? Nature, or common humanity abhors such actings; much more doth Grace: *Paul* gives this charge to Believers, *Bear ye one anothers burdens, and so fulfil the Law of Christ (Gal. 6. 2.)* This Law of Christ is written in the heart of every man, who is Christs, and therefore he is far from adding to another mans burden: He that hath a fellow-feeling of his Brethrens sorrows, will not encrease their sorrows; no man will purposely encrease, or add to that burden which himself must bear. *Could I speak as you do ?*

Thus for the Negative, what *Job* would not have done, if their soul had been in his souls stead.

But, What would he have done ? He tells us in the next Verse, this is the course that I would take.

Verf. 5. I would strengthen you with my mouth, and the moving of my lips should assuage your grief.

This is my design, and all the hurt I intend you. These words

words in the substance of them have been opened (*Chap. 4. 4.*) where *Eliphaz* tells *Job*, that he had done, what here he promised he would do, *Thy words have upholden him that was falling, and thou hast strengthened the feeble knees: Thou hast instructed many, and thou hast strengthened the weak hands.* *Eliphaz* had given testimony for *Job* that he had done, what *Job* now professeth he was resolved to do, and would do, in case he were put into their condition, and they into his, *I would strengthen you with my mouth: that is, with the words of my mouth; and (which is the same) the moving of my lips should assuage your grief.*

Here are the two parts of consolation, and the two great duties of a comforter.

The first, is to strengthen sorrowful man,

The second, is to abate the strength of his sorrows.

Job was resolved upon both: were they weak in faith, and hope, he would strengthen them; were their fears and doubtings strong, he would endeavour to weaken them, *I would strengthen you with my mouth, and the moving of my lips should assuage your grief.*

Mitio labiorum meorum probiberet. Heb. sc. dolorem vestrum.

The word *Grief* is not expressed in the Hebrew: there it is only thus, *The moving of my lips should assuage: be it what it will that grieves you, I would labour to assuage it: I would assuage your fears, your sorrows, your impatience, your unbelief; what ever spiritual evil were upon you, the moving of my lips should be for the removing of it. Or (as others render) For the turning of it away.* For the word signifies,

First, To abate in degree.

Secondly, To turn away, or to stop altogether.

My design should be upon both, I would study to the utmost of my power and parts, not only to mitigate, but quite to remove whatsoever I should finde an affliction to you.

It hath been shewed (*Chap. 4. 4.*) what power words have, both to strengthen weak faith, and to assuage the strongest grief, thither I refer the Reader; only take two brief notes from it.

First, *A good man doth not only abstain from the hurt that he might do another, but he labours to help him, and to do him good. Not to heap words in anger upon them that are in misery,*
not

not to shake the head at them in contempt, is only a Negative piece of charity and kindness: 'Tis our duty to use our utmost endeavour to refresh and comfort them. Negative acts of kindness are not the fulfilling of the Law of love, it is not charity to the poor, to say I will not make them poorer, I will take nothing from them; it is our duty to give them of what we have. When a man is sorrowful, it is not enough to say, I will not increase his grief; it is our duty to lessen it, yea, to turn it into joy.

And this is more considerable, in reference to the persons with whom *Job* had to do; they had given him very hard measure, yet he would not requite them with hard measure; he would measure that to them which was good, and he would give them good measure. It is the common rule of humanity, to do good to those who do us good; it is more than beastly, even devilish cruelty, to hurt those that do us good; it is the height of Christianity, to do good to those who have been a hinderance to us, and to comfort those who have caused our sorrow. The Apostolical rule is, *Recompence to no man evil for evil* (Rom. 12. 17.) And again (ver. 19.) *Dearly beloved, avenge not your selves, but rather give place unto wrath*: The Apostle doth not mean, that we should give place to our own wrath, if we do so, we give place to the Devil, as the same Apostle intimates (Ephes. 4. 26, 27. Our own wrath must be stopt and resisted, quenched and put out. Then, what, or whose wrath is it, that we are commanded to give place unto? This wrath may be taken two ways.

First, for the wrath of that man, who is our enemy; we must give place to his wrath, not by approving him or his wrath, but by not answering him with wrath. If when another storms we are calm, if when he rages, we shew all gentleness, and meekness both of speech and spirit, then we give place to his wrath; that is, We make room to pass away and evaporate: *Solomons Proverb* is the sum of this Exposition (Prov. 15. 1.) *A soft answer turneth away wrath, but grievous words stir up anger.*

Secondly, When *Paul* adviseth us not to avenge our selves, but rather to give place to wrath; we may understand it of the wrath of God; and the very next words, which the Apostle alleadgeth from (Deut. 32. 35.) carry the sense clearly

this way, *For it is written vengeance is mine, I will repay, saith the Lord:* As if the Apostle had said, if you take upon you to avenge your selves, you take Gods work out of his hand; it belongs to God as much to take revenge, as it doth to give reward. And therefore as a man who having done good, is over careful and anxious how to get his reward, takes rewarding work out of Gods hand, and shall have no more reward than he can get himself; as Christ tells the Pharisees in that case (*Matth. 6. 2. Verily I say unto you, ye have your reward:* And all that a man can get himself, is not worth the having.

So the man, who having suffered wrong, goes about to revenge himself, takes revenging work out of Gods hand, and shall be righted no further than he can right himself, which is but little, if any thing at all; whereas if he would give place to the wrath of God; that is, Let God alone, by such ways as his Justice shall raise up to right him, against his adversary, he would right him fully. So that our Interest doth not lie in returning evil for evil, but in returning good for evil to our enemies; as Saint Paul concludes (*Rom. 13. 20.*) *Therefore if thine enemy hunger, feed him, if he thirst, give him drink, for in so doing, thou shalt heap coals of fire on his head.* That is, thou shalt either melt or mollifie his spirit towards thee, as hardest metals are by coals of fire (some such meltings we may see in *Saul* towards *David*, when he forbore to take vengeance on him (*1 Sam. 24. 16. Chap. 26. 21.*) or thou shalt heap coals of divine vengeance upon him, by making his malice and hatred against thee the more inexcusable: Which latter though it may be looked upon as a consequent of our doing good to our Enemies, yet we must take heed of making it the end why we do so, for that were to seek revenge while we forbear it, and to do good for that end, were to be overcome of evil; which the Apostle forbids in the close of that Chapter.

Job in this Text was far from professing a readiness to assuage the grief of his unkind, or enemy-like Friends, upon hope that God would encrease their sorrow.

Secondly, Observe.

Words duly spoken and applied, are of great power.

How forcible are right words? Is Jobs question (Chap. 6. 25.)

He

He doth not there answer his Question, nor tell us how forcibly they are, but here he doth. They are of such force, that they strengthen weak souls, and assuage the most swelling floods of sorrow.

God at first gave being and motion to all creatures, *with the moving of his lips*: He by the moving of his lips hath ever since ordered all their motions: The word of man produceth great effects, the tongue sets all hands on work; and what almost cannot the tongue of man do? *The tongue is a little member* (saith the Apostle James, Chap. 3. 5.) *and boasteth great things*: Now as the tongues of vain men boast great things which they cannot do; so the tongues of wise men can really doe great things. *Vain men* (as we say) *will take thirteen to the douzen*, but cannot perform one. *Wise men though they speak not much, yet they can perform much with a word speaking*. And though as the same Apostle declaims most holily against the tongue of a wicked man (Vers. 8.) that his tongue is such an unruly evil, that no man can tame it; yet there have scarce ever been found any men so unruly, but the tongues of wise and godly men have tamed them; yea, the tongue of a wise man is to an unruly man, and often to a multitude of unruly men, as a bit in a Horses mouth, or as a Rudder to a Ship, turning him or them about which way soever he listeth; as this Apostle teacheth us by these similitudes (Vers. 3. 4.) the tongue of every man is to, and doth to himself, whether it be good or evil. And as the tongue of man is thus powerful in civillizing the rude, and in appeasing the humours of those who are most outrageous; so it is very powerful in supporting those that are ready to sink, and in asswaging the grief of those who are most disconsolate and sorrowful.

Lastly, Whereas Job speaks peremptorily, as if he saw the effect, or were assured of it aforehand, *I would strengthen you with my mouth, and the moving of my lips should assuage your grief*: Job knew that the success of all his counsels depended upon the concurrence and blessing of God; yet thus he speaks.

Hence Note.

A man may say he hath done that for the doing of which he hath used sutable and faithful endeavours, whether the thing be done or no: The Lord saith to Jerusalem by the Prophet Ezekiel
(Chap.

(Chap. 13. 13.) *Because I have purged thee, and thou wast not purged.* Now as God takes it upon him, that he had purged them, though they were not purged, because he gave them so many means and helps for their purging; so any man in his proportion, may take it upon him, that he hath strengthened their faith, abated their grief, yea, and saved their souls, among, and towards whom he hath diligently used those means appointed by God for the attaining of those great and noble ends, though possibly those ends be not attained. God himself reckons thus of all the labours of his faithful servants, they shall be rewarded as having done that which they have been doing with their hearts, hands, and tongues, though they see little fruit of either. *Then I said, I have laboured in vain* (Isa. 49. 4.) but though it was in vain to those for whom he laboured, that is, they got no good by it, yet it was not in vain to him who laboured, he got much good by it; as it follows in the same Verse, *Surely my judgment is with the Lord, and my work* (or my reward, one word signifies both reward and work, to shew that these can never be separated, my work, saith he) *is with my God*; and Vers. 5. *Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.*

As we are not to judge of the goodness of any cause by the success, but by the justice of it; so neither doth God adjudge the reward of any work by the success, but by the goodness of it, together with the sweat and sincerity of him that doth it. *And the will of a Godly man is accepted for the deed, so his deed is accepted for the success.*

J O B, C H A P. 16. Vers. 6, 7, 8, 9, 10, 11.

*Though I speak, my grief is not asswaged : and though I forbear,
what am I eased ?*

*But now he hath made me weary : thou hast made desolate all my
company.*

*And thou hast filled me with wrinkles, which is a witness against
me : and my leanness rising up in me, beareth witness to my face.*

*He teareth me in his wrath, who hateth me : he gnasheth upon me
with his teeth, mine enemy sharpeneth his eyes upon me.*

*They have gaped upon me with their mouth, they have smitten
me upon the cheek reproachfully, they have gathered themselves
together against me.*

*God hath delivered me to the ungodly, and turned me over to the
hands of the wicked.*

IN the five former Verses of this Chapter, *Job* reproveth the personal failings of his friends towards him; he now enters upon the confutation of their opinion. This is the constant method, both of *Job* and his friends; they never come to the matter till they have fallen upon the man; nor touch the opinion, till they have dealt with the person. And this is the tenour of most mens spirits, to this day, in disputes and controversies; and some do not only deal with the man before the matter, but lose the matter in dealing with the man, entangling, and engaging themselves so much in personal quarrels, that they forget, or desert the Doctrinal Quarrel. *Job* and his friends, though they were too mindful of the former, yet they did not forget the latter, and here *Job* addresses himself unto it. Yet before he enters upon the state of the Question, he sets forth his own state, and shews how it was with him; granting (which *Eliphaz* had made the ground of his accusation) that he was in an extremely afflicted condition, yet denying what he from thence inferred, that he was therefore wicked, or continued knowingly in any sinful course. He describes his afflictions with much variety of Argument and Elocution, to the seventeenth Verse.

First,

First, Aggravating them by their unmoveableness, or remedilessness: His sorrows were stubborn, and such as would not yield to any kind of remedy.

Verf. 6. *Though I speak my grief is not asswaged, and though I forbear, what am I eased?*

In the former Verse *Job* speaks in a high strain of assurance, that if his friends were afflicted, *The moving of his lips should assuage their grief*: But it seems, his own experience had taught him, that the moving of his lips could not assuage his own grief; *Though I speak* (saith he here) *my grief is not asswaged.*

Hence Observe.

A man may do that for others which he cannot do for himself. He may comfort others in their sorrows, when he cannot comfort himself, he may resolve others in their doubts, when he cannot resolve himself, he may answer to cases which their consciences put him, when he cannot answer his own; yea, 'tis possible for a man to speak such words to another, as may turn him from his sin, and save his soul, and yet himself continue in sin, and lose his soul for ever. Naturalists have a rule concerning the senses, That, *when a sensible object is brought too near, or laid upon the sense, it not only hinders, but takes away the present sensation.* This holds a proportion in rational actings: the nearer any one is to us in relation, the harder it is to fix counsel upon him; and because we are nearest to our selves, therefore it is the hardest of all to counsel our selves.

Our Saviour Christ prevents what he saw some ready to object against him (Luke 4. 23.) *Yee will surely say unto me this Proverb, Physitian heal thy self.* The Proverb in its Original is (I conceive) to be understood personally; but as Christ suggests it there, it is to be understood Nationally or Provincially, *Heal thy self, is, heal thy own Countrey*; exercise thy power of working miracles there, as well as thou hast done it in other places; that this is the meaning of it, appears plainly by the next words, *Whatsoever we have heard done in Canaan, do also in thine own Country*: For Christ as yet had wrought no mighty works of healing there (Mark 6. 5.) But why was Christ so slow in manifesting himself to his

his own Countrey-men? He gives the reason (Vers. 24.) And he said, Verily I say unto you, no Prophet is accepted in his own Country: The Gospel of Mark (Chap. 6. 4. adds two closer relations: His own kin; and his own House: They in a mans house are nearer to him then his kindred abroad, and his kindred are nearer to him then his Countrey-men, now among these; a Prophet hath no honour: They know him so much, that they do not respect him, or his sayings. The Jews said, Is not this the Carpenter, the son of Mary, the brother of James, &c. Christ being thus near to them, had little honour among them. Now for as much, as a man is nearer to himself, not only then his Countrey-men, but then any of his Kin; therefore his own counsels and comforts have ordinarily so little effect upon himself; he is not accepted in his own breast: There are some indeed so gracious, or great in their own eyes, that they will ask counsel of none but themselves, nor follow any advice but their own; but usually men seeks out, as being neither able to satisfie his own doubts, nor abate his own sorrows, though possibly, more able for both, then he to whom he seeks. Though I speak, my grief is not asswaged; and though I forbear, what I am eased?

Some conceive Job speaking here like an Orator, who seems to stand in doubt what to do, and therefore trembles out his Preface in such words as these, Shall I speak, or shall I be silent? Shall I open my lips, or shall I forbear? Jobs pain received no check which way soever of these he took, and therefore it seemed vain to attempt either.

Eloquar an-
tem?
Quid agam?
si locutus fue-
ro, &c. vulg.

Though I speak.

That is, If I stand up in my just defence to answer, and take away your objections, yet my grief is not answered, that is as busie with me, and as talkative as ever it was, yea, then you object my impatience under sufferings, as an argument of my sin.

And though I forbear.

That is, If I byte in my pain, and speak not, if I stand mute, as attentive to hear you speak, yet my sorrows moves not: yea, then you judge my silence an argument of my secret guilt, and that all is true which you have said against me, because I say nothing for my self. Thus,

Nunc eo res ve-
dierunt, ut quo
me veram nes-
ciam aut quid
agam, nam nec
loquendo nec
tacendo quic-
quam proficio.
Merc.

What am I eased saith the Text in our translation? The Hebrew

faith, *What goeth from me? That is, What of my pain, what of my sorrow goeth away from me, when I cease, or forbear to speak? So that,*

The general Sense of this Verse is to shew that his troubles were past hope of redress; they found no cure; none by speech, none by silence: Grief is sometimes eased by speaking, sometimes by silence, either our own or others.

To say nothing is a medicine for some mens sorrow: the Sorrow of others cannot be medicin'd, but by saying much: A plaister of words hath cured many a wound, and the more words have been used, the more some wounds have festered, and the anguish of them hath increased.

Hence Observe.

There is no means of remedy left for that evil which is not remedied by the use and trial of contrary means.

If neither speech nor silence ease a mans mind, what can? We find such a kind of arguing (though in a different case) used by Christ (*Matth. 11. 16, 17.*) Where when he would shew how impossible, or at least how extreamly difficult it was to please the Jews (they were a humerous people, and let a man put himself in what posture he would, they would find some fault, or have somewhat to object against him) *Whereunto* (saith Christ) *shall I liken this Generation?* (they were so untoward, that Christ speaks as if he were straitned, how to find out a fit comparison for them, or could scarce tell to find out a fit comparison for them, or could scarce tell to what they were like; yet he tells us) *They are like unto Children sitting in the Markets, and calling to their fellows, saying We have piped and ye have not danced; we have mourned to you, and ye have not lamented.* When a man will neither mourn with us, nor rejoyce with us, what shall we do with him? How shall we please him? For what company is he fit? That such was the tendency of this Similitude, appears plainly in the Application which Christ makes (*Vers. 18.*) *For John came neither eating, nor drinking, and they say he hath a Devil: They did like the mournful, austere course of John: The Son of Man came eating and drinking, and they said, Behold, a man gluttonous, and a Winebibber, a friend of Publicans and Sinners: They did not like the free converse of Christ.* When a people are of this spirit, or at this lock, that neither a man who is affable and courteous, ready both to receive, and give Civilities, is welcome.

welcome to them, nor yet he who is austere, and reserved, close, and strict in his way, can give them any content, who, or what can content them? When neither pyping nor mourning, when neither dauncing nor sorrowing takes with us, what can? When we would describe a person whose troubblesomeness of spirit seems unanswerable, we say of him, *He is quiet neither full nor fasting*: that is, he is never quiet, or nothing can make him quiet. Abraham saith to his Nephew Lot (*Gen. 13. 8 9.*) *Let there be no strife I pray thee, between me and thee, and between thy Herd-men and my Herd men. for we are brethren, &c. If thou wilt take the left hand, then will I go to the right, or if thou depart to the right hand, then will I go to the left.* Now as it is an argument of the sweetest spirit, and fairest disposition when a man is ready to take either hand, rather than break the peace, so it argues the sowerest spirit, and most untractable disposition, when a man will neither go to the right hand, nor to the left, when he will neither move forward nor backward; when he will neither give nor take, neither buy, nor sell, there is no dealing with such a man; for he waves all the wayes of dealing.

Thus also we conclude a people incorrigible, who continue in their sins, whether God smite or heal, whether he deliver them from, or deliver them up into the hand of judgments, because these are the utmost bounds, or the extreames of all those providential dispensations which God useth at any time to turn a people from their sin.

Again, We say they are unperfwadeable whom neither fair means, nor foul, can reduce; speak them fair, they are naught, speak them foul, they are naught still; promise them good, they remain evil, threaten them with evil, they will not be good. You may carry it out in all experiments, wheresoever you find an evil frame of mind or body, or of affairs, which mends not, or doth not alter for the better, by the application of the other contrary, when the former hath been applyed without success, you may write under it (as to humane helps) *This is a deseperate case, a distemper incurable.*

Yet further, Job in these words reflects upon his friends; as if he had said, *Some men, by complaining and opening their soars to those who visit them in their affliction, their Friends relieving*

them presently with sound counsel, and powring the oyl of consolation into their wounded spirits; but alas, it is not so with me, for whether I speak or hold my peace, it is all one, ye are all against me; and are neither perswaded by my speech nor by my silence, to apply proper remedies for the asswaging of my grief, or the easing of my pains.

Hence Note.

It is the duty, and should be the care of those who visit Friends in affliction, to pick somewhat out of what they say, or at least to take occasion from their silence, to administer consolation to their grieved minds.

When the Servants of Bedbadad came to Abab to sue for their Masters life: the Text saith, *1 Kings 20. 33. The men did diligently observe whether any thing would come from him (that is, whether any word of hope would come from Akab) and they did hastily catch it.* And Abab had no sooner said, *He is my brother:* but they caught at this as a word of comfort, they had what they lookt for, and said, *Thy Brother Benhadad.* If thou ownest him as a brother, surely thou wilt not use him as an enemy: There is (to the point in hand) a holy cunning in catching up words; which drop from the lips of men in affliction; and 'tis our Wisdom to make improvement of them.

As for instance, There was an ancient Professor; (as I have been informed) in much distress of conscience, even to despair; he complaining bitterly of his miserable condition to a friend, let this word fall, *That which troubles me most, is, that God will be dishonoured by my fall:* This word was hastily caught at, and turned upon him to the asswaging of this grief, *Art thou careful of the honour of God, and dost thou think God hath no care of thee, and of thy salvation? A soul forsaken of God regards not what becomes of the honour of God: Therefore be of good cheer; if Gods heart were not towards thee, thine could not be towards God, or towards the remembrance of his name.* Thus words should be watcht, yea and silence should be watcht for advantages to ease a distressed soul.

Lastly, These words may refer to God; as if Job had said, *Whether I speak, or whether I forbear, God doth not come in to my help, I find no comfort from him; he puts no stop to my pain, nor doth he asswage the floods of grief which*
are

are ready to ſwallow me up. He gives me no eaſe at my complaining cries, nor doth he give me any, at my patient ſilence. The next Verſe ſeems moſt ſutable to this Expoſition, where *Job* applies himſelf to God, ſhewing what he did to him, both while he ſpoke, and while he held his peace; he wearied him ſtill, and left him in a wearied condition.

Verſ. 7. *But now he hath made me weary, thou haſt made deſolate all my company.*

We may ſee (in this Context) that the Spirit of *Job* was much troubled, by the troubledneſs of his Speech. At this ſeventh Verſe he ſpeaks in the third perſon, *He hath made me weary*: and before he gets to the end of it, he ſpeaks in the ſecond Perſon, *Thou haſt made deſolate*: In the eighth Verſe, *Thou haſt filled me with wrinkles*: In the Ninth Verſe *He teareth me in his wrath*: The Tenth Verſe is Plural, *They have gaped upon me*: Strange kind of Grammar, ſometimes in the third perſon, ſometimes in the ſecond, ſometimes in the Singular, ſometimes in the Plural number; *His mind was uneven, or unſettled, and ſo was his diſcourſe*. We muſt not play the Criticks with the words of men in pain, nor ſubmit their ſentences to a Desk of Grammarians: Broken language, and incongruities of Speech, do well enough become broken Hearts, and wounded Spirits: God will not call his Schollers in the School of affliction to the Ferula for ſuch faults or falſe Latine falling from their mouthes, either in prayer or conferences, while their hearts are true, and the language of their ſpirits pure.

But now he hath made me weary.

(But now) *Now*, is not here a Particle of time only, וְעַתָּה or a Specification of the Season, noting that then God either began, or ſtill continued to make him weary; but it carries alſo a ſtrong aſſeveration, or the certainty of the thing; as in that Promiſſory Exhortation (Hag. 2. 4.) *Yet now be ſtrong O Zerubbabel, ſaith the Lord, and be ſtrong, O Joſhua*. Though you ſee things yet below expectation, though this be a day of ſmall things, yet take heart and courage your ſelves to carry on this reforming work. *Yet now be ſtrong*, even now, when ſo many things might weaken both your Hearts and Hands, and

Nunc in principio dictionis quendam cordis dulcedinem connotare solet. Bold.

and be ye assured that I will not reject your confidence, but will cause you to prosper in it. And in promises, besides the certainty of the thing promised, and the speedy fulfilling of them, it intimates much sweetness off affection in him that makes the promise. On the contrary, in threatnings, and combinations, besides the certainty and speed of them, it notes the sharpness and severity of his spirit, who gives those threats.

So (Isa. 5. 5.) *And now go to, I will tell you what I will do to my Vineyard. Now, go too,* is chiding cheer. As if the Lord had thus rated them; *What? Have you served me, thus, as sure as I formerly planted and hedged this Vineyard, so surely will I now pull down the hedge, and root it up.* In this fulness of sense take it here, *But now he hath made me weary;* certainly or of a truth he hath; I was once sweetly and strongly hedged about with mercy, *But now he hath made me weary and desolate.*

He hath made me weary.

He, is not expressed in the Hebrew, and therefore there is a doubt who is meant by this He.

Nunc autem oppressit me dolor meus. Vulg.

Some understand it of his grief and sorrow, and read it thus, *But now it hath made me weary;* my pain hath tyred me.

Secondly, Others understand it of what had been spoken by his Friends; your tedious discourses, and severer censures have quite spent my spirits, and made me weary.

Our translation leads us to a person, and our interpretation leads us to God; He, that is, God; *hath made me weary.* Job every where acknowledgeth that God was the Author, and Orderer of all his sorrows; *Now he.*

נחל Non solum fatigationem denotat, sed & fastidium nostrum animi tum corporis

Hath made me (weary) Or, *He hath wearied me;* it is but one word, and it signifies not an ordinary weariness, not such a weariness as comes upon us after a turn or two in the Fields: A man who walks in the Air, to refresh himself, may come home a weary; but it notes such a weariness as we feel after long and tedious travel, or after a hard journey; yea it notes not only weariness of body, but the weariness of the mind. It is possible for a man to weary his body, and yet his mind remain unmoved; bare outward action stirs not the mind. To ride, to run, to digg, or thresh, weary the body,

body, not the mind; but those works which with action have contention in them, as to argue, and dispute, do at once exercise and weary both mind and body. The weariness of the mind is the most painful weariness, *Jobs* weariness takes in both; thou hast wearied my body, and wearied my mind too, I am full of soars without, and of sorrows within. And such was that weariness spoken of by the Prophet (*Isa. 47. 13.*) *Thou art wearied in the multitude of thy counsels*: that is, In going long journeys, to ask counsel of thy adored wise men, or Wizzards rather, of Southfayers, and Diviners; In this pursuit thou hast laboured thy body, and vexed thy soul, but profited neither. After all thy travels what hast thou brought home but weariness? *Tyred flesh, and a tyred spirit is all the fruit of our addressees for comfort to any but God, or in the way of God.*

The Septuagint translates yet higher, *Thou hast made me mad* Sept. Exponunt de affectu r. i. tationis. q. d. viæ præ dolore sum mei compos. *or besides my self*: The Hebrew word signifies to distract, or to put one out of his wits: As if *Job* had said, *I am scarce my own man, being overburdened with their sorrows* God hath laid upon me.

Hence Observe.

First, *A state of affliction is a wearisome estate.* A man may be wearied who never stirs foot from the place where he stands or sits. O the weariness of a sick bed! Suffering, wearies more then doing; and none are so weary as they who are wearied with doing nothing.

Observe Secondly.

Some afflictions are a weariness both to soul and body.

There are afflictions which strike quite through; and there are afflictions which are only skin deep: As there is filthiness of the flesh, and filthiness of the Spirit properly so called (for though every sin of the flesh, or outward man defile the Spirit, yet there are many filthinesses of the Spirit, which are never acted by the flesh, or outward man.) Thus the Apostle distinguisheth (*2 Cor. 7. 1.*) There are also some filthinesses which strike quite through the flesh and Spirit, body and soul. There are some afflictions which are meerly upon the flesh; there are other afflictions which are purely upon the Spirit; the skin is whole, the body is in health, but the Soul is wounded, an Arrow sticks within: And there

are

are a sort of afflictions which strike quite through body and soul; as old *Simeon* tells the *Virgin Mary*, *a Sword shall pierce through thy soul* (*Luke. 2. 35.*) or as the *Psalmist* speaks of *Joseph* (*Psal. 105. 18.*) according to the letter of the *Hebrew*, *Whose feet they hurt with fetters, his soul came into Iron, or the iron entred into his soul*: Such afflictions are like the *Roll* spoken of by the *Prophet Ezek.* (*Chap. 2.*) *Written with lamentations, mourning, and woe, within and without*; Some woes are written only without, some woes are written onely within, others are written without and within. Their Characters are legible upon the flesh; and their effects descend and sink into the spirit. *Iobs* afflictions were of this extension, he was smitten all over, and written quite through with woes and lamentations.

Thirdly, As the word reacheth the distemper of the brain. Observe.

Some afflictions do not only afflict, but unsettle the mind.

They unsettle not only the comforts, but the powers and faculties of it: a man under some afflictions can scarce speak sense while he acts faith, or do rationally while he lives graciously.

A soul that hath grace, yea much grace, may appear much scantied in the use of reason: as *oppression* (from men) *makes a wise man mad*, *Eccles. 7. 7.* And the more wise a man is, the more mad it makes him: Fools can bear oppression, and not be troubled much, because they do not understand what justice and right meanes; and thats the reason why in those parts of the world where Tyrants reign, they love to keep the people ignorant, poor and low, for such are not much sensible of their oppressions, but oppression is very grievous to an ingenious, wise, and understanding man, and therefore 'tis said to make him mad; *The purest intellectuals have the quickest sense of injuries.* Thus also some afflictions from the hand of God may, in a degree, make a godly wise man mad, and put him for a present plunge beyond the command of his understanding. It is the confession of holy *David* (*Psal. 73. 22.*) *I was even as a beast before thee, so foolish was I and ignorant*; If *David* a godly man acted below reason, when he saw the prosperity of the wicked; how much more may a godly man act below reason, under the feel-

feelings of his own adversity. *Heman* is exprels in this, *Psal.* 88. 15 *While I suffer thy terrors I am distracted:* Yet the word in the Psalm doth not signifie properly the distraction of a man that is mad, but the distraction of a man that is in doubt; or the distraction of a man who knows not what to do, not of a man who knows not what he doth, and yet that distraction doth often lead to a degree of this; for a man who is much troubled to know what to do, and cannot know it, grows at last to do he knows not what. We may also take in that about distraction arising from affliction, which was toucht about distraction caused by oppression; Those Christians who are highest in spirituals, and have the quickest sense of Gods dispensations towards them, do soonest fall into it; whereas a soul upright in the main, yet being of weak and low parts, and of small experience in the things of God, will go, yea groan under a heavy burden of affliction all his dayes, and not be much moved with it.

Fourthly, observe.

A godly man may grow extream weary of his afflictions.

Affliction is the burden which God layes upon us, and it is our duty, not only to bear it, but to bear it with contentedness; yea we should labour to bear it with joyfulness. *My brethren* (saith the Apostle *James*, *Chap. 1.*) *Account it all joy when ye fall into diverse temptations;* that is, into diverse afflictions. But yet the best cannot alwayes rejoyce in temptations, nor triumph under a cross; when affliction according to that description of the word, *Heb. 4. 12.* comes quick and powerful, as a two edged sword, and pierceth to divide between the soul and the spirit, the joynts and the marrow, when affliction (I say) cuts to the quick, a believer is put hard to it; he may be so far (for a time) from tryumphing and rejoycing, that he can scarcely find himself contented or patient; his burden may cause him to cry out, *O, the weariness!*

Carnal men cry out at every burden of duty in the service of God, *O what a weariness is it,* They are tyred with an hours attendance in holy things; *O the burthen!* Much more do they cry out under the lighter burthens of affliction, *How tedious is a day, or an hour of affliction; two or three fits of an ague, an aking tooth, a sore finger,* *O what a weariness is this?* They sink presently. True Beleivers, as

they have more patience in doing, so in suffering; yet even their patience doth not alwayes hold out; they, as *Job*, speak sometimes mournfully and complainingly: but now, *he hath made us weary.*

Thou hast made desolate all my company.

Quod loquitur
nunc in secunda
nunc in tertia
persona nihil in
sententia mutat
id quod admo-
dum frequens
est in Scriptura
Pined.

𐤒𐤓𐤕
Vastari seu de-
solari, ita ut
videntes obstu-
pescant & h. r.
reant.

It was *he* in the first clause, *thou* in the second; *he* and *thou* are the same person in *Job's* Grammar, as was toucht before.

Thou hast made (desolate)

The word *Shamam*, signifies to waste, and destroy, and that not by an ordinary destruction, but so to destroy, as works the beholders into amazement and wonder: This word signifies both to wonder and to destroy; because great destructions cause wonder.

Thou hast made desolate all my company; Thou hast made such a desolation among them, that all who are above me lift up their hands (as we say) and bless themselves, admiring to see this day. God brought such a desolation upon *Jerusalem*, as for the World a wondering (*Lam. 4. 12.*) the Kings of the Earth, and all the Inhabitants of the World would not have beleived, that the Adversary and the Enemy should not have entred into the Gates of *Jerusalem*: Christ will come (at last with such mercies) to be glorified in his Saints, as will cause him to be admired in all them that believe (*Thef. 1: 10.*) He now comes sometimes with such afflictions to his Saints, as easily cause them who believe much more those who believe not to admire. *Thou hast wonderfully desolated, or wasted, All my company.*

All my (company) The word which we translate *Company*, is rendred, the joynts or members of the body, by the vulgar Latine, *thou hast reduced all my members to nothing*; As if he had said, Thou hast loosned the whole compages, or structure of my bones or body, thou hast untied, or cut asunder all the ligaments that held me together. This translation is but an allusion; because the members of the natural body are like company of men joyned together in a civil or spiritual body, which is therefore commonly called a *Corporation*. Some contend much for this sence, *thou hast made desolate all the mem-*

bers

Et in nihilum
reducti sunt
omnes artus
mei. Vulg.

bers of my body Especially, because the scattering of his Family doth not so well agree, or comply (say they) with the weariness before complained of, nor with the *leanness and wrinkles*, which are spoken of afterward; both which belong properly to the body.

Yet I pass that, and take the word as we read it, to express a distinct affliction, thou hast wearied me in my person, and hath made *desolate all my company*; What company?

First, Some understand it of the company which used to flock to his Synagogue, in holy duties, and exercises: As if he had answered the words of Eliphaz, (*Chap. 15. 34*) *The Congregation (or Company) of Hypocrites shall be desolate*: Here saith Job, I grant it, *God hath made desolate all my company*. The Synagogues, and places of publick meeting were wont to be filled, but now that resort is stayed, they are all scattered, or diverted, and those publick places are filled with howlings and lamentations. Thus he grants Eliphaz what he had objected; and yet denies what he thence inferred, that he was an Hypocrite.

Secondly, Rather interpret it of the company he had in his own house, or for his particular family. So it is a renewed complaint of the loss of his Children and Servants, or his Friends and Familiars, who used to resort to him, and stay about him.

Thou hast made desolate all my company: Some of Job's company were made desolate; that is they were destroyed; most of his Servants were slain by the Chaldeans, and Sabeans, and all his Children were slain by the fall of a house (*Chap. 1.*) This company was made desolate indeed: Yet when he saith *Thou hast made desolate all my company*, his meaning is as Master Broughton translates, *Thou hast made me desolate of all my company*; that is, I am left alone.

Hence Observe,

The company of Children, and friends is a very great mercy.

Heman complains much when he wanted this mercy, *Lover and friend, hast thou put from me, and mine acquaintance into darkness.* Job makes, as a more particular, so a more pathetic enumeration of this loss (*Chap. 19. 13, 14.*) To be desolate in so great an affliction, that it is often put for all afflictions; and to be desolate of company, is the worst

desolateness. When *David* had said, *I am desolate and afflicted*, he presently adds, *The sorrows of my heart are enlarged* (*Psal.* 25. 16, 17.) A man may be much afflicted, and yet not desolate, but a man cannot be at all desolate, but he must be extremely afflicted. When the Prophet would put all the miseries of the Jews into one word, he puts it into this *Isa.* 1. 7.) *Your Country is desolate, your Land strangers shall devour it in your presence*: And when a Land is devoured of strangers, either it is made desolate of its own company, or its own company is made desolate. *Babylon* boasts (*Revel.* 18. 7.) *I sit a Queen, and am no widow*; that is, as I have power, so I have resort and company enough; I am not desolate: The Apostle puts these two together, *Widow hood, and Desolateness* (*1. Tim.* 5. 5.) *Now she that is a widow and desolate, &c.* So that when *Babylon* saith, *I am no widow*, her meaning is, I am not desolate; and hence the punishment of *Babylon* is threatned in this language (*Revel.* 17. 16.) *The ten horns which thou sawest upon the Beast, these shall hate the Whore, and make her desolate, &c.*

Those ten horns are ten Kings, who sometime doted upon the painted beauty of that Whore, and then made frequent addresses to her, and did throng about her from all parts of the world; but when once their eyes shall be opened, their hearts will soon be alienated; *They shall hate the whore*. And then as they withdraw affection, so visits and messages; *Babylons* Courts shall be crouded with Suiters no longer: Thus they shall make her desolate of the company of her old friends before they make her desolate by bringing in new enemies, who shall strip her, not only of her company, but of her cloathes, yea of her skin, they shall *make her naked, and eat her flesh, and burn her with fire* (*Revel.* 17. 16.) Thus as the misery which came upon *Jerusalem*, so the misery which shall come upon *Babylon* meet in this, *The making of their company desolate*: yet in this they differ, the desolations of *Jerusalem* shall be (at least mystically) repaired, but the desolations of mystical *Babylon* (when they are fully come upon her) shall be irreparable.

Man is naturally, as the Philosophers call him, *a sociable creature*, he loves company; they who are for a solitary life, *Monks and Anchorets*, seem to have put off the nature of man.

There

There is an elective aloneness, or retyredness, at some times very useful for contemplation and prayer; *and we are never less alone, then when we are so alone*; for then God is more specially with us, and we with him. It is said of Jacob, Gen. 32. 24. *Then Jacob was left alone*, not that Jacobs company had left and forsaken him, but that Jacob for a time had left his company: So, some render the Text actively, *He staid, or remained alone*. Jacob staid alone purposely, that he might have freer communion with God in that recess and retirement from the creature; It is good for man to be alone from the company of man, that he may enjoy, more fully, the presence of God.

Yet God himself said at the first when man was created, *It is not good for man to be alone*: There was no moral evil in that aloneness (for when God spake this word, there was no such evil in the visible world) but God called it evil, because it was so inconvenient for the civil well-being and inconsistent with the natural propagation of man. And therefore as in reference to both these evils, God said with his own mouth, *It is not good for man to be alone*; so in reference to the former of the two, God said by Solomon, *Two is better then one, and woe to him that is alone* (Eccles. 4. 9, 10.) Job puts his aloneness among his woes, *Thou hast made desolate all my company*.

But it may be said, had Job no company? Were not his Friends about him? Did not these three come to mourn with him, and to comfort him? And had they not been in discourse with him all this while?

Yes, he had company, but it was not suitable company; he had evil ones about him, as he complains (Chap. 19. and Chap. 30.) and though his three Friends were good men, yet to him they were no good company, because so unpleasant in their converse with him.

Hence Note.

Some company is a burthen.

We say of many men, *We had rather have their room then their company*. Man loves company but 'tis the company of those he loves. The comfort of our lives depends much upon society, but more upon the suitableness of society: *It is better to dwell in a corner of a house top, then with a brawling woman in*

a wide house (Prov 21. 9.) And it is better to be in a Desert among wild Beasts, then in a populous City among beastly men. This made the Prophet desire a Lodging in the Wilderness (Jer. 9. 2.) The Country about Sodom was pleasant like the Garden of God, yet how was the righteous soul of Lot vexed with the filthy and unrighteous conversation of the Sodomites? how uneasy are our lives made to us by dwelling among either false Friends or open Enemies?

In the Creation, when God said, *It is not good for man to be alone*; he subjoyns, *Let us make him a help meet for him.* Adam had all the beasts of the earth, about him, but they were no company for him, man knows not how to converse with beasts, or employ his reason with those that have none. As, *it is not good for man to be alone*, so to be in company that is not meet for him is as bad, or worse then to be alone. Therefore saith God, *Let us make him a help meet for him*, the making of a woman brought in meet company for mankind; yet some men are as unmeet company for men as beasts are, and are therefore in Scripture called *Beasts*. Paul fought with such beasts at Ephesus; there are few places free of them, and many places are full of them. David cries out, *Woe is me that I am constrained to dwell in Mesech, &c.*

There was company enough, but it was woful company. The Primitive Saints associated themselves, they continued in fellowship one with another, as well as in the Apostles Doctrine, or in breaking of bread and prayer (Acts 2. 42.) They were all of one mind, and were therefore fit to make one body. The communion and fellowship of the Saints, is the lower heaven of Saints. And the making of such a company desolate, is the saddest desolation that can be made on earth: communion of Saints in Heaven, is one great accession to the joy of heaven. And 'tis a great comfort to the Saints in the midst of all the ill neighbourhood which they meet with here, to remember that they shall meet with no ill neighbours there; none but Friends there, none but loving Friends. There shall not be a cross thought, much less a cross word or action among those many millions of glorified Saints for ever; nor shall there be any among them there but Saints: no tares in that field, nor chaff in that floor, no Goats in that Fold, no nor any Wolves, in Sheep skins, no prophane ones there, no nor any Hypocrites there.

there. Unfutable company would render our lives miserable in Heaven it self. God should say to the Godly and to the wicked (as *David* once did to *Mephibosheth* and *Ziba*, *Thou and Ziba divide the land*) divide heaven among you; might they not answer with (reverence) as *Mephibosheth* did to *David*, *Nay let them take it all to themselves*, O our souls come not into their secret, and unto their assembly let not our honour be joyned : if Swearers, Adulterers, Lyars, should be our company in heaven, heaven it self were unheavened, and everlasting life would be an everlasting death. And that which further argues the burdensomness of unfutable company, is, that even wicked men themselves cannot but confess that they are burdened with the company of those who are good, if such come in presence where they associate in any sinful converse, how weary are they of their company? how do they even sweat at the sight of them? And how glad are they when such turn their backs and are gone: the only reason why they like them not, is, because they are not like them, and they are not good company because they are good. All company is made desolate to us, which is not made suitable to us. *Job* had many about him yet he complains, *Thou hast made desolate all my company*.

Job goes on yet to describe his troubles, he wanted desirable company about him, but he had store of witnesses against him, he was emptied of his comforts, but filled with sorrows, as might be seen in the symptoms and effects of sorrow.

Vers. 8. *Thou hast filled me with wrinkles, which is a witness against me : and my leanness rising up in me, beareth witness to my face.*

As if he had said, *Though I hold my peace, and say nothing, though I do not aggravate my grief, yea though I should extenuate and hide it, yet there are witnesses enow of it ; my wrinkles speak my grief, and my leanness shews that I am feasted with the sower herbs of sorrow: Thats the general sense of this verse.*

Thou hast filled me with wrinkles.

It is but one word in the Hebrew, we might render it, *thou hast wrinkled me*, or as Master Broughton, *thou hast made me all wrinkled*. The word is not found in this sense any where else in

וּנְפַר
Rugas contraxit
it allive cor-
rugavit.

וּנְפַר
Corrugatum
Non alibi quam
in hoc libro in
scriptura repe-
tur.

Quod succidisti
me, testimonio
est. Merc.

Insignificatio
Chaldaica em-
ponitur pro li-
gere & con-
stringere.

Quod his dolo-
rum vinculis
constrictum me
tenes, ne qua-
elabi queam,
testimonium
fecit in me.
Merc.

in Scripture; but very frequently among the Rabbins. There are also two other significations of it which Interpreters have taken in here.

First, it signifies, *To cut off, or to cut down* (Chap. 22. 15, 16.) *Hast thou marked the old way which wicked men have trod- en? which were cut down out of time:* That old way was the way of sin (the way of holiness is the oldest way, but the way of sin is a very old way.) They who have trod the way of sin, were cut down by judgement, and they were cut down *out of time*; that is, the course of divine Justice prevented the course of nature, and struck them to death before death useth to strike. So some render it here, and then the sense riseth thus, *Thou hast cut me down by the stroke of these afflictions, and this is a witness against me.*

Secondly, The word according to the Chaldee, signifies to binde, and fasten one with Cords, or with fetters of Iron, as Malefactors are bound in Prison (Prov. 25. 22.) *His own iniquity shall take the wicked and he shall be taken with the Coards of his sin.* The Hebrew word which we render to *hold, or fasten* is expressed by this of Job in the Chaldee Paraphrase. Taking this sense of the word, the interpretaion given of the whole is, *Thou hast bound. or straitened me with the cords of my affliction, lest I should get out, or make an escape, and this is a witness against me* There is a truth in both these readings, as to this people; but because *wrinkles* are more proper to the *leanness* which followes, therefore I shall not stay upon them but to keep to our own reading.

Thou hast filled me with wrinkles.

Wrinkles are caused two wayes.

First, Through old age; for then the moysture of the body being consumed, and so the skin contracted, wrinkles, appear: these natural wrinkles cannot be avoided, if nature hold out to old age.

Secondly, There are accidental wrinkles, such as are caused by strong defeases, which sucking up, or drawing out the moysture of the body, fade the beauty of it. Great sicknesses hasten on gray haire, and make a young man look old. Job was not filled with the wrinkles of old age (he was in the strength of nature at that time) but he was filled
with

with the wrinkles of sickness and sorrow; grief had made furrows in his face, and his tears had often filled them: we commonly say, *Sorrow is dry*; 'tis so, because it is a dryer. Solomon tells us, that, *A merry heart doth good like a medicine, but a broken spirit* (which is the effect of much sorrow) *drieth up the bones*, Prov. 17. 22. The Church cries out in the book of *Lamentations*, *My flesh and my skin he hath made old*, Lam. 3. 4 How did God make them old? He made them old not by giving them many years, but by giving them many troubles. Many troubles in one year, will make a man older than many years.

We have heard of some, whose hearts being filled with vexing cares have filled their heads with gray hairs in a very short time. As some have an Art to ripen Fruits, before nature ripens them; so the Lord hath a power to hasten old age, before nature makes us old. *Thou hast made my skin old*; that is, full of wrinkles and leanness; these are the liveries which old age gives. The Apostle assures us, that Christ shall one day present the Church to himself, in the perfection of spiritual beauty and Glory; that beauty and glory is described by the removal of that from her spiritual estate, which Job complains of in his temporal estate: *Job* was full of spots and wrinkles, but she shall appear, *Not having spot or wrinkle*, Ephes. 5. 27. that is, Without any note or mark of old age upon her. A spot defaceth the beauty of a Garment and wrinkles spoil the beauty of the face. An old Garment is full of spots, and an old face is full of wrinkles. Old things pass away when we are made new Creatures by Grace; yet in that state (because we are not perfectly freed from the old man) our Garments have some spots, and our faces some wrinkles upon them: But in the state of Glory, when all old things, even all the image of the old *Adam* shall be totally abolished, we should not have so much as one spot or wrinkle. Believers have now a righteousness in Christ without spot or wrinkle, or any such thing; they shall then have a holiness in themselves, without *spot or wrinkle or any such thing*; that is, They shall not only not have any spot or wrinkle upon them, but they shall have nothing like it, nothing which hath any relation to it, nothing which either themselves or others shall mistake for it, they shall neither suspect nor be

suspected to have a spot or a wrinkle about them. *A perfect soul-state, and a perfect state of body, hath no wrinkle in it.* Job to shew the decays and blemishes of his body, saith he was full of wrinkles.

Again, These wrinkles by an elegant Metaphor may refer to his whole outward condition : For a mans face is wrinkled when he grows old, so are his riches when he grows poor, and so is honour when he grows out of repute. Poverty is the wrinkle of riches, and disgrace is the wrinkle of honour : we may take in all three here, for not only was Job's body, but his wealth and honour were extremely wrinkled, and therefore he had great cause to cry out according to all the Interpretations, *Thou hast filled me with wrinkles.*

Which witness against me.

I shall give the meaning of that, when I have opened the latter clause, where it is repeated, *My leanness rising up in me, beareth witness to my face* : both parts of the verse have the same meaning.

My leanness rising up in me.

Some think, that Job answers what Eliphaz had given, as part of the description of a wicked man, in the fulness of his prosperity, Chap. 15. 27. where he tells us, that, *He covereth his face with fatness, and maketh collars of fat on his flanks* ; as if he had said, Friend Eliphaz, thou hast told me, that wicked men are fat and full, if so, what are they who are lean and meagre ? Canst thou according to thy own rule, read wickedness in my Physiognomy : my leanness riseth up in me, canst thou raise an argument from that against me.

My leanness.

Job's body was lean, his Purse and Name were lean, his leanness and his wrinkles were of the same extent, both reaching all his worldly concerns. The Lord threatens Idolaters, Zeph. 2. 11. That he will famish or make lean (so we put in the Margin) all their Gods. Jehovah, the true God, who saith to man, Psal. 50. 12. *If I were hungry, I would not tell thee*, he tells these false Gods, that he will make them hungry. But what was the meat of these Gods ? It was the honor & credit

credit, the worship and service which they had among men. Indeed they who deny the true God, his due honour and worship, do what they can to famish, or make him lean; and when the true God (as he hath done by the Preaching of the Gospel) turns men from Idols to serve, and worship him the living God, then he famisheth those Gods: When Idols lose their esteem, their leanness riseth up, and they go down. Thus also it is with man, his leanness may be said to rise when his credit falls.

Further, There is a twofold leanness.

First, Of the soul, or inward man.

Secondly, Of the body, or outward man.

When the Jews lusted in the Wilderness, and called for flesh to satisfy the flesh: God (saith the Text, *Psal. 106. 15.*) gave them their request, but sent leanness into their soul. The soul in a proper sense, is neither fat nor lean, and therefore the soul in this place of the *Psalms*, must be taken improperly, or else the leanness of it must. The soul is put improperly for the body, or for the whole man, and so, he sent leanness into their souls, is, the curse of God caused them to pine secretly, or, he slew the fattest of them (openly) and smote down the chosen men in Israel: So this leanness is expounded, *Psal. 78. 31.* as if he had said, God made them a thin and a lean company before he had done with them. Yet besides this (I conceive) the Text doth intend some spiritual Judgment, and then the soul is taken in a proper sense, but leanness in an improper sense: and so, he sent leanness into their souls, is while they inordinately desired meat for their bodies, God withheld the ordinary food of their souls: He did not administer his Grace and holy Spirit (which are the fatners of the soul) while they were thus hungry after dainties for the flesh,

Job's friends thought him a lean soul, but he here confesses the leanness of his body, and in that his continual sorrow the cause of it. So the Prophet cries out, *My leanness, my leanness, wo unto me, Isa. 24. 16.*

My leanness (rising up.)

Fatness riseth up, and not leanness; when a man grows lean, his flesh falls, and abates, skin and bone stick together,

Why then doth he say, *My leanness riseth up?*

Though, when a man is lean, his flesh falls, yet his bones rise: A fat mans bones are (as it were) buried in flesh, you can scarce feel his ribs, but when he grows lean, his bones stick out, and rise up: That is the meaning here, *My leanness rising up.*

Maciei vide-
tur dare perso-
nam ut paulo
ante rugis.

Job ascribes a rational act, both to his wrinkles and to his leanness, as if both did speak, and which is more, give evidence concerning him; he brings them forth as witnesses at the bar, this speaks, and that speaks, he doubles it, *My wrinkles witness against me, and my leanness rising up witnesseth to my face*: When a witness is to give in his evidence in any cause before a Judge, he riseth up, or standeth forth, that all may see him; *Job* presents his leanness in the proper posture of a witness rising up.

The Original varies somewhat in the latter clause from the former, we render both by witnessing, but we may read it thus, *Thou hast filled me with wrinkles, that hath been, or is a witness, or (as Master Broughton reads) a proof, my leanness rising up (or which riseth up against me) answers (or speaketh to my face.* The meaning is, These outward evils are evidence enough to my Friends, that God is angry with me, and that I am wicked against God.

Job grants that those wrinkles, and this leanness were witnesses of his afflictions, he never questioned their testimony, as to that point, neither indeed could he. *Jonadab* said to *Amnon*, *Why art thou being the Kings Son, lean, or thin from day to day, wilt thou not tell me?* 2 Sam. 13. 4. His leanness told his friend plain enough, that all was not well; he read that in his face, onely he could not read the particular illness there. If we see a young man, especially the Son of a Great man, or of a King (who is waited upon with all worldly delights) wrinkled, and lean, is it not a witness that he hath been sick, or is overwhelmed with sorrow? these testify to his face, he cannot conceal it.

Magnum certe
peccatum, quod
tantum in flo-
rente illa etate
deformitatem
& senilem spe-
ciem inducit.
Putant tantas
afflictiones te-
stes esse magna
culpa & ira
Dei. Coc.

But *Job's* friends said, these were witnesses of his sin: they produced the wrinkles of his body, as a witness of his wrinkled Soul: and the leanness of his outward man, as an argument of his inward leanness; they said, these testified plainly, that he was not only a great sinner, but an Hypocrite:

crie : and thus they argued all along, this was their constant plea ; *Job* muſt needs be (according to this opinion) a man of an evil life, becauſe his life was filled with evils : *Thou haſt filled me with wrinkles, which is a witneſs againſt me, &c.*

Hence Obſerve.

First, *Great afflictions leave their marks behinde them.*

Little afflictions leave no wrinkles, no leanneſs behinde them, we recover out of them, and nothing appears of them ; as it is in ſinning, ſome ſins leave no mark, ſuch are our dayly infirmities, and common failings ; but there are other ſins, which leave a mark behind them, you cannot get them off ſuddenly, it may be you cannot claw off the marks of ſome ſins as long as you live : though the ſin be fully pardoned, yet the mark, the wrinkle, the leanneſs of it may remain to your dying day. *David* being defiled with adultery and murder, prays, *Cauſe the bones which thou haſt broken to rejoyce* : Thoſe two were ſuch ſins as broke his very bones ; they were to his Soul, as the breaking of a bone is to the body : If a man break a bone, though it be well ſet, yet it leaves a mark. *David* carried the ſcar of thoſe ſins to his Grave : Though God had forgiven thoſe ſins, and did not remember them, to impute them to *David*, yet when God had occaſion to ſpeak of *David* to his higheſt commendation, he could not forbear the mention of thoſe ſins (*1 Kings 15 5.*) *David did that which was right in the eyes of the Lord, and turned not aſide from any thing that he commanded him all the days of his life, ſave only in the matter of Uriah.* The wrinkle or ſtain of that ſin ſtuck upon *David*'s reputation, when the guilt of it was quite removed, and waſhed off from his perſon. 'Tis ſo with afflictions, ſome afflictions leave no mark, others go deep : Though all afflictions are light comparatively to the weight of glory, as the Apoſtle ſpeaks (*Cor. 4. 17.*) *For our light affliction which is but for a moment, works for us a far more exceeding, and eternal weight of glory* : Yet afflictions being compared among themſelves, ſome are light, and ſome are heavy : As a Cart that is heavy laden, cuts deep into the earth, and tells you where it hath gone ; ſo doth the wheel of a heavy affliction drawn over body, ſoul, or eſtate.

Secondly,

Secondly, Obſerve (which is the natural Theology of the Text:)

Wrinkles, and leanness in youth, or strength of age, are an argument of extraordinary sorrow.

Thirdly, Take the words according to the sense of *Job's* friends, which *Job* also hints as meeting with their Objection, *They witness against me: that is, You use them, you bring them as witnesses against me.*

Then Note.

Great afflictions are looked on as great proofs, or witnesses of great sins.

We no ſooner hear of, or ſee a man under great afflictions, but our firſt thought is ſurely he hath committed ſome great ſin. This is almoſt every mans ſuſpicion; but it is an ill grounded ſuſpicion. This point was ſpoken to (*Chap. 10. 17.*) where *Job* tells the Lord, *Thou haſt renewed thy witnesses against me, &c.* There 'twas ſhewed how afflictions are brought in by God and man as a witness; and this was the greateſt evidence, and (upon the matter) all the evidence which the friends of *Job* brought againſt him, his wrinkles and his leanness: I ſhall only add this caution.

Take heed of paſſing Judgment upon the evidence of ſuch witnesses as theſe, wrinkles and leanness: for though every wrinkle witness that a man is a ſinner (were it not for ſin we ſhould ever have remained in our body and outward condition, as believers ſhall be reſtored by Chriſt without a wrinkle) yet they are not witnesses that a man is wicked: I may ſay two things of theſe witnesses.

Fiſt, They are always doubtful witnesses.

Secondly, For the moſt part they are false witnesses.

It is very queſtionable and uncertain evidence which afflictions give againſt us: *For no man knows love, or hatred by all that is before him:* We can but gueſs at the beſt, by what they ſay. But uſually they bear falſe witness againſt the innocent; ſo they did againſt *Job*; they witnessed that of him to his Friends which was not right. Therefore the Vulgar tranſlates the latter branch (though not well to the Letter of the Original, yet well as to the ſenſe) *a falſe witness is riſen up againſt my face, contradicting me:* that is, Oppoſing or weakning all that I have ſaid concerning my own innocence.

Yea,

*Ruga mea
testimonium
eunt contra
me, & ſuſcita-
runt falſe-
loquum adver-
ſus faciem
meam contra-
dicens mihi.*

Yea, if we make affliction a witness, we may rather make it a witness of sincerity, and of grace, a mark of adoption and sonship, a mark of divine favour and Fatherly love, than of mans wickedness, or of Gods rejection and disfavour. The word is clear and expresse for this, *Heb. 12. 6, 7, 8.* For whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth, &c. But if ye be without chastisement whereof all are partakers, then are ye Bastards and not Sons. So then, our wrinkles and our leanness may upon Scripture Warrant, be brought as witnesses for us, but we have no warrant to conclude upon their witness, either against our selves, or others.

But it seems Job had a higher witness against him (if such witnesses might be allowed) than a wrinkled skin, or a lean face: Behold now his torn flesh, and his limbs rent in sunder, as if (not only like Daniel) he had been cast into a Lions den, but as if (which Daniel did not) he had felt the worst of the Lions teeth and paws.

Vers. 9. *He teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth, mine enemy sharpeneth his eye upon me.*

Strange language. *He teareth me in his wrath who hateth me.* Job gives us a description of the Lords dealing with him, in allusion to the fury of wilde Beasts, Lions, Tygers, and Bears, who gnash their teeth, and sparkle with their eyes, when they either fight one with another, or fall upon their prey.

He teareth me in his wrath who hateth me.

'Tis doubted whom Job meaneth by this Tearer: Some judge this Title applicable only to the Devil, and interpret Job speaking of him; *The Devil hateth me, he teareth me in his wrath: Job* was delivered into the hand of the Devil, Chap. 2. And this is the courtship of Hell, *He teareth:*

Secondly, Others understand it of his extreme pain and torturing disease, that tore him like a savage Beast.

A third expounds it of his friends, as if he compared them to wilde Beasts, who in stead of comforting his spirit, did (upon the matter) tear his flesh between their teeth.

Fourthly,

Fourthly, 'Tis conceived, he means those vain ones of whom he speaks, Chap. 19. that came about him, and troubled him.

Ejusmodi quæ-
rimonia in ne-
minem certo
jactata offendi-
himini pro-
pria sunt.

But fifthly, and most generally, this Text is interpreted of God himself, *He teareth me in his wrath who hateth me.* For though Job speaks here distractedly, discovering rather his grief than his enemy; or as a man wounded and smitten in the dark, he perceives he hath an enemy, he feels the smart, and bears the blows, but he is not able to see who hurts him, yet in this confusion of language, his heart was still upon God who ordered, and disposed all those armies of sorrow, which assaulted him on every side.

He (teareth) me in his wrath.

פָּרַח
Ferarum præ-
dam rapientia-
tium & lace-
rantium pro-
prium est.

The Hebrew word *Taraph* is neer in sound to our English *Tear*, and it signifieth to tear as a Lyon his prey, Gen. 49. 9, *Judah is a Lions whelp, from the prey my Son thou art gone up.* The same word in the Verb, notes Tearing, and in the Noun a prey, because the prey is torn by the teeth, or claws of the Lion.

פָּרַח
Est totus viri-
bus adversari,
idem cum Sa-
tan, unde &
Satanus dicitur.
Ira sua rapit
quasi odio in-
terno prosecua-
tur me. Jun.

He teareth me in his (wrath.) Wilde Beasts tear not so much from wrath, as for hunger; they tear out of a desire to fill themselves, rather than out of malice to destroy others. But Job saith, *He teareth me in his wrath who [hateth] me.*

פָּרַח
Ferendū denti-
bus; est invi-
dentium, iras-
centium, irri-
dentium habi-
tus.
Loquitur ad
similitudinem
bestiæ quæ ho-
mini cominan-
do dentes con-
tra ipsum pa-
rat. Aquin.

The word signifies not an ordinary, but an inward hatred, and with the change of a letter it is the same by which the Devil is expressed, *Satan, an adversary, or, the adversary*; so called because of his extreme hatred against mankind, yea, against Christ himself. Job speaks of God as if he bare such a hatred against him as Satan doth, an inward perfect hatred.

Thus some translate, *He prosecutes me with inward hatred*: A hard expression of God; Doth he tear a harmless Soul, and tear him in wrath? Yet this is not all; to make up the measure of this excessive language; Take two aggravations more.

He gnasheth upon me with his teeth.

Job pursues the allusion still: Beasts (as it were) whet their teeth that they may devour their prey: This action of gnashing the teeth is ascribed to men, and it notes four things.

First,

First, Extreme envy (*Psal. 112. 10.*) *The wicked shall see it and be grieved, he shall gnash with his teeth, and melt away; the desire of the wicked shall perish:* But at what was this wicked man grieved, till he gnashed his teeth? Was it a grief of compassion at the misery of others? No, it was a grief of envy at the prosperity of others, as is clear from the words immediately foregoing. *The horn of the righteous shall be exalted with honour:* Envy is the vexation and depression of our own spirits, at the exaltation of another man in riches or in honour. It is not a sickness catcht from another mans disease, but a sickness catcht from another mans health.

Secondly, Gnashing of the teeth, notes extreme derision, or highest contempt and insultation over a man in misery (*Psal. 35 15, 16.*) *But in mine adversity they rejoyced, and gathered themselves together* (that is, they gathered themselves together for joy, or to rejoyce) *yea, the very abjects gathered themselves together* such as all honest, or civil men had cast out of their company and society, associated and knotted themselves in companies) *against me, they did tear me* (that is, my good name) *and ceased not; with Hypocritical mockers at feasts, they gnashed upon me with their teeth:* Where it is also observable, that we have the former act complained of by *Iob*, joyned with this, *Tearing, with gnashing of the teeth.*

Thirdly, Gnashing of the teeth is the effect of extreme pain; thus the damned in Hell shall gnash their teeth for ever (*Matth. 8. 12. Matth. 13. 42.*) That gnashing of teeth ariseth from a mixed passion, partly from envy, and partly from sorrow, envy at the good which the Saints enjoy, and sorrow at the evil which themselves feel; hence comes gnashing of teeth in Hell.

Fourthly, Gnashing of teeth is an argument of extreme wrath and anger (*Acts 7. 54.*) where it is said of *Stevens* at once Auditors and Enemies, *When they heard those things, they were cut to the heart* (*Peters* Auditors, *Acts 2.* were prickt at the heart with godly sorrow, *Stevens* Auditors were cut to their heart with ungodly anger) *and they gnashed upon him with their teeth.* The gnashing of teeth here spoken of, is the concomitant of supposed wrath, *He teareth me in his wrath, and gnasheth upon me with his teeth.*

Yet further.

Mine enemy sharpeneth his eyes upon me.

This notes the fierceness of an enemy : Wilde beasts when they fight, whet their eyes as well as their teeth ; and a man that is extremely enraged , looks upon his opposite as if he would look through him : Thus *Job* represents the Lord in all the postures of an enemy , *He sharpeneth his eyes against me.*

וּשְׁחָרְפוּ
Acut, deterfit
gladium ut
splendeat, ad
terrorem poli-
vit instrumenta
ferrea aut aenea
Placidis oculis
aliquem intue-
tur quando
fada ejus bene
interpretatur.
Aquin.
Per metapho-
ram ad scintil-
lationem oculi
lorum transfer-
tur, ubi oculi
ad modum ar-
candentis, vel
lampadis ar-
dentis vel au-
vera radios vi-
brare dicun-
tur. Bold.
Ingenii vim in
eo fulgor oculi
lorum ostende-
bat, quorum
actum instar
siderum vi-
brantem in-
tuentium eum
intuentes ferre
non poterant,
Pezel. Mellif.
Hist. par. 2. da.
Knolles Turk.
Hist.

The word signifies to sharpen , as a Sword, or a Spear, or any instrument of Iron is sharpened , *1 Sam. 13. 20.* There was no smith in Israel ; but all the Israelites went down to the Philistines to sharpen every man his share, &c. That word is used here, *Mine enemy sharpeneth his eye like a Sword*, as if he would strike me through with his eye ; we say a man hath a piercing eye, when he looks very angrily.

When we are well pleased, kindness is seen in our eyes ; we give our friends a pleasant and gentle look ; Christ tells the Spouse, *Cant. 4. 9.* Thou hast ravished mine heart, my Sister, my Spouse, thou hast ravished my heart with one of thine eyes. The Hebrew is, *Thou hast taken away my heart with one of thine eyes.* A holy love-look stole away Christs heart ; he could not but love the Church when (through the comeliness which he had put upon her) she looked so lovely on him. As thus a look of love from the Churches eye stole away Christs heart, so a look of mercy from Christs eye broke Peters heart, yea, and opened the Flood gates of his eyes too, *Luke 22. 61, 62.* And the Lord turned, and looked upon Peter, and Peter went out and wept bitterly.

There are soft looks as well as soft words, and there are hard looks as well as hard words : The eye is a Spear and an Arrow, yea, a sharp Sword as well as the tongue, *He sharpeneth his eyes upon me*, as if he would stab me to the heart with a glance of his eye. The eye hath its scintillations, its sparklings, even as bright burnisht brass, or as a burning Lamp, or as the morning Sun, sends forth his rays and beams ; such scintillations doth the eye of some men send forth naturally. The Roman Historians report of *Augustus Caesar*, and our Turkish Historian reports of *Tamerlane*, that such a Majestick lustre sparkled from their eyes, as dazled the eyes of their beholders, which (saith my Author) caused the latter in a comely modesty

modesty to abſtain from looking earnestly upon ſuch as ſpake with him. What the eyes of theſe great Princes did naturally, the eyes of many do when they look paſſionately. Chriſt hath a ſharp eye, ſo ſharp, that his eyes (as repreſented to John in a Viſion) *were like a flame of fire*, Revel. 1. 14. The eyes of God are ſo ſharp naturally, or according to the excellencie of his nature, that no eye can behold his face; and himſelf beholdeth not only every face, but pierceth into every heart; yet beſides this naturall ſharpneſs of his eye towards all, he angerly ſharpeneth his eye againſt his Enemies; God was indeed Job's friend, and Job was Gods favorite, yet here he ſpeaks of God (as he had alſo done before) as of his Enemy; and as of an Enemy, declaring himſelf at his eye, *Mine enemy ſharpeneth his eye upon me.*

Job attributes this to God, in the extremity of his pain; this was the voice of his ſenſe, it was not the voice of Job himſelf: this was the voice of his ſenſe, not the voice of his Faith, Would you know what was the voice of Job himſelf, or of Job's Faith? Hear that Chap. 13. 15, 16, 18. *Though he kill me, yet will I truſt in him. He alſo ſhall be my ſalvation; and I know that I ſhall be juſtified.* Hear again his Faith ſpeaking, Chap. 19. 25. *I know that my Redeemer liveth, and I ſhall ſee him again with theſe eyes:* Though ſenſe ſaw God as an Enemy ſharpening his eyes upon him, yet Faith ſaw God his Redeemer, in this aſſurance, that he alſo ſhould behold him with an eye of ſenſe, *I ſhall ſee him with theſe eyes.*

Adverſarium ſuum vocat. Job non amicum ſolum ſed omnem creaturam, quæ reſiſtit Domino reſiſtente, accuſante, damnante, aut ipſum Deum adverſarium intelligas, Brent.

Hence Obſerve.

Fiſt, *That God dealeth with thoſe whom he loveth dearly, as if he hated them.*

Secondly, *They whom God doth love, may be under a preſent apprehenſion that God hates them.*

I only name theſe points as ariſing from this place, they have been handled, Chap. 13. 24. Ch. 14. 13. upon thoſe words, *Until thy wrath be paſt;* and therefore I ſtay not upon them here.

Thirdly, Note.

God (to ſenſe) doth ſeem to exerciſe a kinde of cruelty (even the cruelty of wilde Beaſts) towards thoſe whom he dearly loves.

What are tearing and gnawing of teeth? What is the ſharpening of the eye? Is not any one of theſe, much more all

theſe in one, the diſcovery of cruelty. *Job ſaith all this : and doth not Hezekiah ſay as much, Iſa. 38. 13. I reckoned till morning, that as a Lyon, ſo will he break all my bones, from day even to night wilt thou make an end of me.* We finde God taking upon himſelf thoſe ſimilitudes, not only in reference to his Enemies, but alſo to his own people ; for as he deals with the wicked when they provoke him, ſo in proportion with his own. *Outward diſpenſations make no difference ; I will take vengeance, I will not meet thee as a man, Iſa. 43. 3.* that is, I will not ſhew ſo much as any humane pity or compaſſion, much leſs Divine, but will meet thee as a beaſt. Thus God threatned to deal with *Babylon* ; and thus he appears to deal with *Sion*, with the choiſeſt Sons and Daughters of *Sion*.

And thus he profeſſed, *Hof. 5. 14. For I will be unto Ephraim as a Lyon, and as a young Lyon to the Houſe of Judah, I, even I, will tear and go away ; I will take away and none ſhall reſcue him.*

Job having ſhewed what hard uſage he had from God himſelf, who appeared as an enemy, proceeds now to ſhew what hard and courſe uſage he had from men, who were indeed his enemies, into whoſe hands God had delivered him.

Verſ. 10 *They have gaped upon me with their mouth, they have ſmitten me upon the cheek reproachfully, they have gathered themſelves together againſt me.*

The perſon is now changed, as alſo the number ; before it was *He*, now *They* : And who were they ? We have no Names to give them ; onely in general. Theſe were the instruments which God let looſe upon him ; his Friends, ſay ſome ; his Enemies ſay others. Whoſoever they were, doubtleſs they were either down-right Enemies, or Enemy-like Friends ; their own behaviour ſpeaks them ſo, *They have gaped upon me, &c.*

He varies, or heightens their enemy-like behaviour by three expreſſions.

First, *They have gaped upon me with their mouth.*

Secondly, *They have ſmitten me upon the cheek reproachfully.*

Thirdly, *They have gathered themſelves againſt me.*

I ſhall open them diſtinctly.

First,

First, *They have gaped upon me with their mouth.*

Gaping with, or opening the mouth, implies two things.

First, Scorn and derision, *Lam. 2. 16. All thine enemies have opened the mouth against thee, they hiss and gnash the teeth; they say we have swallowed her up: certainly this is the day we looked for.* The Church in affliction was afflicted with scornful gestures.

Secondly, As gaping with the mouth notes scorn, so also cruelty; he that gapes at another, tells him (though he say nothing) that he could devour him, and eat him up (as we say) *Without Salt.* Such an one shews that he needs no sauce, *Psal. 22. 13. They gaped upon me with their mouths, as a ravening and roaring Lyon:* A Lyon gapes at his prey to devour it; *Job* often complains both of the contempt and cruelty of many against him; and their gaping upon him includes both; which are also again intimated in the next clause.

They have smitten me upon the cheek reproachfully.

Some render it, *Reproaching me, they have smitten me on the cheek:* Smiting on the cheek is taken two ways.

Literally.

Metaphorically.

What literal smiting is, all know and most have felt, but had *Job* any about him who used him thus rudely? I conceive not; and therefore we may understand him Metaphorically. So, smiting on the cheek is to reproach: And these words, *They have smitten me on the cheek reproachfully,* are no more nor less, then, *They have reproached me.* To smite on the cheek, is a thing so reproachful, that by an Hebraisme, it signifieth to reproach, *Lam. 3. 30. He giveth his cheek to him that smiteth him,* which is expounded in the latter clause by this, *He is filled full with reproach.* The sufferings of Christ which were full of reproach, are thus Prophefied, *I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting, Isa. 50. 6.* Christ was smitten on the face literally, *Matth. 26. 67. Then did they spit in his face and buffeted him, & others smote him with the palms of their hands.* He was smitten also tropically, being put to open shame, and disgracefully dealt with. That of the Apostle clears.

*Percutere
maxillam He-
braica locutio
est, quæ signifi-
cat gravissima
contumelia ali-
quem officere.*

Cum aliquis
propter gravem
aliquam igno-
miniant pude-
rit, licet uca-
nis absit, &
piaga verbera-
ri dicitur in
maxilla. Sanct.
in Mic. c. 5. v.
1.

clears this sense, 2 Cor. 11. 20. *Ye suffer a man to bring you into bondage, if a man devour you, if a man take of you if a man exalt himself, if a man smite you on the face, that is, If he disgrace you : So the Apostle expounds it Vers. 21. I speak concerning reproach. Paul, Chap. 12. had a messenger of Satan sent to buffet him, to cuff, or smite him with the fist, so the word signifies; what that was, or least in part, he explains Vers. 10. I will therefore take pleasure in reproaches.* Thus the Prophet describes the dishonor which should be put upon the Judge, Micah 5. 1. *Now gather thy self in Troops, O daughter of Troops, he hath laid siege against us; they shall smite the Judge of Israel with a rod upon the cheek, that is, The enemy shall pour contempt upon thy Kings and Princes; in which sense they may be said to be smitten upon the cheek, though no rod nor hand touch them.* And some interpret that, Mat. 5. 39. *If any man smite thee on the right cheek, turn to him the left also,* not of hand, but tongue smiting, or of suffering reproach. As if Christ had said, *If any one disgrace thee a little, bear it, yea, though he should disgrace thee a great deal more, yet bear it : Smiting upon the right cheek, notes a lesser injury received.* When a man smites another on the right cheek, he smites with his left hand; the left hand strikes the right cheek, and the left hand is the weaker in most, and gives a weaker blow. If thou receive a blow on the right cheek with the left hand, turn the other, and let him smite thee with the right hand, let him give thee a smarter, a harder blow : that is, If a man disgrace thee a little, reward him not with disgrace, but prepare to bear a greater, turn the left cheek. And the reason of this was, because slaves and condemned persons were thus smitten, as also such as were supposed to speak irreverently to the Magistrate.

Hence it was that when Paul had spoken freely to the Council, saying *Men and brethren, I have lived in all good conscience before God until this day : presently Ananias the high Priest, commanded those that stood by him to smite him on the mouth Acts 23. 1. 2.* In which case Christ himself was smitten by an Officer that stood by, *John 18. 22.* From all which Scripture testimonies it is more than manifest, that to smite a man on the cheek, is to disgrace, because they who fell under disgrace, were usually smitten on the cheek : and this I
take

take to be the most sutable interpretation of *Jobs* complaint in this place, *They smite me on the cheek reproachfully.*

Hence Observe.

First, *The best Saints on earth have been smitten and deeply wounded with reproach.*

God himself gave an honourable testimony of *Job*, there was none like him, he had no Peer on earth, for holiness and uprightness; yet men gave testimony against him, as if he had been the scum of the world, for unholiness or hypocrisie. *David* a man after Gods own heart, was (not only reproached, but (a reproach among all his enemies, but especially among all his neighbours (or nearest friends, both in habitation and relation) and he heard the slander of many, Psal. 31. 11. 13. The word of God was made a reproach to the Prophet *Jeremy*, Ch. 20. 8. And the Spirit was made a reproach to the Apostles, *Acts* 2. 13. Others mocked, saying, *These men are full of new Wine: When indeed they were filled with the Holy Ghost*, Vers. 4. Drunkards made Songs upon *David*, but the Apostles were sung about for Drunkards.

We are fools, saith *Paul* (that is, We are so called and accounted) for Christ, and being defamed (or as the word bears, blasphemed, to speak against any thing of God in Man, is blasphemy, as well as speaking directly against God) we entreat. And to shew that this was no prick with a pin, or small scratch upon their credit, which made him complain, he tells us what this same did amount unto, *We are made as the filth of the World, and as the off-scouring of all things unto this day*, 1 Cor. 4. 13.

The whole World lieth in wickedness (which is a moral filthiness) so that to be the filth of the World is to be the filth of filthiness; the filth of a clean thing is bad enough, what then is the filth of a filthy thing? The off-scouring of any thing is base, then what is the off-scouring of all things, which must needs include the basest things? These Apostles who were the ornament and glory, the purest and most refined pieces of the whole inferiour World, were yet made (not that these reproaches did at all change them from what they were themselves, but they made them to be in the opinion of others, what they least were of all) the rubbish, and the refuse, the sweepings, and the dross of the whole World.

κότερος ἐστὶ
 stercoreus, hinc
 Cyprian, scara-
 beus, a luto sci-
 licet. Bech. de
 Orig. Ling.
 Lat.

World. The Apologies of *Tertullian* and others, do abundantly testify what reproaches the Primitive Christians suffered, both in reference to their practice and worship. *Athanasius* was called *Satthanasius* (as if he had been a Devil incarnate) by the Abettors of the *Arrian* Heresie, which he stiffly opposed: And some who were displeased with the Opinions and Writings of *Cyprianus*, called him in contempt, *Coprianus*, or one that gathers dung, as if his Books were nothing but dung heaps.

How *Luther*, *Calvin*, and other Reformers of the former age, were smitten reproachfully, both by the Tongues and Pens of the Popish Party, is known of all these parts of the World: And how much this Trade (which is indeed the Devils Trade) of slandering the footsteps of Gods annointed ones, is continued unto this day, we have but too much evidence. A man can scarce appear, indeed, for God, but he is thus smitten on the cheek by men. Religion and the power of godliness have ever been an occasion of contention, and for the most part, to smite with reproach, hath been the manner of contending.

There are not many enemies of good men, who have a Sword to draw against them, but all the enemies of good men have ill words enow at command to throw against them, and of them they are seldome sparing: And, though (which is bad enough, yet no better can be expected of them) this trade of reproaching be driven most by evil men against those who are good, yet (which is far worse) we may learn from this instance between *Job* and his friends (for even they did not spare to reproach him) that (which shall be,

A second Observation.)

A good man may so far forget himself, as to speak reproachfully against his Brother: Yea, the reproaches of Professors one against another, have been (as they are the saddest, so) the sharpest and bitterest reproaches. They who agree in most things, take it most unkindely when they differ in any thing; and are more ready to revile one another about the points wherein they differ, then to bless God for those wherein they are agreed. The Papists did not more reproach *Luther*, and *Calvin*, whose judgments concurred in opposing them, then

then *Lutherans* and *Calvinists* have reproached each other, where they are opposite in judgment: The corrupt remains even in good men, tell them that whoſoever differs from them ſtands in their light and obſcures their excellency, and therefore that themſelves may ſhine the brighter in what they hold they little care (when maſter'd by ſelf and paſſion) how obſcure, yea foul they render them, who hold the contrary.

While Infidels reproached Chriſtians, it was the glory of Chriſtianity, and while the wicked reproach the goodly it is the glory of godlineſs; but while one Chriſtian reproaches another, the glory is departed from godlineſs. Is it not enough that the ſervants of God are thus ſmitten by the world muſt they needs ſmite their fellow ſervants, and revile thoſe who are (upon the main) in the ſame way of God wherein they are, only becauſe they are not fully in their way? Yea, when poſſibly, they may be in a higher and more perfect way than they? Is it not enough that the *Bryars* and *Thorns*, which are among the *Lilies*, tear and ſcratch them? Shall the *Lilies* degenerate into *Bryars* and *Thorns* one towards another? Or if at any time a *Lilly* of the one ſide tear, and be harſh, ſhould not the *Lilly* on the other ſide be kind and gentle? If *Israel* tranſgreſs, let not *Judah* offend too. *Luther* was often at ſharps with *Calvin*, but *Calvin* profeſſed (and that was a noble profeſſion) *Though Luther call me Devil, yet I will honour Luther as a ſervant of God.*

Holy *Job* cannot be excuſed for his failings in this, who as he complains here, that he was reproached by his Enemies, yea and by his Friends too, yet he gave his Friends ſome advantage to complain alſo of harſh words, if not of reproaches caſt upon them.

Thirdly, Obſerve.

Reproach is a heavy burthen.

Remember (Lord) the reproach of thy ſervant, how I do bear in my boſome the reproach of all the mighty people, wherewith thine enemies have reproached thee, O Lord, wherewith they have reproached the footſteps of thine anointed, *Pſal. 89. 50, 51.* And again, *Pſal. 69. 9.* The reproaches of them that reproached thee, are fallen on me. Yet more, *Pſal. 42. 10.* As with a ſword in my bowels (or in my bones) they reproach me, while they ſay, &c. (Reproach is not only a burden upon the Back, but a

Sword in the bowels. A reviling, (reproaching tongue is compared in Scripture to three things.

First, To a Raifor.

Secondly, To a Sword.

Thirdly, To an Arrow.

A Raifor is so keen, that it takes off every little hair, reproach cuts a hair, it will have to do even with undiscernable evils. A Sword wounds at hand, and smites those that are near: An Arrow wounds a far off: So that whether a man be far off, or near, whether his error be small or great, or but Imaginary; it is all one to a reproachful spirit, his Tongue serves him for all turns. *David* was tried by all manner of reproaches; but those which pinched and pressed him most, were his reproaches about Spiritual things. Any reproach is bad enough, but a reproach in Religion, is worst; to be reproached with our Prayers, and with our God, *Where is your God?* Such reproaches, how deep do they go? They stick to the very heart. *Credit is a precious commodity*; a man is more tender of it, then of his flesh; now all reproach falls upon our credit, and the more excellent that piece of our Credit is, upon which the reproach falls, the more grievous is that reproach to us. Credit in spiritual things is the most excellent Credit: Thus *David* was reproached, and so was *Job*, *Is this thy fear, and thy confidence?* Is this the thing thou hast so long boasted of? Christ was to bear the greatest burden of affliction, and therefore he did not only bear the Cross, but reproach with it; he suffered death, and reproach with death; he suffered the shameful death of the Cross, in which there was more then a reproach, a Curse, *Cursed is every one that hangeth on a Tree*: Christ must dye an ignominious death, as well as a painful, and the ignominy was a heavier burthen then the pain. We are exhorted (*Heb. 13. 13.*) *To go out bearing his reproach*; as intimating that to bear the reproach of Christ, would be harder to us, and a stronger temptation, then to bear the Cross of Christ. As the greatest part of Christs sufferings for us, was to bear our reproach, so the greatest part of our sufferings for Christ is to bear Christs reproach: *Let us go forth unto him without the Camp, bearing his reproach.* And indeed reproach is so great a burden, that were not this consideration in it, that

that is, Christs, no man would bear it, and they will yeeld to it do any thing rather then suffer reproach, who are not able to say that their reproach is the reproach of Christ. *Moses* looked upon his reproach, as the reproach of Christ, he did not esteem his own reproach, but the reproach of Christ greater riches, then the treasures of *Ægypt*, *Heb. 11. 29.* Our reproach is nothing but dung or dross which hath weight in it to press us, but no worth in it to enrich us; but the reproach of Christ is treasure, which though it have weight in it to press us, yet it hath abundance of worth in it to enrich and crown us. The Apostle calls it, The reproach of Christ, both because Christ did bear such reproach himself, and because Christ owned *Moses* in bearing that reproach; yea he owned that reproach which *Moses* bare, as if he had born it himself; while we are reproached for Christs sake, Christ is reproached; and though it should grieve us that Christ is reproached in us, yet it may comfort us, that Christ takes our reproach as his. *They have smitten me on the cheek reproachfully,* and yet they have not done with me.

They have gathered themselves together against me.

It seems they contemned and reproached him singly, or every man apart; but they joyned altogether in consulting and plotting against him.

The word that we translate to *gather together*, hath a second signification, namely, to fill, either as a room is filled with Goods, or Persons, or as the stomach is filled with meat, or food, or as an Army with Men. Hence Master Broughton translates, *They come by full Troops upon me*: And another, *They will be filled with me, or upon me.* The Vulgar explains it thus, *They are filled or satiated with my punishment*; or as a third, *They have taken their fill of pleasure at my miseries.* The reason of this sense ariseth from the former; because where many things or persons are gathered together, they fill up that place.

First, it signifies to gather together, as men are gathered in a civil Society, and combination: *Job* supposed his Friends conspired his hurt, and that they gathered themselves together against him, who pretended to gather themselves together for

275
1. Implere complere. 2. Colligere, congregare quod rebus collectis implentur loca.

him ; or we may apply this to his professed Enemies , who were very unanimous to vex and trouble him.

Hence Note.

Men are apt to agree in doing hurt.

*Super me im-
plebuntur.
Mont.*

Union is not alwayes a sign of a good cause : 'Tis but seldom we can agree to do a common duty. Good men want the cement of love in a good cause ; evil men seldom want it in a bad. Behold (saith God , Gen. 11. 5, 6.) *This people are one, and they all speak one language : their language was one, and so were their hearts, to build a Tower, whose top might reach to Heaven : The builders of Babel are more united , then the builders of Sion. The Psalmist complains of the Enemies oneness (Psal. 83. 56, 7. They have consulted together with one consent (or heart) they are confederate against thee. Gebal, and Amon, and Amaleck, the Philistims, and them that dwell at Tyre: Ashur is also joyned with them, &c. All Nation, even Heterogeneous Nations, can joyn in mischief ; men of several Kingdoms, and Spirits, Pilate and Herod joyn to crucifie Christ ; but as it is most beautiful and pleasant (Psal. 133.) So, O how hard a thing it is for brethren to dwell in unity. They who have one God, one Lord, one Faith, one Spirit, one Baptisme, one hope ; yea they who (in one sense) one Body, and one Spirit, Ephes. 4. 4, 5. are seldome one.*

*Satiati sunt pa-
nis meis. Vulg.
In malis meis
voluptatem su-
am expleve-
runt, Tygur.*

From that second sense of the word, *They have filled, or satiated themselves with me.*

Note:

It is a kind of pleasure to some to see others in pain.

We should be pained with the pain of others ; fellow-feeling is a duty ; how far are they departed from this duty, who are so far from feeling the suffering, of others, that they take pleasure in their sufferings ?

There are two sorts of pleasure , which every good man should abhor.

First, Pleasure in sin, our own or others : The worst that was said of the wicked Gentiles was this , *They not only do such things, take pleasure in them that do them (Rom. 1. 32.)*

Secondly, pleasure in the sufferings and sorrows of others ; some do not only put others to the suffering of sorrow , but take pleasure in the sorrow which they suffer ; they make their tears as Wine, their ashes as bread ; and untill they see them

them weeping and feeding on ashes, their own Wine is as tears, and their Bread as ashes to them. *Haman* came full from the *Queens Banquet*, and he was invited by her to a second Banquet the next day, yet still he was hungry, and said, *Hest. 5. 13. All this availeth me nothing, so long as I see Mordecai the Jew sitting at the Kings gate: 'Tis like, Haman had eaten and drunk freely, yet the Banquet had not filled his belly: All this availeth me nothing. More then forty of the Jews bound themselves under a curse, that they would neither eat nor drink till they had killed Paul, Acts 23. 12, 13. It would have been better to Haman then meat and drink to have killed Mordecai, and all the Jews:*

Some have been heard to say, *O how sweet is revenge!* What a pleasant draught is a draught of blood! Spightful spirits hunger and thirst for the downfall and misery of those who stand in their way; nor will any thing satisfy hatred, but the ruine of those who are hated, and when once they see them ruined, they are satisfied; as envy is troubled at the good which another enjoys more then at all the evils which it self feels; so malice is more satisfied with the evils which befall others, then with all the good which it self enjoys. *Exod. 15. 9. The Enemy said, I will pursue, I will overtake, I will divide the spoil, my lust shall be satisfied upon them. Pharaoh and his Courtiers, yea all the Egyptians hungred and thirsted for the flesh and blood of Israel: They had a lust, or a longing rather (as woman with child have sometimes inordinate appetites after strong meats) to eat mans flesh, and drink the blood of the slain: Revenge is as craving a lust as covetousness, but it is a lust more easily satisfied then covetousness. This encreases by receiving what it desires, but that (if it may have it) is satisfied: That which covetousness receives, is only as fuel to a fire, but that which revenge receives, is as food to the stomach; the desire of the end is infinite, but the end being once attained, desire is at an end: Ye are filled with me.*

*Appetitus finis
est infinitus.*

Job having thus described the instruments and manner of his affliction, turns his thoughts from them to the supream efficient, and orderer of his afflictions,

Vers. 11. *God hath delivered me to the ungodly, and turned me over into the hands of the wicked.*

The words seem to bear an allusion to the proceeding of an earthly Judge, who having tryed a Malefactor, and found him guilty, pronounceth sentence of death upon him, and then delivers, or turns him over to those whose office it is to see execution done accordingly.

The word which we render to *deliver*, signifies also to *shut up*, which suites well with the former notion; for a condemned Person is more closely shut up, and most narrowly watcht, then before: But who were the ungodly to whom he was delivered, and the wicked into whose hands, or power he was turned? These were not only the Chaldeans, and Sabeans, but also all such as shewed any malice against, or willingly afflicted him in afflictions.

The words carry in them a correction of his former complaint, as if he had said, *Why do I trouble my self with men, why do I complain of their unkindness or cruelty against me? God hath done it; he hath delivered, and turned me over (as a Magistrate doth a Malefactor whom he hath condemned) into the hands of these torments, he hath sealed a writ for my execution.* Thus Job ascribes all to God, he sometimes wrangles with men, but as often before, so now again, he looks beyond them, at once seeing and adoring the hand of God, putting him, and his estate into the hands of men.

Hence note.

First, *Wicked men are ordered by providence.*

They cannot take till God puts into their hands: a Sparrow falls not to the ground without God, much less doth a godly man fall into the hands of the wicked without God. They do but execute what God decrees, though they do it without any respect to his decrees, and quite cross to his commands. Many wil be found at once executing the decrees and disobeying the commands of God.

Secondly, *God delivers his dearest Childreen into the hands of wicked men for tryal and correction.*

Their graces and goodness appear most, when they are under the handling of evil and graceless men. Many of their corruptions are purged out, while they are in their power
who

וְיָ
A via divertit.
deflexit, decli-
navit.

who are not at all purged from their Corruptions. Foul hands may ſerve to waſh that clean which is foul, and they who are but dross, may fetch off the ruſt which cleaves to the pureſt metall.

Thirdly, Note.

It is an aggravation of affliction to be given up to wicked men.

It is an affliction to be in their company, what it is then to be under their power? Woe is me, ſaith David, that I dwell in Meſhec, how woful then is it to be a Priſoner in Meſhec? While God keeps the Rod in his own hands, the ſmart is not ſo grievous: We learn this in Davids Choife (2 Sam. 24. 14.) when three evils were offered him, he reſolves, *Let me fall now into the hand of the Lord (for his mercy is great) and let me not fall into the hands of man.* A good man can eaſier dye by the hand of God, then receive a ſleight wound by the hand of an Enemy: As thoſe comforts are ſweeter, ſo thoſe ſufferings are not ſo bitter which Believers receive immediately from God.

Eſt hoc in judicio Da mini graviffimum quod adverſariis videatur Favere, & a parte eorum ſtare, conſilia conatusque ipſorum contra nos proſperando Brent,

It is hard to ſuffer from equals, much more from inferiours, but moſt of all when we ſuffer the fatherly diſpleaſure of God, from thoſe who are the objects of his diſpleaſure as a Judge. *Let the righteous ſmite me* (ſaith David, *Pſal. 141.*) a reproof from them is Oyl, but a reproof from the wicked is Gall and Vineger to a godly heart: The reaſon why a godly man chuſes rather to be ſmitten by the righteous, then the wicked, is, becauſe they have ſomewhat, poſſibly, much of God in them; therefore much more doth he ſay, *Let the righteous God ſmite me.* It is a mercy, if we muſt needs be chaſtiſed, when God will chaſtiſe us himſelf, and not give us into the hands of men whoſe mercies are cruel.

There are two things which make it ſo grievous to the people of God, when they are delivered up into the hands of the ungodly.

First, Their cruelty: Their mercies are cruel, how unmerciful then are they in their cruelties? As they know no meaſure in ſinning againſt God, ſo they keep none in vexing man: The Lord promiſeth (*Pſal. 126. 2.*) *The Rod of the wicked ſhall not reſt upon the lot of the righteous;* implying, that by the good will of evil men it ſhould reſt there; they would never take it off, if God did not.

Secondly,

Secondly (which troubles more then the former) Their blasphemy. And that first against God himself, as if he either could not deliver out of their hands, 2 Chron. 32. 14. What is your God that he should be able to deliver you out of my hand, Psal. 42. *Where is now their God?* Thus the wicked Jews into whose hand God delivered his Son, did even dare God to come to his rescue, Mat. 27. 43. or, as if he took their part, and favoured the cause which they have in hand. Secondly, They blaspheme, or speak evil both of the wayes and people of God. Whats become of your prayers now? Where's your fasting now? Of which you boasted, that it would do such wonders. It is a soar affliction to be under the rule of wicked men, much more to be under their rage: That prophetick curse which *David* denounceth against his Enemy, is thus exyressed, Psal. 109. 6. *Set thou a wicked man over him:* A wicked man were better be under the power of good men, then of the wicked (for a good man cannot be so severe to a wicked man, as one wicked man is to another) but if a wicked man be so cruel to wicked men who are so like him, how cruel must he needs be to godly men who are altogether unlike him?

Fourthly, Note.

Godly men look through all second causes to the first:

As they rest not in the creature for the good which they receive, so they stay not in the creature when they receive evil; they see a hand of God in and over all.

Note Fifthly.

We glorifie God as much in acknowledging afflictions, as in acknowledging mercies and blessings to come from him.

He is the Author of both; he takes it as much upon him, that he creates darkness, as that he forms light; that is, As the next words expounds it, *That he creates evil as well as makes peace, Isa. 45. 7.* Now if the Lord challenges this as a part of that glory which he will not give to Idols, then, we give him the glory of the only true God, while we acknowledge this.

Sixthly, Note:

There is no way to settle or quiet the heart till it look up to God as the disposer of our troubles.

This was *Jobs* last resort: And this was *Dauids* when *Shimei* curse d

curst him, *God hath bid Shimei curse*: This kept down those angry motions, which must else have boyled up as high in his spirit, as they did in *Abishaes*, himself being more deeply concerned in it then *Abishai* was. *Job* having discovered this frame of spirit more then once before, I here only touch upon it.

Lastly, Take this comfortable Corollary from the whole.

Though God doth often deliver his choycest Servants into the power of wicked men, yet he never delivers them up to the will of wicked men : They cannot do with his people what they please, they shall only do what God himself pleaseth, though they displease God highly in doing it. God never turns the least of those who believe in his Name, out of his own hand, though he turn them over into the hand of the ungodly : as God keeps his title to them still, so he still keeps the possession of them. Saints in the hand of the vilest men, are in the hand, or possession of God two wayes.

First, They are in the hand of his power, he can fetch them out of the hands of men when he will.

Secondly, They are under the hand of his care, and this five wayes.

First, To provide, that though they endure much hardship in their hands, yet they shall receive no hurt ; God doth not turn his into the hands of evil men for evil but for good.

Secondly, he hath them in the hand of his care to furnish them with strength to suffer.

Thirdly, To teach them how to profit by sufferings.

Fourthly, To moderate the hands of the wicked towards them, their hands shall not be heavier then he hath appointed, they shall not give you a stroak more then he hath numbred out.

Lastly, As to order how much, so likewise how long they shall suffer : Our times are in Gods hand, when we are in the hand of men. As they cannot add a drop to our cup, so not a Sand to our Glass, beyond what the Lord hath appointed out.

J O B, CH A P. 16. Verſ. 12, 13, 14.

I was at ease but he hath broken me asunder : he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark.

His Archers compass me round about, he cleaveth my reins asunder, and doth not spare, he poureth out my gall upon the ground He breaketh me with breach upon breach, he runneth upon me like a Giant.

J O B still prosecutes the same argument, setting out his afflictions in their darkeſt colours to the seventh verse of this Chapter, and then with highest confidence attesting, yea calling Heaven and Earth to attest both the righteousness of his wayes towards men, and the righteousness of his worship rendered unto God.

These three with the two verses following contain two general points.

First, He tells us how, and in what manner he was handled by God in those dayes of his affliction, *Verſ. 12, 13, 14.*

Secondly, He tells us how he behaved himself under the hand of God, or how he was affected with these afflictions, *Verſ 15, 16.* *I have sowed sackcloth upon my skin, and defiled my born in the dust &c.* As Gods hand was heavy upon him, so he held out all the demonstrations and emblemes of a heavy heart *s I sowed sackcloth upon my skin.*

He begins with, or rather prosecutes the description (for he had spoken much of it before) of his sad afflictions. And because contraries illustrate, and set forth one another, therefore, he first shews what condition he had been in: secondly, what he then was in. *Our present wants and evils are aggravated by our former comforts and enjoyments.*

This course and method Job takes to aggravate his,

First, Telling us that he was once whole and at ease.

Secondly, What he at that time was, pained and broken to pieces.

I was at ease.

But how doth this agree with what Job affirmed. (*Chap. 3. 26.*)

26. I was not in safety, neither had I rest, neither was I quiet, yet trouble came. It seems Job was never at ease, and yet he saith here, I was at ease: He that is not in safety, and had neither rest nor quiet, surely, He is in little ease.

There is no contradiction between these two, we may easily reconcile them, and make up the seeming difference, thus. When Job saith (Chap. 3.) I was not in safety, neither had I rest, neither was I quiet; his meaning is, that his spirit did not trust upon his outward prosperity: He had abundance in the World, but he had no carnal confidence in worldly things. Job never said to his soul (when his Barns were full, and his substance multiplied) Soul take thy ease, eat and be merry, thou hast enough for many years. Job had much of the creature in his hand, but he kept it all out of his heart, and when he was furthest from misery, he was far enough from security; he did not think his life safe, because he had sufficient to live upon, nor was he at rest because he was rich. A Believers rest is not in any outward comfort which he receives from God, but in God, from whom he receives all his comforts. So then, Job speaks there of the spiritual frame of his heart, but here he speaks of the temporal frame of his worldly estate, in which he had ease, and the affluence of all good things, no man molesting him: As if he had said, Time was when I was not pinched with poverty in my estate, nor blasted with reproach in my credit nor tortured with pains in my body; I can remember the time when I was at full ease in all these: That's his sense in this Text, and between these two there is no oppositions: A man may be at ease in the world, and yet not make the world, his ease, nor rest upon the world.

I was at ease.

Such was my former flourishing condition. The word signifies to be peaceable, quiet, or well settled, the Vulgar translates, I was a rich man; the same word in the Hebrew signifies a rich man, and a man at ease for two reasons.

First, Because riches and ease usually go together; and unless a man live at ease, that is, in outward peace, it is hard to gather riches. Times of war and trouble are scattering and impoverishing times: The rowling Stone gets no Moss. As men have the best opportunity, so they are most active to gather wealth

שלו דיווי
Pacificus, trans.
quillus, quierus
eram.
Eui opulentus,
Vulg.

when all is ſtill and quiet : There are but few who know how to fiſh in troubled waters, though ſome make their beſt trade there.

Secondly, the ſame word ſignifies, both to be rich, and to be at eaſe from the effect ; becauſe, men that are rich uſually take their eaſe ; as eaſe and peace give them opportunity to gather riches, ſo riches cauſe them to take their eaſe, both outward civil eaſe, and oft times inward ſinful eaſe ; that is, to ſit down, and make their riches and outward accommodations, the very Baſis of their quiet and contentment. So the rich are expreſſed (Ezek. 23. 42.) *Thou ſateſt upon a ſtately Bed, and a Table prepared before it, &c. And a voice of a multitude being at eaſe was with her, and with the men of the common ſort were brought, Sabeans from the wilderneſs, which put bracelets upon their hands, and beautiful Crowns upon their heads.* Here's the deſcription of a rich people ; and what were they? *A multitude being at eaſe*, having gotten goodly furniture for their houſes, full tables for their bellies, pretious ornaments for their hands and heads, that is, having abundance of all things, they gave themſelves up to ſecurity, and took their fill in the creature : And by how much the greater a carnal mans worldly felicity is, by ſo much doth it the more triumph over all jealousies and ſuſpicions of evil (Rev. 18. 7.) *Babylon ſaith, I ſit a Queen and am no widdow, and ſhall ſee no ſorrow.* Babylon is at eaſe, ſhe feels no evil and ſhe fears none. *Jeruſalem* was once in ſuch a condition through the favour of God, and ſo ſhe ſhall be in due time again (Zach. 7. 7.) *Should ye not hear the words which the Lord hath cryed by the former Prophets, when Jeruſalem was inhabited, and in proſperity (or at eaſe) and the Citties thereof round about her, when men inhabited the South of the plain?* The South of the plain, was a Region or Country, extreemly infeſted with enemies, where no man durſt dwell or make his habitation, for fear of hoſtile incuſſions : yet *Jeruſalem* was in ſuch proſperity, or at ſuch eaſe, that the South of the plain, the open countreyes and unwalled Villages were as ſafe to the Inhabitants as walled and fortified Cities : At ſuch eaſe, and in ſuch ſafety ſhall *Jeruſalem* be again, when the Lord ſhall appoint ſalvation unto her, inſtead of walls and Bulwarks.

I was at ease.

Job makes this report of his former prosperity, that he might move his friends to pity him in his present misery. It is a rhetorical argument: The Orator gives this rule, when we would stir up compassion towards a man in misery, we must first describe in what heights he hath stood, and then shew how low he is fallen; we are not so much affected with any mans being in a low estate, as with his falling from a low estate. When *Lucifer* the Son of the morning falls from Heaven, and falls into Hell, to the sides of the Pit; this sets all men a wondring (*Isa. 14. 11, 12, 15.*)

Hence Observe.

To have been in prosperity, adds to the burden and bitterness of present adversity.

It is an affliction, never to have been in prosperity; but it is a greater affliction to be cast down from a state of prosperity, for him that hath been great, and rich, and powerful in the world, to become mean, and poor, and powerless, this pinches soart, and goes to the quick. Job aggravates his sorrows at large upon this account (*Chap: 29. Chap. 30.*) The Candle of God shined upon my head, I washed my steps in butter, my glory was fresh in me, &c. But now they that are younger than I have me in derision, &c. So (*Lam. 4. 2.*) The precious Sons of Sion, comparable to fine Gold, how are they esteemed as earthen Pitchers, And (*Vers. 5.*) They that did feed delicately, are desolate in the streets, they that were brought up in Scarlet embrace dunghils. From delicate feeding to desolation, from Scarlet to a dunghil is a great change: the dunghil would not be loathsome, were it not for the Scarlet, nor desolation so grievous were it not for the remaining taste of the late delicate feeding. Every remembrance of the Wormwood and the Gall of their present affliction in *Babylon*, was made more bitter by the remembrance of the Milk and Honey which flowed in the Land of *Canaan*. They who have alwayes been in a low condition scarce feel or know the want of great things, because they never knew the meaning of their enjoyment.

The Greek Poet tells us of *Hecuba* not daring for shame, so much as to lift up her eyes, or look *Polymnestor* in the face, because she had been a Queen, but was then a poor Captive.

Common

*Miserationem
moveret a prioris
statu. Merc.
Primus locus
misericordie
est per quem
quibus in bon-
nis fuerit, &
nunc quibus in
malis sit osten-
datur. Cic de
Invent Lib. 1.*

*Cor dolet, quam
scio nunc, ut
fui. Plaut in
Mostel.
Cernite sim-
qualis, qui mo-
do talis eram.
Gvid.
Fuimus Troes
&*

Euripides.

common Captives can easily lift up their eyes and cryes to those that are in prosperity, for releif and help; whereas others who have lived *at ease*, can with more ease starve then beg.

As a downfall from a seeming height in spirituals into the mire of sin, hath more wickedness in it than a bare continuance in sin; so a downfall from a real height in temporals into the mire of misery, hath more trouble in it then a bare continuance in misery. They who have made a fair shew, or an outward flourish in the Faith, and afterward fall back, are worse then those who never made any shew at all. It is sad for any one to live openly in sin; but for such as have made an open profession of godliness, to apostatize, and fall back, to sin, this is matter of saddest lamentation: For as the Apostle Peter speaks, *It had been better for them that they had not known the way of God, then after they have known it to turn from the holy Commandment*: It is better (in spiritual respects) never to have been a Professor, then to be an Apostate: Thus also it is better (in civil respects) never to have been high, or great in the World, then after all this to suffer a miserable downfall, and to be numbred among the lowest of the People.

And in this we may see the wonderful love of *Jesus Christ* to poor sinners, who suffered so great a change for our sakes; he might well say, *I was at ease, but he hath broken me a sunder*. Christ was broken all to pieces for us, he was broken and bruised for us, but he had been at ease: How great was his love who willingly suffered, not only for sinners, but as a sinner, having reigned in righteousness from all eternity? The Apostle useth this argument, more then once, to advance the kindness of Christ to sinful man (2 Cor. 8. 9.) *Beloved, You know the grace of our Lord Jesus Christ, who though he were rich, yet he became poor for our sakes; that we through his poverty might be made rich*: For Christ who was rich to become poor, argues the riches of his love; this shewes the great affection he bare to us, because it shews that he bare such great affliction for us.

Again (Phil. 2. 6, 7.) *Who being in the form of God, thought it no robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant*: He emptied himself,

self to fill us and to raise our reputation with his Father, laid down his own.

Now seeing *Jesus Christ* suffered such a Wondrous change from the form of God to the form of a Servant, from the fulness of God, to the emptiness of the meanest man; this is the highest testimony of his love. The course which Christ did run to save us, declares that there went as much of his love, as of his worthiness to save us. For as no creature had worth enough to save us any way, so no creature had love enough to save us in such a way. If one had come out of poverty and misery to dye for us, it had shewed wonderful love, but to leave riches and become poor, to leave glory and become base, to leave fulness and become empty, to leave (in regard of visible manifestations) his God-head and, become Man: how unchangeable was his heart to us, who yielded himself to such changes for us? He being at ease was broken asunder that we might not be broken, or rather that we might be made whole for ever.

Secondly, *I was at ease*: What follows? *He hath broken me asunder*.

Hence observe.

All worldly prosperity may quickly be dashed and lost.

Do not think any new thing happens under the Sun, when you see men that were at ease, broken, men that were full, empty, men that were rich impoverished, men that were in health, sick. The holy Apostle (1 Cor. 7. 30.) at once counsels and commands, *Use the world, as not abusing it*, that is, use it well: There is much evil in the world, yet we may yea, we must make a good use of the world: Why? *Because the fashion of this world passeth away*. As fashions in the world alter and change every day, so doth the fashions of this world; there is a world to come, the fashion whereof shall never go or passe away; but the fashion (or scheme) of this world passeth continually, the word which we translate fashion, signifies a geometrical figure, or artificial form, habit, vesture, as also any rhetoricall fineness or bravery of words: Now all the beauty of this world is but like some of these schemes, which have more shew than substance in them; and the whole world below put together, is but like a Pageant, or Mask, on the scene where-

whereof many persons are represented to act their parts, but they soon disappear, and the stage or scene it self is pulled down.

As thus the whole world passeth away, so doth the state of each man in the World. And as there is in the World an affected varying of fashions, or a voluntary passing from one vain fashion to another, from one proud fashion to another; so there is an inflicted variety of fashion in the World; God makes man pass from one fashion to another, whether he will or no, or much against his will; when his fashion was fulness, he makes it emptiness, when his fashion was riches, he makes it poverty; when his fashion was peace and quietness, he makes it war and confusion; these are the changes which God makes among the fashions of the World. The pride of man changes from one vain fashion to another; the providence of God changes man from his most delightful, to a mournful fashion: and when the Garments of outward prosperity seem to us so strong, that they will never wear out, how much or how long so ever we wear them, he tears and breaks both them and us, as Job complains with his next breath

He hath broken me asunder.

וַיִּפְרֹץ
Aradice

פִּרְץ
contrivit, ir-
ritum fecit.

Verba grandis
selegit ad ex-
aggerandum
mali sui vim.
Merc.

In conjugatione
quadrata auge-
sim habet Merc
q. d. Frequen-
tariis idibus in-
minutissimas
partes contri-
vit me. Bold

This sentence is but one word in the Hebrew, yet more than a single word; it is elegantly dubbled in construction to imply double affliction. *Grammarians* tell us that two words put together, or the same word twice put encrease the sense. Ordinary words will not serve to express an extraordinary condition; he speaks great and compounded words, because his sorrows were great and compounded sorrows. *Jobs* was not a single, but a double breaking; yea, his was a manifold breaking: He was often broken, and utterly broken; the repeated strokes which fell upon him (by divine dispensation) from all hands had beaten him to dust and atomes: *He hath broken me in sunder.*

Further, The root of the word, signifies to make void, to dissipate, to scatter, to bring to nought, or to make nothing of (*Psal. 33. 10.*) *The Lord brings to nought the counsel of the heathen.* So again (*Isa. 8. 10.*) It is used often for breaking the Law, by frequent and willful sinning against it. Proud sinners

sinners would break the Law in sunder, or pull it all in pieces: *They have made void the Law, Psal. 119.* As if they would not only sin against the Law, but sin away the Law, not only withdraw themselves from the obedience of it, but drive it out of the world; they would make void and repeal the holy acts of God, that their own wicked acts might not be questioned; and lest the Law should have a power to punish them, they will deny it a power to rule them; that's the force of the simple word here used, as applyed to highest transgressing against the Law of God.

Now as wicked men by sinning, would batter the Law to pieces, so God by afflicting doth sometimes break good men to pieces. Consider what course usage the holy Law of God hath in the hearts and lives of wicked men: O how they tear it and vex it, and batter it every day: Thus doth the Lord deal with many of his holy servants who (had they their wish) would not make the least breach in the Law, and whose hearts are often broken with godly sorrow, because they cannot but break it, yet to these he doth not only give a bruise or a blow but breaks them asunder.

There is yet another elegancy in the signification of the Word: For as Hebricians observe, it notes a bruising, like that of Grapes, or Olives, which are trodden in a press, to make Wine or Oyl; hence also a *Noun* from this *Verb* signifies the Wine-press, *Isa. 63. 3.* Now Grapes and Olives being trodden, are broken and bruised in pieces; not only is their form and beauty totally spoiled, but all their sweetness, juyce, and liquor is wrought out of them, and they are left as a dry lump. *Confractus sum
velut uva aut
oliva in torculari.*

Now look what Grapes and Olives are, when taken out of the press; even such a lump was *Job*; he was broken asunder in the Wine Press, though not of Gods wrath, as his Friends mis-judged, yet in the Wine-press of his chastisements and severest trials; all his worldly moysture was squeezed out, and his earthly glory was quite defaced, he had nothing left of that, but (as it were) a dry husk; yet his spiritual estate was still juicy, and his soul by these pressings, treadings, and breakings, had distilled much sweet Oyl and Wine, and much more was still remaining in him. From these heightened significations of the word laid together;

Obſerve in general.

God doth not only afflict thoſe whom he loves, but afflict them ſearily and ſeverely.

He afflicts ſome, not only to the empairing and abating, but to the undoing and ruining of their outward comforts, and worldly enjoyment: Nothing can be ſaid to deſcriber an afflicted ſtate beyond what this world will bear. And that God doth afflict his choſen ones to the utmoſt rack of this Phraſe, will appear alſo from all that follows to the end of the 14. ver. the opening of which will be a continual proof and illuſtration of this great and often experimented truth, upon and among the precious Sons of *Sion*: This I ſhall hint all along beſides thoſe obſervations which ariſe out of them: *He hath broken me aſunder,* and what follows, in the ſame verſe;

He hath alſo taken me by the neck, and ſhaken me to pieces.

Is not this to deal ſeverely? A loving Father takes his ſon about the neck and kiſſes him; what a rough ſalute did the Lord give this Son of his, when he took him by the neck, and ſhook him to pieces? Such a carriage ſeems to be after the manner of men, much leſs after the manner of Fathers; yet this was the manner of God to *Job*, who was alſo his friend and Father.

He hath taken me by my neck.

This neck is as the tower and ſtrength of the body, and when a man is taken by the neck, he is aſſaulted in his chiefſt ſtrength, and taken at the greateſt advantage.

There is a threefold Metaphor, or alluſion of theſe words, which being conſidered diſtinctly, will let out their meaning yet more fully.

Fiſt, They bear an alluſion to Wreſtlers, who take one another by the Neck or Collar; he that is the ſtrongeſt, not only takes his Antagoniſt by the neck, but ſhakes him, as if he would ſhake him to pieces. God wreſtled with the Patriarch *Jacob* literally and corporally though the greateſt labour and ſtreſs of *Jacobs* wreſtling was ſpiritual and internal) *And when he ſaw that he prevailed not* (*Jacob* prevailed with God for ſo much ſtrength, that now God could not according

according to that dispensation) prevail against Jacob, yet) he touched the hollow of Jacobs thigh, and made him halt. God wrestled with Job, not corporally, yet in corporal things, the stress also of his wrestling was spiritual, and he prevailed with God, and over Satan; yet God was pleased not only, for the present, to touch a joynt, and make him halt, but even to shake every joynt and limb to peices.

Secondly, It is an allusion to Sergeants or Bailiffs, that are sent to arrest men for debt, or for their evil deeds: This sort of men are boysterous enough, they having power will not forbear to lay hold on Persons obnoxious, and take them by the neck, when they attach them. We have that usuage expressed, *Matth. 18. 28.* The evil servant, to whom the Lord had forgiven ten thousand Talents (a vast debt) found one of his fellow servants, who owed him an hundred pence (an inconsiderable sum) and would needs exact the utmost from him: the Text saith, *The same servant went out, and found one of his fellow servants, which ought him an hundred pence and he laid hands upon him, and took him by the throat, saying, Pay me that thou owest:* He took him by the throat, the word signifies properly to choak, or take another so rudely by the throat, as to choak, or as (we say) throttle him. It is translated to choak with water, *Mark 5. 13.* and is applyable to any violent act by which the breath is stopt, especially to taking by the neck, or throat.

Premebat fauces illius debitoris tanquam suffocaturus: oborto collo premebat.
Bras.

Thirdly, It is an allusion, as some conceive, to Conquerors in War, who when they have worsted an Adversary, take him by the neck, and make him their prisoner: As it is the last act of tryumph and insultation over an enemy, to tread upon his neck, *Josh. 10. 24.* Joshua called all the men of Israel, and said unto the Captains of the men of War, which went with them, *Come near and put your feet upon the necks of these Kings: and they came near and put their feet upon the necks of them;* Now as it is (I say) the last act of tryumph to tread upon the neck: so it is the first act of tryumph to take by the neck. Job thought himself used thus, *He hath taken me by the neck,* as a wrestler, as a Sergeant, or as victor in War.

And hath shaken me to pieces.

יִפְצְצֵנִי
A radice פִּרְצֵנִי
contrivit cum
dispersione, si.
cut testam vel
in minutissima
fragmenta com-
minuit. Drus.

I will not let it pass unobserved, that the word which we translate *to shake to pieces*, is but one in the Hebrew, but as that which we render *to break asunder*, so this is doubled to heighten the sense, and intimate no ordinary, but a terrible shaking, such a shaking as is followed with scattering, or a shaking, like the breaking of a potters Vessel with an Iron Rod. The word is used to signify the irresistible efficacy of the Word of God, whether to convert, or to confound, to break the stony heart into contrition for sin, or to batter the obstinate heart, which continueth in sin. *Is not my word a fire?* (saith God) The Word of God is a fire, to consume the dross and corruption that is in the hearts and lives of men. *And is not my Word a Hammer?* What kind of Hammer? a Hammer *that breaketh the rock in pieces?* Yes, the Word of God is all this, 'tis a fire, and 'tis a Hammer, it burns, it batters all that stands before it. Now as the Word of God is to the hearts of men, so the Rod of God is to the estates of Men; it shakes, shatters, and breaks them to pieces: To shake, or break a man to pieces, is in common speech applyably to the estates of men, as well as to their persons, for of such a man we say, *He is broken*.

The Septuagint reads this clause with an expository addition, *He hath taken me by the hair of the head, and shaken me*: They who follow that reading, interpret it, by a Metaphor, *He hath taken me by the hair*; that is, by my outward estate, by my riches, honour, and greatness (these are to men, as the hair is to the head, ornaments, yet excrements.) he hath taken me by these hairs, even all my outward splendor and glory, and shaken them in pieces.

All this diversity, whether of reading, or expounding the Text meets in the main point, *That God deals severely with many whom he loves dearly*.

He hath shaken me in pieces, and yet he hath not done with me; as the Lord broke and shook me asunder when I was whole, so he wounds me, now I am broken: If he can but find enough of me left together to make a mark of, I shall be sure to feel his arrows.

And

And set me up for his mark.

Job was cast down by affliction, and yet he was set up to receive more affliction. 'Tis a proverbial speech, signifying that a man is made the common receipt, or subject of misery. A *Mark* is purposely set up to receive Arrows, Darts or Bullets shot at it; so that for a man to be set up as a mark, is to stand as a common object, upon which all calamities center themselves; what *Job* here complains of, he had expostulated with God about, Chap. 7. 20. *Wherefore hast thou set me up as a mark, so that I am a burden to my self? I shall speak the less to it here, having spoken to it there already.*

The same Original word is not used in both places, though the sense be the same. There *Job* speaks in a Paraphrase, *Thou hast set me opposite, or over against thee*: here he uses a single term, which notes a mark, strictly taken; for it comes from a root which signifies to observe; because the mark, or white, is diligently observed by him that shoots; the Archer keeps his eye upon the mark, that he may send his Arrow to the mark. A mark is that to the eye in shooting, which the end is to the mind of man in all his wayes of acting; and therefore our English word *Scope* from the Greek (σκοπος) which properly signifies an *Archers mark*, is used figuratively to signifie the end which we design to our selves in every undertaking. And hence the eye with which we take aim, is put for the end, Matth. 6. 22. *If thine eye be single, the whole body is light*; that is, if the end, or the thing that thou aymest at be just and right, all thy actions will be right too: Every man is regulated by his end, all he doth, looks that way; therefore if thy end and aim be honest and sincere, all thy wayes and works will be such. So then, as the end is the mark of the mind, so a mark is the end of the eye; it directs all unto it. And whilest *Job* saith, *He hath set me up as a mark*, his meaning is, *I am the Butt or White, at which the Lord aims all his Arrows, he empties his Quiver at my breast*. So the Church cries out, Lam. 3. 12, 13. *He hath bent his bow, he hath set me as a mark for the Arrow; he hath caused the arrows of his Quiver to enter into my reynes*: The Hebrew is, *He hath caused the sons of his quiver to enter into my reynes*: arrows are the sons of the Quiver: Sons are called arrows, Psal. 122. 4, 5.

Proverbialis locutio quo significamus aliquem esse omnibus telis et injuriis propositum.

אָרװֿיִסֶר. *ser. vo, quod eum diligentur observent jaculatores ne oberarent.*
σκοπος *proprie sig. signum praefixum sagitantibus, unde quod anima destinamus aut prefigimus scopus est.*
Exaf.

Ego ipse positus fui in scopum ut mille jacula, mille sagittas exciperem.

Significat
Christum velu-
ti scopum fore,
quem omnes
certatim figere
contendant,
Bez.

As Arrows in the hand of the mighty, so are the Children of the youth, blessed is the man that hath his Quiver full of them. Now as sons are compared to Arrows in a Quiver, so Arrows are compared to Sons, because as Sons are together in their Fathers house, so are Arrows in the Quiver. Christ is described by old Simeon, as a mark set up to shoot at, Luke 2. 34, 35. *This Child is set for the falling and rising of many in Israel, and for a sign to be spoken against:* What sign? *A Butt sign, or Butt mark.* A sign to be spoken against; that is, All shall direct the Arrows of their words against him. Bitter words are compared to Arrows; many showres of these were shot against Jesus Christ: He was aimed at on every side, by envious spirits and malevolent tongues: He might say as Job, *Thou hast set me up as a mark.*

Observe from this Allusion.

First, *The Servants of God must expect many afflictions from the hand of God.*

A mark is not set up (or it is very rarely set up) for one shot: As God hath more mercies then one in store for his people, so he hath more arrows then one for them in his Quiver. When thou hast received one shot, prepare for a second, and a third.

Observe.

Secondly, *God seems to take pleasure in afflicting his people.*

This also contributes to the proof of the general Observation before given: For the more pleasure any one takes in afflicting, the more severity he shews in afflicting. A Father chastiseth his Child with tears in his eyes; every stroak which a wise Father gives his Child, is as a wound to himself, and this abates the smart of the blow; but for Fathers to do it as the Apostle speaks, Heb. 12. *For their pleasure,* or when it pleaseth a Father (in that sense to do it, this increaseth the smart. The sufferer feels most pain when it is a pleasure to another to make him suffer. Now, what is shooting at a mark? No man shoots at a mark for toyl, to make a labour, and a business of it, but men shoot at a mark for their recreation, and pleasure.

God delights not properly in the sorrows and sufferings of his people; he is not like those cruel Tyrants, who fasten their Captives to a Post, and then shoot them dead for the sport:
God

God doth not willingly, much leſs ſportingly, afflict the Children of Men, *Lam. 3. 33.* yet it pleaſeth him to afflict them; yea, as *Job* ſpeaks, *Chap. 9.* *He laughs at the trial of the innocent*; that is, He carries himſelf (as to their ſenſe) as if he did not regard what they ſuffered, though indeed he be infinitely tender of them in all their ſufferings; yet becauſe they do not alwayes underſtand the language of this laughter, it makes them cry out as if God had forſaken them, and were either really turned an enemy againſt them, or at leaſt, did not uſe them as his friends; from which neer relation, nothing appears more remote, then to be ſet up and ſhot at as a mark.

Obſerve.

Thirdly, *Affliction doth not hit the Saints by chance, but by direction.*

There is a great difference between ſhooting at random, and ſhooting at a mark. *God doth not draw his Bow at a venture* as he who ſlew *Ahab* did, *1 Kings 22. 34.* or ſhoot at the whole hoſt of mankind, let the Arrow light where and on whom it will, but he ſingles out the particular perſon, whom he intends to hit. Every one of his arrows goes upon a ſpecial errand, and touches no breſt but that againſt whom it was ſent: And as this ſpeaks the honour of God, who determines as much, upon whom, as what to do, and chuſeth out thoſe at whom he means to ſhoot, as well as the means by which he ſhoots at them; ſo it ſhould eſtabliſh our hearts to receive his ſhot, and in this ſenſe to be like a ſenſeleſs mark which ſtirs not from the Arrow, nor withdraws from the deadly Bullet. It is not only the grace, but the glory of a Believer, when he can ſtand as a But-mark, and take affliction quietly. The Apoſtle ſpeaks near this language, and fully this truth, *1 Theſ. 1. 3.* *I would that no man ſhould be moved for theſe afflictions; for you your ſelves know that we are appointed thereunto*; As if he had ſaid, I would have you ſtand as Poſts, notwithſtanding all theſe afflictions: Not that he would have them careleſs, or ſecure; but couragious, and full of holy undauntedneſs: I would have no man flinch, or ſtir a foot, no more then a mark that is ſhot at, Why? *Knowing that we are appointed thereto*: As a mark is appointed to be ſhot at, and ſet up on purpoſe that the Arrow may be directed againſt it; ſo.

so the Lord sets up his saints and servants on purpose, that he may shoot the arrows of affliction at them; therefore let us keep our ground and not be moved. We honour God, yea it is our honour also, when we are immovable in active obedience as the Apostle exhorts, 2 Cor. 15. 58. *Wherefore my Brethren be steadfast and unmovable, alway abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord.* But as it is our honour, and Gods honour too, when we are unmovable in doing the will of God; so it is a greater honour, both to him and us, when we are so in suffering his will, or in passive obedience; when we stand to it, and move no more in way of cowardise and impatience then a Post when it is shot at. This is the glory of a Christian, and it is his duty; this is the glory of God, and it is his due; though it be put here as an aggravation of the greatness of *Jobs* affliction, that he was set as a standing mark, yet it is a heightning of our praise, contentedly to be so.

God will make wicked men his *standing mark* to all eternity, against whom he will shoot the arrows, the poysoned arrows of his indignation, which shall drink up their spirits, and yet their spirits shall not be consumed. God makes his precious servants and faithful people, his standing mark for a time, they feel the arrows of affliction, and are deeply wounded; as *Job* further prosecutes his sad condition, continuing the Allegory in the next Verse.

Vers. 13. *His Archers compass me round about, he cleaveth my reins in sunder.*

רַבִּי
Magni ejus
sed hic quadra-
re non potest.
Licet enim
רַבִּי Sig
magnitudinem
sive in quanti-
tate continua
sive in discreta
hic tamen in
discreta est ac-
cipienda, a
multitudine
enim sagittarii
dicuntur.
Rabim.

God hath a Bow, he hath his Arrows, and his Archers, all ready at a call. The decree of God is his Quiver, his arrows are his purposes, and the Instruments which execute them are his Archers; whether rational or irrational, whether men, or things, any thing which God useth to afflict man by, is his Archer: *His archers have compassed me about.* The word is (*Rabbi*) *His Archers*, from *Rab*, great; so some read it, *His great Ones* hath compassed me about: The word *Rab*, doth not only signifie greatness in bulk, or continued quantity, but in number or discreet quantity. Hence *Archers* are called, *Rabbi*, great ones, not from their magnitude, but from their multitude, because Archers go in company;
two

two at the least, and usually many are a set; or they are called *many*, because every one hath many Arrows, Men carry but one Sword, and one Spear, but they carry many Arrows, therefore the word signifies *many*. His Archers, or *many compass me round about*. Hence note in prosecution of the same point.

That God hath variety of means to afflict.

He can make any creature his Archer; and he hath many Quivers full of Arrows. Old Jacob said of Joseph (Gen. 49. 23.) *The Archers shot sore at him, and grieved him. Joseph* was a mark of envy, because God had put so many marks of honour upon him: His own Brethren were the Archers. Job had many Archers shooting at him: I can name you seven eminent Archers that shot at Job.

First, Heaven was an Archer, the Heavens shot fire which burnt up all his sheep.

Secondly, The Aire was an Archer, that shot wind, and down fell the House upon his Children.

Thirdly, The Chaldeans and Sabeans were Archers, and they shot spoiling and plundering, they took away all his Cattel, and slew his Servants with the edge of the Sword.

Fourthly, The Devil was an Archer, he shot diseases, and wounded his body all over with sores.

Fifthly, The Earth was an Archer, and that shot Worms, he was cloathed with Worms, and clods of Earth.

Sixthly, His Wife was an Archer, or an Archerefs, she shot terrible Arrows, evil and bitter words.

Seventhly, His Friends were Archers, they shot reproofs, and uncomfortable comforts; they pierced him with their salves, and the very meanes that they used to heal him, grieved him more.

All these shot at him, he must needs have many hurts, who was compassed about with so many Archers; David felt the anguish of these Arrows (Psal. 38. 1.) *O Lord rebuke me not in thy wrath, neither chasten me in thy hot displeasure: For thine Arrows stick fast in me, and thy hand presseth me sore* David was full of Arrows, what those Arrows were is not determined in the Text. One of the Ancients saith, They were the threatnings of God, with which his conscience was wounded for sin, as for his body and outward estate, they were in a whole skin; 'tis true, judgments or wrath threat-

ned, wound the spirit deeper then judgments or wrath executed wound the outward man; and as the whole word of God, so that part of it especially which consists of threatnings, is as the Apostle speaks (Heb. 4. 12.) *Quick and powerful, and sharper then any two-edged sword, piercing, even to the dividing asunder of the soul and spirit, &c.* Yet I rather conceive that Davids Arrows were bodily troubles or diseases, already inflicted, the immediate cause of which was the anger of God, and the cause of that was his own sin, both which are expressed at the third verse, *There is no soundness in my flesh, because of thine anger, neither is there any rest in my bones because of my sin*: When sin stirs up the anger of God, the anger of God can quickly send his Arrows abroad; nor is there any thing in this world so near unto us, but he can make an Arrow, or an Archer of it, *His Archers compass me round.*

And see what kind of Archers his were, they were no bunglers they were good marks men, like the left handed Benjamites (Judg. 20. 16.) *they could shoot at a hairs breadth and not miss*: For it follows:

He cleaveth my reines asunder.

They are expert archers who can cleave the reines: The reines are in the middle of the back, he that shoots at a Butt, and hits the middle of it shoots exactly, the whole Butt is not the mark, but the White which is set (according to a Geometrical proportion) in the middle of it. He that hits the mark, hits the middle of the Butt, but he that cleaves the Pin (that's the archers Dialect) which fastens the mark to the Butt, *that's the archer*, or *that's He* (as they also use to speak at their sport) he wins the prize: an archer may hit the man, and not his reynes, but to hit his reynes is skilful archery: Job's archers were thus cunning in their art, *They compass me about, and cleave my reines asunder*: That's the first.

Further, We may understand it by a metaphor, and so two wayes.

First, The reynes being the seat of desire, as Naturalists speak; some interpret *he cleaveth my reynes asunder thus, He smites me in that which is to me most pleasant and desireable: and then*

Reines sedes sunt affectus & libidinis vehementissimi. Remum nomen in Hebræo a desiderando dicitur.

*כלימין
Vulnerare reines est tenuiores affectus conficere.*

then the seat of affection is put for the thing which we affect. This holds out a profitable truth.

God can wound us in that upon which we most entirely set our affections.

He knows how to cleave our very reines asunder, and he often doth it; that which we inordinately love, is usually the mark at which he aims his Arrow: The readiest way to lose any comfort, is to over-love it (I add that by way of caution, not of direction.) And indeed, though it be a great deal of smart to us, yet it may prove a great deal of ease to us, to be wounded in that which we over-love. God in much mercy to those he loves, takes that from them which they love too much, that so they may love him the more, to whom all their love, and more if they had it, is but due: *He cleaves their reins, that their reins may cleave to him.*

Secondly, The reins in a metaphor, signifie that which is most secret and hidden (*Psal. 16. 7.*) *My reins also instruct me in the night season;* that is, my most inward thoughts instruct me, I have secret communion with my self, and my heart reads me a certain Lecture every night; *My reins instruct me in the night season.* This metaphorical interpretation, gives us this plain note.

*Reines occultis
sima denotant
cor intelligit
reines consulunt*

God peirceth into our most retired thoughts, and can punish our most secret sins.

Those sins which lye as much out of sight, as the reins do, he seeth, and seeth them as plainly as an Archer doth the White, or Mark, which stands open to the eye; for all things are naked and manifest (anatomiz'd, or cut open to the reins of the back, so much the word bears, and so manifest are we) before his eyes with whom we have to do.

Take it literally, and then to cleave the reins is an expression of putting a man to the greatest sorrow, or paine imaginable; if the back were chined (as we speak) and cut quite down, through the reynes, this would be an exquisite torment; the reynes are a very tender part: A deep wound in some other parts of the body, is but a scratch, and such wounding were a kind of embracing, in comparison of that.

Secondly, To cleave the reynes, is to weaken, because the reynes, or the loynes, are the strength of a man, or of any

Blumens
reddere.

creature; *Loe his strength is in his loynes*, saith God of *Behemoth*, which is as some think the Elephant (*Job 40. 16*) and a man of no loynes, is a man of no strength, in common language.

Male immedi-
cabilia indicat

Thirdly, To cleave the reynes, is to give a mortal wound. Chyrurgions and Physitians observe, That if the reynes be struck through, there is no help for it; cleaving the reynes is much like piercing the heart; that is present death, and that leaves no hope of life, the wound of it is incurable.

There is a fourth interpretation, *He cleaveth my reynes* may note the torture of any accute disease, especially that of the Stone in the reynes, or kidneys; which is as it were the cutting of the back asunder, poor Patients under it are often heard so complaining: O'tis like a sharp knife; the Stone is not only a grinding but a cutting pain.

I shall only lay in the consideration of these four glosses from the litteral sense of the word, to a further making out of the first general Observation, That God often deals very severely in outward, or present dispensations, with many of his dearest Servants: He doth that which they may call cleaving of the reines, and that in the easiest of the four senses, is a very severe dispensation; much more (which we may suppose) when the pain of all four meets in one man; as doubtless they did in *Iob*; *He cleaveth my reines asunder*.

And doth not spare.

Percepit, igno-
vit, propitius
fuit.

Nullam Domi-
ni in me mise-
recordiam, sed
omnigenam se-
vitiam expe-
rier, Merc.

He that doth not spare useth the utmost extremity and shews no pity or indulgence: to spare, is both an act, and one of the kinds of mercy: Sparing is opposed to severity, it is a doing less against another then we may, and that two wayes.

First, When we do less then we can. We having power, though no right to do more then we do, no nor to do so much as we do. Thus a Thief may be said to spare a man, when he doth not take all from him, life and all.

Secondly, When we do less against another then we may, both according to the right of our cause, and the power in our hands: Thus a Magistrate spares a Thief; or a Creditor his Debtor; when the one exacts not the whole punishment nor the other the whole Summ due. And in this sense God

spa-

spareth the Sons of men; he hath both power and right to punish sinful man to the utmost, but he spares him: To hold the hand, though but a little, is sparing mercy; but *Job* found not this mercy, *He doth not spare; As if he had said, The Lord layes on, layes on, and doth not forbear.*

Hence Observe.

There is mercy in sparing.

There is a fivefold mercy of God: ||

First, *Rewarding mercy*, towards those who have done well
Secondly, *pardoning mercy*, which is exercised towards those who have done ill, or towards past sin.

Thirdly, *preventing mercy*, which keeps us from evil whether it be evil of sin or of punishment.

Fourthly, *Delivering mercy*, when though he let us fall into the evil of sin or punishment, yet he is pleased to help us up and take us out again.

Fifthly, There is *Sparing mercy*; if while we are in affliction God deals gently with us, this is sparing mercy: As God was not pleased to prevent *Job's* sorrows, nor to deliver him from them, so he did not spare him in them, his hand continued heavy upon him and he had no ease.

There is a fourfold degree of this sparing mercy of God.

First, Not to punish at all: thus God sometimes spares his own people, as a Father spareth his Son that serves him (*Mal. 3. 17.*) though they fail, yet he passeth it by, and doth not reckon with them for it. The Lord represented himself to *Amos*, forming Grasshoppers, which either in kinde, or in a figure (shadowing the *Affyrians*) threatned to devour the Land; this Vision put the Prophet upon that earnest prayer, *O Lord forgive, by whom shall Jacob arise, for he is small? The Lord repented for this, It shall not be saith the Lord, Amos 7. 1, 2, 3.* Here was sparing mercy, and this is repeated a second time, *verse 6* yet in the third Vision of *plumbe line* (by which God was noted, taking exact notice of all the unevenness and crookedness of that people in that Vision, I say) as the Prophet suspended prayer, so the Lord being resolved, no longer to suspend their punishment, saith, *I will not pass by them again any more: that is, I will spare them no more, which is again repeated, Chap. 8. 2.* where by a Basket of Sum-

mer

mer fruit, the Lord she wed their ripeness in sin, and his readiness to punish and not to spare.

Secondly, It is sparing mercy, when punishment is deferred, or adjourned to a further day; thus, the Lord spared the old world, a hundred and twenty years, *My spirit shall not alway strive*: It did a long time, he spared them many years to draw them to repentance, and to leave them inexcusable, because they repented not.

Thirdly, It is a sparing mercy, when judgment is moderated: When though God punish, yet he doth not punish to the full; When though the cloud break, yet lets he but a few drops fall on us, and doth not powre out showres, or make an inundation to overwhelm us; when though he strike, yet he gives but few strokes; yea if he abate but one stroke, it is sparing mercy. The *Jews* (2 Cor. 11. 24.) gave *Paul* forty stripes, save one; and in this they would be thought to be merciful, because they might have given him forty by the Law (Deut. 25. 3.) therefore to abate one was sparing mercy. As to punish beyond the Law, though it be but a little beyond, is cruelty; so to punish less, though it be but a little less, is mercy: And this is brought in as an argument of great mercy (Psal. 78. 38.) *But he being full of compassion, forgave their iniquity, and destroyed them not: yea many a time turned he his anger away, and did not stir up all his wrath*: They felt his wrath, but God did not stir up all his wrath; they were smitten, but not destroyed, Justice did not make an utter end of them, there was mercy in that. The like read (Jer. 30. 11. Jer. 46. 28.) *I will not let thee go altogether unpunished* (Yet I will spare thee though I punish thee) *I will correct thee in measure, I will not make a full end of thee*. But are not all the corrections of God, yea and his judgments too done in measure? All the judgments of God are done in measure, as measure notes a rule of equity, but not as measure notes a rule of equality. Again, to do a thing by measure doth not alwayes note the rule by which it is done, but the degree in which it is done. And so to do a thing in measure is to do it moderately; as when it is said (John 3. 24.) that *God gives not his spirit by measure to Jesus Christ*: the meaning is only this, he gives him the spirit abundantly, infinitely, without stint or limit: So when it is said, that he corrects man in measure, the meaning

ing is only this, that he corrects him moderately, mercifully, with many stints and limits. *It is of the Lords mercy,* (saith *Jeremiah, Lam. 3. 22.*) What? That we are delivered? That we are crowned with comforts? These are of the Lords mercy indeed, but he speaks not of these, the mercy he speaks of is *That we are not utterly consumed.* What kind of mercy is this? Sparing mercy. Suppose God take away many children, yet if he leave but one, here is sparing mercy to the Parents: Suppose he take many hundreds and thousands of a mans estate, yet if he leave him a little to buy bread, and to stand between him and beggary, this is sparing mercy: Suppose we are much consumed, yet if we are not utterly consumed, this also is sparing mercy. In the prophetic of *Daniel*, we read of a goodly tree. *And behold a watcher and an holy one came down from Heaven, and cryed aloud Hew down the Tree and cut off his branches, shake off his leaves and scatter his fruit, &c. Nevertheless leave the stump of his root in the earth, &c.* Though it was judgement to shake off the leaves and fruit, to hew down the boughs and stock, yet it was sparing mercy to leave the root, that gave hopes it might grow again, and not be utterly consumed; 'tis sparing mercy when any thing is reserved: But God did not spare *Job*, he took all; he did not leave him (as we say) *A Shirt to his back*, nor a sound patch in his skin: Satans power had no limit put to it, but as to life only (*Chap. 2. 6.*) *Behold he is in thy hand, but (or only) save his life:* There was indeed somewhat of mercy in that, and that was more then Satan would have spared, yet it was but so much as without which he could not have groaned out this complaint, as to the loss of all other comforts, *He doth not spare.*

Fourthly, There is a sparing mercy of God in the very act of afflicting, when he shews that he is unwilling to afflict, or discovers tenderness to them that are afflicted (*Lam. 3. 12.*) *(He doth not willingly afflict nor grieve the children of men)* As there are many who will serve God in an outward form of worship, whom yet they neither serve nor worship with their will: So God will afflict some, whom he doth not afflict with his will; he doth not give out his Spirit, or take delight in smiting while he smites them. Thus the Lord expressed himself towards his ancient people the *Jews*; he threatens

Isra-

Israel, That the Assyrian shall be his King, that is the Assyrian shall carry them Captives to Babylon and exercise a tyrannical power over them, *Hos. 11. 5. Yea, the Sword shall abide on his Citties, and shall consume his branches, Vers. 6.* Now though God were resolved to do this, and did also bring it to pass, yet he saith, *Vers. 8 How shall I give thee up Ephraim? How shall I deliver thee, Israel? (sc. into the Enemies hand) How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together: I will not execute the fierceness of mine anger I will not return to destroy Ephraim: that is, I will not destroy him wholly, by redoubling evil upon him: I will destroy once but I will not return to destroy, a remnant shall be saved. The Lord gave up Ephraim, but he did not make Ephraim as Admah, and Zeboim, he did not utterly ruine him, and what he did against Ephraim, he did it with a secret contest in his own spirit, how shall I do this? I do it not with my heart, and whole mind, my heart is turned within me while my hand is turned against thee; it grieveth me while thou art grieved, while I kindle this fire of affliction in thy borders, the fire of compassion kindles in my own bowels; My repentings are kindled together, while I punish thee for thine impenitency, and my heart is turned within me, while I must correct thee, for refusing to return (Vers. 5.)*

*Quam vellem
nescire litteras*

Nero being desired to Signe a Writ for the Execution of an offender, was so pittiful at his first entrance upon the Empire (though he proved a Monster for cruelty after) that he could hardly be perswaded or wrought to subscribe it, and when he did it, in doing it he said, *How glad should I be if I could not write my name*; which wish occasioned Seneca his Tutor, to write a book of Clemency, in which he extolle Nero as the pattern and mirrour of Clemency: When either God or man do acts of severest Justice, with meltings of spirit, and tenderness of affection towards those who fall under their hand, those acts of justice have a great temperament of sparing mercy in them.

For as it is in sinning, when a Believer falls into a great sin yet because his heart cannot go fully with it, he cannot delight or take pleasure in it, therefore his may be called *Impairing sinfulness*: whereas a carnal heart committing only a little

little ſin, for the matter yet, becauſe he delighted in it, and is pleaſed with ſin, he doth not ſpare to ſin. Now (I ſay) as it is in ſinning, ſo in puniſhing; he doth not ſpare to puniſh, who doth it with his whole heart, and takes delight in it, though the actual puniſhment be but little, whereas he whoſe heart retreats while his hand is ſtretched out in greater puniſhments, may be ſaid to ſpare in puniſhing.

Hence, to ſhew that God exacted the utmoſt of his Juſtice upon his Son our Lord Jeſus Chriſt when he ſtood in our place; the Apoſtle ſaith, *Rom. 8. 32. He ſpared not his Son.* How did he not ſpare him? He did not ſpare him any of theſe four wayes. He did not ſpare him, ſo, as not to puniſh him at all; for the Cup could not paſs from him. He did not ſpare him by deferring the time, but when the hour was come that he muſt ſuffer, he ſuffered in that moment. Nor did he ſpare him in the degree, he ſuffered to the utmoſt for our ſins, God did not abate one drop out of his Cup, not one dram of the weight of his ſorrows: Yea fourthly, God did not ſpare him, in regard of the affection with which he puniſhed him: The Lord may be ſaid *willingly to afflict him for the ſins of the Children of men, though he doth not willingly afflict the Children of men; He was pleaſed to bruise him, Iſa 53.* and that ſignifies not only (*Voluntatem Dei*) that it was the purpoſe and reſolution of God, that his Son ſhould be bruised for our ſins; but it ſignifies alſo (*Voluptatem Dei*) the delight, and contentment that the Lord had in bruising his Son. He did not ſpar, but gave him up with his heart, to thoſe puniſhments which were due to ſinners. God ſhewed no more relenting towards his Son, when he ſtood ſuffering in the place of ſinners, then he doth to thoſe ſinners who ſtand in their own place to ſuffer without his Son: Yea, God the Father did not only not relent, or ſhew any yearning of bowels towards his Son in that ſuffering condition, but (as to ſenſe and preſent apprehenſion) he hardened his heart towards him, which cauſed that grievous out-cry of Chriſt upon the Croſs, *My God, my God, why haſt thou forſaken me?*

Not that God did really withdraw his love in the leaſt, from his Son, but he did infinitely delight to ſee his Juſtice ſatiſfied; and his Son as a Conquerour, bearing up under the weight of it. Thus the Lord took pleaſure in afflicting his

Son, or (as *Job* speaks, *Chap. 9.*) He laughed at the tryal of that innocent and Holy one : And indeed without this, the work of our Redemption had not been accomplished by a full satisfaction to Divine Justice, for it would have had somewhat of mercy in it towards the Redeemer, as well as it is all mercy towards the redeemed : But as it is all of mercy to us, so it was to be nothing at all of mercy to Jesus Christ, that sinners are redeemed ; he was to have no more of his Father then he paid for, and his Father did not spare him, but made him pay the utmost farthing, that upon the casting up of the account between himself and sinful man appeared a due debt unto his Justice. *Job* complains, that he was not spared, yet the truth is, that, every man how much soever he suffers on this side Hell, hath somewhat of sparing mercy in his sufferings.

Seconddly, Forasmuch as *Job* being about to shew the extremity of his affliction, tells us, *That God did not spare.*

Observe.

Sparing mercy is the lowest degree of mercy : If God deny sparing mercy, he denies all mercy.

It is argument enough that God shew Christ no mercy, when the Apostle saith, *He did not spare him.* That we sinners might have all mercy, he that saved us from our sins had none. The angels who sinned found no mercy, no sacrifice was provided for them, *God cast them down to Hell, and delivered them into chains of darkness, to be reserved unto judgment :* All which punishments are affirmed by the Apostle Peter, as the result of this Negative, *God spared not the Angels,* 2 Pet. 2. 4. The same Apostle tells us also in the next Verse, that, *God spared not the old World, but saved Noah, the eighth person, a Preacher of righteousness, bringing in the Flood upon the world of the ungodly.* Neither the angels who apostatized from God, nor the old ungodly World had any share in sparing mercy. *Job* looked upon himself (in reference to present peace) as one in their case, *He doth not spare,* which appears further in the next clause.

מרה
Bil ad amarit
tudine.
Viscera, Vulg.

He powreth out my Gall upon the ground.

The Original word which we render *Gall*, signifies properly, *bitterness*, because the Gall is so. Peter speaking to

Simon

Siman Magus, Acts 8. 23. puts these two together, *I perceive that thou art in the Gall of bitterness*: He that continues in sin, lives in the Gall of spiritual bitterness, and he whose Gall is powred out, is in, or ready to go into the Gall of Corporal death. For as *cleaving of the reins*, implied the receiving of a deadly wound; *powring out the Gall upon the ground*, is a proverbial, speaking present death. When the gall is out, the bowels are out; the Gall is affixed to the Liver: So that, it is as much as to say, He kills me dead, or I am now powred out, we cannot live; and he who is afflicted to such a height, that he cries, my gall is powred out, may well be numbred among the dead. The reason or original of this speech was this (as I conceive) because when a wild Beast, or any other (which are fit for mans eating) are taken and slain, it is usual when the bowels are pulled out, to cut off, and throw away, or powre out the Gall upon the ground, lest the overflowing of it should disrelish the neighbouring parts: So that *Job* in this doth only prosecute the former theam of his grievous sufferings, or that he was (as *Paul* speaks of himself, *2 Cor. 1. 18.* pressed out of measure, above strength, in-
somuch that he despaired even of life; which he gives us yet more fully in the next Verse.

Vers. 14. *He breaketh me with breach upon breach, and runeth on me like a Giant.*

Job varies into all manner of inventions and allusions, to set forth both the constancy and extremity of his afflictions. As before he compared himself to a mark, against which arrows are shot; so now to a Stone wall, or fortified Tower, against which, battering Rams of old, and Cannons in latter ages, are usually planted to make a breach, that the Souldiery may come up to the assault.

פירוי דיפריט
pit, erupit.
Poetice variat
orationis modos
lugubres

He breaketh me with breach upon breach.

Some men are like fortified Cities, which cannot be easily entred, yet when the Lord of Hosts draws up his Armies and besiegeth them, he hath Artillery and Amunition enough to thunder down their highest Towers, and to make breach upon breach in their thickest walls. Satan complains, *Ch. 1.*

Thou hast made a hedge about me: Job's hedge was the protection of God; that hedge was so strong that Satan could not pull up a stake out of it, nor make a gap in it, til God gave him leave. But though Job (as this similitude implies) were like a wall or fortified tower, yet God had made breaches in him; God can soon break our Estates, our Strength, our Health, our Comforts, our Peace, our All. And when Job saith, he breaks me with Breach upon Breach. He means a multitude of breaches made together, or continual breaches, made one after another: Jeremy laments, Chap. 4. 16: *My bowels, my bowels, I am pained at my very heart, my heart makes a noise in me:* Why doth he thus double upon these words, *My bowels, my bowels, my heart, my heart?* The twentieth verse gives us an account of that, *Destruction upon destruction is cried, for the whole land is spoiled:* Destruction upon destruction is total destruction. Thus Sampson repeats his Victory over the Philistines, Judg. 15. 16. *With the Jaw-bone of an Ass heaps upon heaps;* or, (as the letter of the Hebrew) *an heap, two heaps;* that is, I have made a great slaughter; or as himself explains it in the close of the verse, *I have slain a thousand men.* We have the Prophet Ezekiel's threat in the same Language, Chap. 7. 26. *Mischief shall come upon himself, and rumour shall be upon rumour.* When the Prophet Isaiah would convince the Jews of their unteachableness, that whereas (as the Apostle speaks, Heb. 5. 12. *They ought to be teachers;* yet they had need to be taught the first Principles of the Oracles of God, like little Children, who must have the same precepts and lines often and often inculcated upon them, he gives it us in the form of this Text, Isa. 28. 10. *For precept must be upon Precept, line upon line;* that is, they must be continually followed with Precepts, they must have many, and yet they scarce learn, or (as others expound that place) the Prophet describes the scornfulness of that people who jeered the Messengers of God for their frequency in Preaching, with a riming scoff, *Precept upon precept, line upon line, here a little, and there a little;* which single terms the Prophets had often used in their Sermons. Now which way soever we take the proper sense of that place; yet the common sense of the words reaches this in Job: for *precept upon precept*, speaks there a multitude of precepts, even as here, *breach upon breach* speaks

a multitude of breaches, or breaches all over. And the Apoſtle *Paul* expreſſeth himſelf in this ſtrain, while he gives the reaſon of the recovery of *Epaphroditus* from a dangerous ſickneſs, *Phil. 2. 27.* *He was ſick (ſaith Paul) nigh unto death, but God had mercy on him; and not only on him, but on me alſo, leſt I ſhould have ſorrow upon ſorrow; that is, many ſorrows heaped up together: So then, when Job complains of his breaking with breach upon breach; the plain meaning is, that he had many, very many breaches: His very wounds were wounded, there was nothing in him, or about him to be ſmit-* *Vulnera ipſa vulnerant. Non habet in nobis jam novam plagam locum.*

ten, but what had been ſmitten already. As if he had ſaid, I am ſo full of breaches and afflictions, that there is no whole ſpace or room left for a new breach, for another affliction: As he that lies upon the ground can fall no lower, ſo he that is all broken cannot be broken any more.

Job had breach upon breach in his eſtate, his Cattle, and goods were taken away: Job had breach upon breach in his Family, moſt of his Servants, and all his Children were deſtroyed: Job had breach upon breach in his body, that was ſick and ſoar: Job had breach upon breach in his credit, he was called Hypocrite again and again: Job had breach upon breach in his ſoul, that was filled with fear and terrour from the Lord.

Hence Note.

The beſt Saints on earth are ſubject, not only to great, but various troubles, to breach upon breach.

God is pleaſed to ſmite them ſundry times, and he ſmites them ſundry ways; 'Tis no argument that a man ſhall be no more afflicted, becauſe he is afflicted, or that God will not ſmite again, becauſe he hath ſmitten already. God doth not ſtay his hand by looking upon the number, but upon the effect and fruit of our afflictions: Every Child of his, whom he Corrects, muſt look for more Corrections, till Repentance hath had his perfect work; and every Champion of his whom he tries, muſt look for more trials, till Faith and Patience have had their perfect work. God would not give his Children ſo much as one blow, or one breach, not ſo much as a little finger of theirs ſhould ake, were it not for one of theſe ends, and untill theſe ends be attained, they ſhall have many blows and breaches, even till the whole Head be ſick, and

*Ut in vineis
labor labori,
cura cura, sem-
per additur, &c
Sanct.*

and the whole heart faint, till from the sole of the foot, even unto the head, there is no soundness in them, but wounds and bruises, and putrifying sores. As the Vine-dresser cuts, and cuts, prunes, and prunes the Vine, this day and the next day, because one cutting or pruning will not serve to make it fruitful: So the Lord prunes, and cuts, and pares, and breaks, and breaks, not to destroy his people, but to make them (as pleasant Vines) bring forth abundantly, either the fruits of godly sorrow for their sins committed against him, or the proofs and experiments of the graces which they have received from him. This latter was *Job's* case, and the chief cause why he was *broken with breach upon breach*. And no sooner had the Lord by his roaring Cannon, made breaches in him, fair, and assaultable, but he presently takes his advantage as *Job* shews elegantly (pursuing the Allegory) in the last clause,

He runs upon me as a Gyant.

כוכד
*Secut fortis
potens idem
valet Gigas &*

When a breach is made in the wall, the besiegers run up to assault and storm the place. *Job* keeps to the Souldiers language, the Lord hath made breach upon breach, and now, *He runs upon me as a Gyant*. There are three things in this expression.

First, The speed which God made to assault him, *He runs*.

Secondly, The strength that God puts forth in assaulting him, he runs, not as a Child, not as a weak man, no nor as the ordinary sort of strong men, but as a *Gyant*, or mighty man, who exceeds other men as *Goliath* did *David*, both in strength and stature.

Thirdly, Running as a *Gyant*, notes courage as well as strength. A *Gyant* runs fiercely and fearlessly.

*Quando aliquis
dicitur aut cur-
vere, aut ali-
quid agere, si-
cut Gigas, ni-
hil aliud deno-
tat, quam mag-
no animo &
strenue rem a-
liquam aggre-
di. Bold.*

David compares the Sun at his rising, to a Bridegroom coming out of his Chamber, and to a *Gyant*, or strong man (it is the word of this Text) who rejoyceth to run a race, *Psal.* 19. 5. *Gyants* are swift, and *Gyants* are strong; Some men are strong, but not swift of foot, but no man can be swift of foot, unless he be competently strong, *Gyants* are both in excess: And therefore *Job* puts both together, *He runs upon me as a Gyant*. And yet (I conceive) this running doth rather imply the fierceness of the *Gyant*, then his swiftness. *Gyants* are

are dreadful and terrible to behold; they are called *Nephilim* in the Hebrew, of diverse Texts, which coming from the Root, *Naphal*, to fall, signifies *fallers*, and that in a twofold sense.

First, Because they apostatiz'd or fell from God, his Truth and worship, which *Moses* seems to intimate, while he describes the great personal defection of the world, *Gen. 6. 4.* *There were Gyant in the earth in those dayes:* These he opposeth to the *Sons of God*, in the same verse, who had also greatly corrupted themselves, so that, *Ves. 5.* *God saw the wickedness of man was great upon the earth:* For the *Sons of God*, they who owned a profession of Religion (being the Posterity of *Seth*, they) mingled themselves with the wicked of the World; as for the Gyants, they disowned God, and were totally departed, or fallen from his obedience, and therefore as some apprehend, called *Nephilim*, or *Fallers*.

Secondly, They were so called, because either through the vastness of their strength and stature, or through the fierceness of their minds and spirits, they were men of violence, great oppressors, causing others to fall before them: In so much that the very name of a Gyant was dreadful. And when those unbelieving Searchers of *Canaan* brought up an evil report of that Land, the worst which they could say of it to the discouragement of their brethren, was this, *Numb. 13. 33.* *And there we saw the Gyants, the Sons of Anack, which came of the Gyants; and we were in our own sight as Grass-hoppers, and so we were in theirs.* Men of strength and courage were as much afraid at this story of Gyants, as Children are of bugbears and Fayries.

So then, when *Job* said, That God did run upon him as a Giant, his intent was only to shew, with how much terrour God was pleased to cloath himself, and how much strength he put forth, while he thus contended with him. The truth is, God needs not lay out his strength to afflict man, he can crush the strongest of men as a Moth, with the touch of his finger. The weakness of God is stronger then men; yet God in afflicting his people, will sometimes personate a mighty man, exercising his power to the utmost, and arming himself from head to foot, while he combates with an enemy: which still confirms the general Observation, *That God doth not only afflict*

afflict such as he loves, but he afflictis them sorely. Doth he not so, when he shakes them in pieces? Doth he not so, when he sets them as his mark? When a multitude of skilful Archers compass them about; when he cleaves their reins asunder; when he powres out their gall upon the ground? Doth he not so, when he sets Engines of battery to make breach upon breach, and then runs up as a Giant to the assault? Thus God hath dealt with many precious souls, and thus he dealt (beyond his dealings with many) with his precious servant Job.

And as no man either in his estate or health, either in his credit or comforts, is so strong a wall, but God by his Artillery can quickly make a breach upon him; so who is able to stand in the breach, or make it good, when God comes up to the assault? Can thine heart endure, or can thy hands be strong in the dayes that I shall deal with thee? saith the Lord, Ezek. 22. 14. When the Lord runs as a Giant upon a man, the strongest Giant among the sons of men, is but as a Pigmy, yea but as a Pismire, he is but as the Chaff before the wind, or as the Poters Vessel before the Iron Rod. But though flesh and blood cannot stand in the breach when God assaults; yet Faith and patience can. Moses by faith stood in the breach, and turned away the wrath of God, when he came to destroy Israel, Psal. 106. 23. Job by patience stood in the breaches which God made upon him, when he seemed utterly to destroy him.

For what did Job to God, when God did all this to him? Did he oppose? Did he strive with his Maker? The two next Verses shew, that Prayers and tears were all the Weapons he used in this holy War with God.

J O B, C H A P. 16. Vers. 15, 16, 17.

*I have sowed Sackcloth upon my Skin, and defiled my Horn
in the dust.*

*My face is foul with weeping, and on my eye-lids is the shadow
of death.*

Not for any injustice in my hands, also my prayer is pure.

TH E former words shewed in what manner Job was afflicted; and because the manner of his afflictions did almost exceed words, therefore he strained himself to the highest pitch of holy Rhetorick, to make his unkind Friends sensible of it. And as there he told us what God had done to him, so here he tells what he did, or how he behaved himself under the hand of God; he tells us how he took those tearings, and those wounds; how he received those showres of Arrows from the Almighty's Bow. Eliphaz taxed Job in the fifteenth Chapter, with height and haughtiness of spirit in his low estate, Vers. 12 13. *Why doth thine heart carry thee away? And what doth thine eyes wink at, that thou turnest thy spirit against God, and lettest such words go out of thy mouth?* And Vers. 25. he more then intimates that Job stretched out his hand against God, and strengthened himself against the Almighty. In both passages he is severely charged, not only with impatience under the hand of God (which is bad enough) but with opposition against the hand of God, which is far worse.

Job refutes these unfriendly censures, and professeth another kind both of spirit and practice in this Text. As if he had said, *I am not so mad as thou takest me to be, to run upon God, or to stretch out my hand against him while he smiteth me, I have learned better, then to shoot the arrows of blasphemy against God, whilst he shoots the arrows of calamity against me; and if you desire to know what I have been doing, seeing I deny that I have been doing what you suggest: This is the account which I give of my self, and of my behaviour.*

Verf. 15. *I have sowed Sack cloth upon my skin, and defiled my horn in the dust.*

That is, I have humbly submitted my self to receive, and entertain those saddest dispensations.

Hence Observe.

That the surest way to confute the censures, and wipe off the aspersions which are cast upon us, is to shew our selves doing contrary to what others are speaking of us.

A practical answer is the strongest answer; we may speak more for our selves by our hands, then we can do by our tongues in many cases. The Papists mouths are stopt (who call us *Solifidians*) when they see Protestants forward in, and zealous for good works: He that is accused of uncharitableness, may best free himself from that charge, by giving freely to the poor; and he that is accused of injustice, may soonest do himself right, by shewing that he hath done right to every man. Bare denials that we have done evil, are nothing; but when our doing of good appears, who can deny it? The old Philosopher answered him that denied *motion*, by rising up and walking, not by arguing: *Job* answered *Eliphaz*, who affirmed that he turned his spirit, and stretched out his hand against God, by falling down and submitting to it. *I have sowed Sack-cloth upon my skin, &c.*

*Hoc offert ut
ad misericor-
diam socios
moveat, peni-
tentiam, sc. su-
am & humili-
tatem, quod sese
in his afflictio-
nibus non estu-
larit. Merc.*

And this *Job* offers, as to remove, and take away that objection of mis-behaviour towards God; so to move his Friends to better behaviour, even to compassion, and pity towards him. He was in a sorrowful case, and he had acted the part of a sorrowful man; God had laid him low, and he laid himself low; this might have taught them moderation; why should they speak so harshly against him, who had dealt but courselly with himself? *Sowing Sack cloth upon his skin*; and seeing he abased himself, even to the defiling of his horn in the dust, why should they abase him too? It stirs up pitty towards a professed adversary to see him in misery, especially, when he submits unto it, and suffers with patience: Much more should the misery of a professed Friend, he also quietly submitting to it, stir up the bowels of pity. So then, the scope of this report which *Job* makes of himself, was not only to answer what *Eliphaz* had charged him with, but also

also that he might obtain from his Friends, a milder answer.

I have ſowed Sack-cloth upon my ſkin.

The word which we render *Sack-cloth*, is of the ſame ſound in the Hebrew, and almoſt in all languages; which is obſerved as an argument of its antiquity, and that it is the mother of all Languages. But how did *Job* ſow Sack-cloth upon his ſkin? This is a hard piece of Sempſtery.

The Roman Hiſtorian reports of cruel *Nero*, that when he fled out of the City (fearing the ſentence of the diſpleaſed Senate which quickly purſued him) and had got into a grove or thicket like a wild beaſt, he commanded thoſe about him to make a trench in the Earth, fitted to the dimensions of his body, which he ordered them to line with ſuch pieces of Marble, as were to be had upon the place; thus as it were, preparing his own Tombe, he wept and often cried out, *See what a workman is here now ready to periſh.* What that wretch ſaid of himſelf, I may ſay of this holy man in the Text, whom I find thus buſied at his Needle, as it were preparing his own Grave-clothes, or Winding ſheet, *What a workman have we here ready to periſh?* *Job* looked upon himſelf as a dying man, and behold he is ſowing ſack-cloth upon his ſkin. When men of worth die, they are wrapt in fine linnen, ſo *Joſeph* of *Arimathea* wrapt the body of *Jeſus*, *Mark* 15. 46. And a living man full of ſoares needs the fineſt and ſofter linnen to wrap him in: Sack-cloth is a coarſe ſtubborn cloth, grievous to a ſound body, painful to thoſe who have never a breach upon their fleſh; but for a man (as *Job* deſcribes himſelf) full of breaches, having breach upon breach, his body being broken all over, as if he were but one continued breach, to lap up ſuch a one in ſack-cloth, is an extream addition to his pains and ſorrows. How is it then, that *Job* was thus ſevere to his own ſoares? To clear this, *Sack-cloth* may be taken two ways.

First, Properly.

Secondly, Improperly.

Properly, ſo, ſack-cloth is that hairy, rough Garment which was very uſual among mourners, whether in times of ſorrow for ſin or judgment. *Sack-cloth was the Livery of*

pu Saccus,
uſa quæ hic
habetur Sak
habet eundem
ſonum in om-
ni ſere lingua
quod unum ar-
guit linguam
Hebræam om-
nium eſſe ma-
træm.

Qualis artifex
pereo.

both these sorrows. The King of Israel was close mourner in sack-cloth, 2 Kings 6. 30. *The King rent his clothes as he passed by upon the wall, and the people looked, and behold he had sack-cloth within upon his flesh.* There being a terrible Famine in Samaria, that Kings wore Sackcloth as an emblem of his sorrow, yet he wore it somewhat concealedly, it was *within upon his flesh.* And so, 2 Kings 20. 31. when the servants of Ben-hadad came to Achab, they put sack-cloth upon them. And 2 Kings 21. 27. Achab himself when he heard that fore judgement denounced against him, *humbled himself, and put on sack cloth, and went softly.* In a time of common calamity, the Prophet tells us, *Every head shall be bald, and every beard elipt: upon all the hands shall be cuttings, and upon the loyns sack-cloth,* Jer. 48. 37. As that it was the usual wear in the time of repentance, is taught us in the Prophecie of Jonah 3. 8. where proclamation was made, by the King of Niniveh, *That all should fast and put on sack cloth.* Christ himself describing what Sodom and Gomorah would have done if the Gospel had been Preached, or the mighty works done in them which were done in Bethsaida and Corazin, saith, *They would have repented long ago in sack-cloth and ashes:* that is, they would have put on sack cloth and sate in ashes, in token of deepest humiliation for sin. Thus sack-cloth properly taken was often used in times of great affliction, whether personal, or publique, ; as also in times of deepest and most professed repentance.

Secondly, We may take sack-cloth improperly, and so two ways.

First, As to Jobs then present condition, he was full of Sores, and those Sores were to him a course Covering of Sack-cloth; for he was sore all over: In some extraordinary Diseases, a Scab puts forth all over the body, like the bark of a Tree. Jobs Scabs and Sores were like the bark of a tree, or a Garment of Sack-cloth; he speaks near this Language, Chapter 30. 18. *By the great force of my Disease is my Garment changed:* As if he had said, I have another kind of Garment then I was wont to wear; I was wont to wear the best, and the costliest Garments; but now, *By the force of my disease is my Garment changed, it bindeth me about as the colour of my coat:* that is, My Sores bind me about as the colour of my Coat.

Thus

771 *Cutis*
vee Arabica
non alibi in
Scriptura repe
ritur. Et Gelad
proprie signifi
cate curim &
crustam quæ
plaga sicca su
perinducitur.
Rab. Levi.

Thus the Greek Expolitors render this Text, affirming, that his skin was discoloured and black, and began to look like Sack cloth, through the heat and distemper of his inward parts: As health and soundness of constitution put out a fresh and lively tincture, so Sickness and Diseases deface and darken the beauty of the body.

Secondly, Take it again improperly, as to *Jobs* then present action; and then, *I sowed sack-cloth upon my skin*, is, as if he had spoken plainly, I have greatly abased, or humbled myself, I have been as one who putteth on Sack-cloth. Such was his posture, Chapter 2. 8. *He took a pot-sheard, and scraped his sores, and sate down among the ashes.* As he who wore sack-cloth did humble himself greatly, or at last would be accounted to have done so; so he that is really humbled, and that greatly, may be said to have put on Sack-cloth. The sign is often put for the thing signified, in reference both to joy and sorrow, White Garments and Unctions were signs of joy; and therefore when *Solomon* exhorts to joyfulness, he saith, *Let thy Garments be alwayes white, and let thy head lack no oyntment*, Eccles. 9. 8 which we may expound either by that which goeth before, *eat thy bread with joy, & drink thy wine with a merry heart*, Verse 7. or by that which follows, Verse 9. *Live joyfully with the wife of thy youth*: As to bid a man put on white Garments is to bid him rejoyce, so to bid a man put on blacks, or Sack cloth, is to bid him mourn; and he who saith as *Job* here, that he hath done it, saith, That he hath mourned, though he hath not done it. *Job* did not sow Sack-cloth upon his skin when he spake thus, but his sorrows did truly speak Sack-cloth: Such also is his sense of the next clause; where he professeth,

And I defiled my horn in the dust.

Horns are proper to a beast, but they are often by a figure or improperly ascribed to man. The horn imports two things in figure:

First, Strength, and power.

Secondly, Dignity and Ornament.

It is often put for strength and power; for the strength and power of good men, 1 Sam. 2. 10. *Hannah* sings, *Thou shalt exalt the horn* (that is, the strength and power) *of thine an-*

nointed

*Nigrorem na-
ta est cutis
mea propter
cruciatum a-
cerbitatem
quasi saccus
quidam em-
velli contem-
tu effectus.
sanct.*

nointed. Psal. 132. 17. There shall he make the horn of David to flourish. David was a Type of Christ, and of him this Psalm is expounded, Luke 1. 69. God hath raised up a horn of salvation for us in the house of his servant David: A horn of salvation, is strong salvation, or strength of salvation: God laid help for us upon one that is mighty, when he laid help for us upon his Son.

Metaphora ab animalibus ducta, quorum vires fere in cornibus consistant.

ἀνεργός, Est carens cornu.

רָדָה Radiat. ut splenduit.

Quod cornuata esset facies ejus. Vul. Inde Moses cornutus pingitur.

Splendorem meum. Chald.

The horn, notes also the strength and power of wicked men, Psal. 75. 5. Lift not your horns on high, speak not with a stiff neck: At the tenth Verse of that Psalm, we have both, All the horns of the wicked also will I cut off, but the horns of the righteous shall be exalted. Those ten Kings, who gave their power and strength to the Antichristian Beast are shadowed under the title of Ten horns, Rev. 17. 12. Strength and power are expressed by a horn, in allusion to Beasts, whose strength to defend themselves, and to hurt others, is in their horns; and hence it is that the word by which the Greeks express harmless, signifies properly hornless, Phil. 2. 15. That ye may be blameless and harmless, the Sons of God without rebuke, &c.

Secondly, As the horn is put for strength, so for splendour and dignity: The Texts before alleadged may be so expounded. And again, Hab. 3. 4. His brightness was as the light, and he had horns coming out of his head, and there was the hiding of his power: We in the Margin put, Bright beams out of his side: For the Hebrew word which signifies a horn, signifies to radiate, and shine forth, Exod. 34. 29, 30. When Moses came down from the Mount; the Text saith, He wist not that his face did shine. And when Aaron, and all the people of Israel saw Moses, behold his face shone: The Vulgar translates, The face of Moses was horned, or had horns upon it: that is, Beams and rayes of light like horns appeared, or darted from his countenance, so that the eyes of the beholders were dazzled: And the reason why Moses is commonly pictured with horns, is, because this word signifies, both beams and horns. So here, I have defiled my horn in the dust: that is, My dignity and excellency; thus the Chaldee expresseth it: as if he had said, I have taken off, or laid by all arguments to put my self into the posture of an humble suppliant; I have defiled my horn in the dust.

(Dust)

(Dust) also is taken properly, or improperly; properly, dust is light, small, crumbled earth. Christ chargeth his Disciples, *Matth. 10. 14. Whosoever shall not receive you, nor bear your word, when ye depart out of that City, shake off the dust of your feet:* That action was emblematical, and noted one of, or all these three things.

First, That the earth was polluted, where such refusers of the precious Gospel did inhabit, and was therefore to be shaken off as a filthy thing.

Secondly, that they were base and vile as dust, such as God would shake off.

Thirdly, That the dust of the Apostles feet there left, might be as a witness (so the other Gospels express it) against them, that the Gospel had been Preached there.

Dust also in a proper sense, was used in times of humiliation and sorrow among the Jews; for then, they either sprinkled dust on their heads, or lay down in the dust: *Joshua* and the Elders of Israel put dust on their heads, *Josh. 7. 6.* and *Job* professeth, *Chap. 42. 6. Therefore I abhor my self, and repent in Dust and Ashes:* Which we may understand either strictly, that he sat down in the dust, testifying his repentance, or largely, that his was a great and a deep repentance, even like theirs, who are humbled in Dust and Ashes. That Carnal Worldly Sorrow of the Merchants and Friends of *Babylon* is thus expressed, *Revel. 18. 18, 19. And they cast dust on their heads, and cried, weeping, and wailing, saying, Alas, alas, that great City.*

Improperly, Dust signifies any low condition, *Psal. 113. 7. 1 Sam. 2. 8. He raiseth the poor out of the dust.* And again, *1 Kings 16. 2. For as much as I exalted thee out of the Dust, and made thee a Prince over my people Israel, &c.* To be exalted from the dust, is to be exalted from among the common people to a Princely state, as that parallel place tells us, *1 Kings 14. 7. All men are but level with the dust in their natural constitution, but all Magistrates are above the dust (that is, the common people) by their civil constitution.* When *Job* saith, *I have defiled my horn in the dust;* it may be understood either properly, that he did sit down in dust and ashes as he speaks, *Chap. 2.* or improperly, that as God had brought him into a low condition, so he was willing to submit him-

self

ſelf to a low condition, and to be, not only as *man* who is duſt in his nature, & muſt return to duſt, but as becomes *that man* whoſe power and honour, whoſe excellency and greatneſs is laid in the duſt: *David* imprecates, *Pſal. 7. 5. If I have done this, if (as ſome charge and ſuſpect me) there be iniquity in my hands, &c. Let the enemy perſecute my ſoul, and take it; yea, let him tread my life down to the earth, and lay mine honour in the duſt: that is, Let him totally ruine me, or lay me as low, as low can be.* The Church is thus excited to riſe from her Captivity, *Iſa. 52. 1, 3. Awake, and ſhake thy ſelf from the duſt, ariſe, and ſit down, O jeruſalem: looſe thy ſelf from the bands of thy neck, O captive daughter of Zion.* To lie in Captivity, is to lye in the duſt; and as to ſhake off the duſt is to return from Captivity, ſo to deſile the horn in the duſt is to lay aſide our dignity.

Job gives yet a further Deſcription of his ſelf-Humiliation.

Verſ. 16, *My face is foul with weeping, and on my eye lids is the ſhadow of death.*

As *Job* put on his mourning Garments, ſo he was indeed a mourner, he wept and he wept plentifully: much eye-water doth not cleanſe, but foul the face, *My face is foul with weeping*; or my face is ſwolln, and my cheeks blubbered with weeping, ſaith the Latine Tranſlator.

*Facies mea in-
rumuit a fletu,
Vulg,*

Note here three ſorts of tears ſpoken of in ſcripture.

First, There are tears of worldly ſorrow.

Secondly, Tears of godly ſorrow.

Thirdly, Tears of Hypocriſie.

The laſt ſort is applyable to both the former; it reſpects ſometimes worldly ſorrow, and ſometimes godly ſorrow; for both may be feyned: Such were thoſe tears, *Jer. 41.* when *Iſhmael* had killed *Gedaliah*, the Text ſaith, *Iſhmael went to Mizpeh, and met the men, weeping all along as he went*; as if he had been greatly troubled for the afflictions of the Land; but they were *Crocodiles tears*. *Iſhmael* wept only till he had gotten thoſe men (as a prey) in his power, and then he deſtroyed them. *Iſhmael* was a State-hypocrite, and ſeemed full of compaſſion, that he might get an opportunity to vent his malice.

There

There are many Church-hypocrites, who can foul and disfigure their faces with weeping, as Christ reproves the Pharisees; *Math. 6. 16.* while they have no thought of washing or reforming either their hearts or lives. *Job's face was foul with weeping,* but his heart and life were clean, he needed not strain for teares, or weep by art; how could he restraine teares, whose troubles were enlarged? The word which we render *foul*, is doubled in the Original, which speakes thus much, that his face double-dirtyed, or double-dyed in his own teares: Neither yet was this all the argument of his real sorrows; for he had not only quite wept away his beauty, but he had almost wept away his life too, and was even dead with grief, as it follows in the next words.

פוי
חמר מרה
Facies mea fa-
data est a
חמר lutum
hic duplicatur
ut ante ad au-
gendam signifi-
cationem.

And on my eye lids is the shadow of death.

That is, Mine eyes are darkned, and I look like one that's ready to give up the ghost: As if he had said, *My sorrow may be seen upon my eyes, and eyelids, which with the extremity of grief, and multitude of teares are even wasted away and sunk in my head, as when a man is dead, or dying:* Much weeping weakens the eye-sight, yea some are said to weep out their eyes. *David* gives us that effect of weeping, *Psal. 6. 7. I water my Couch with teares:* that is, I weep abundantly, then it follows, *Mine eyes are consumed because of my grief:* And (*Psal. 38. 10.*) *My heart panteth, my strength faileth, as for the light of mine eyes it is also gone from me:* I am even grown blind with sorrow, or (as the Church bemoanes her sad estate, *Lam. 2. 11.*) *Mine eyes do fail with teares.* Abundance of teares bring failing of eyes: And he that useth his eyes to much weeping, shall have little use of them for seeing: We may assign the reason of it from nature, because continual powring forth of teares spends the spirits, and so weakneth the visive power. Now as death is a total privation of sight, so they whose sight is much impaired, look somewhat like the dead. Hence *Job's* complaint, *O my eye-lids is the shadow of death.*

Hos gestus in
humiliationi-
bus Orientales
etiam Græcos
usurpasse testa-
tatur Et videt
Plutarchus in
libello de su-
perstitione,
Densissima ca-
ligo est oculis
meis offusa.
Merc.

Shadow of death, notes the clearest appearance, the strongest signes of death: Or this shadow of death upon his eye-lids, together with the fouling of his face, in the former clause may be an allusion to some fashions or customes of Mourners in those times or places. This phrase (which also

often occurs in other Scriptures) was opened, Chap. 3. 5. thither I refer the Reader.

Thus we have *Jobs* behaviour in his affliction, by a twofold act, and a twofold effect of it.

The first act was, *Sowing sack-cloth on his flesh.*

The second was, *defiling his horn in the dust.*

The first effect was, *Foulness upon his face.*

The second was, *Death upon his eyes.*

Hence Observe.

First, *They are most sensible of the hand of God, who are most submissive to it.*

As *Jobs* afflictions were great, so was his sorrow, and so was his submission: *Sorrow is not contrary to patience; Job* was the most patient, and the most sorrowful man in the world. There is an immoderate sorrow inconsistent with patience, but great sorrow is not only consistent with patience but an argument of it; and unless we have sorrow, we are not patient at all; how can he be called patient, who either feels not, or flights his affliction. It is as ill a symptome of a diseased soul to be unsensible of judgments, as to be unsensible of mercies. Unless we feel the rod, we cannot hear the voice of the rod, nor receive instruction by it. To be as a Trunk, or a Stone, is not to be patient under it, but to despise it: *Humble your selves under the mighty hand of God,* is the advise of the Spirit, by the Apostle (1 Pet. 5. 6.) As God humbles us for sin, or for the tryal of grace, so they who have grace receive power to humble themselves; and to humble our selves, is not only an act, but an high act of grace both the grace of God towards us, and the graces of God in us are exalted when we are low in our own eyes.

Secondly, From the manner of this sorrowful humiliation, *he sowed sack-cloth upon his skin, and defiled his horn in the dust.* Observe.

That as God letteth out visible tokens of his afflicting hand upon us, so we should let out visible tokens of our humiliation under his hand.

As we are visibly afflicted, so we should be visibly affected. We may make our humblings seen, though we must not do it to be seen. As the light of our active obedience, should so shine before men, that they may see our good works, & glorifie our Father

Father which is in Heaven (Matb. 5. 16.) So also should the light of our passive obedience shine before men, that they may see our holy sufferings, and glorifie our Father which is in Heaven. It is as great a sin to boast of our poverty, as it is to boast of our riches, and as great a vanity to be proud of a cross, as to be proud of a Crown; yet it is an honour to God, when men see that we are not ashamed either of poverty or of a cross. The cross should be carried upon our shoulders, not put up in our pockets: God loves to see us own our troubles as well as our comforts; and as he will condemn those who wrap the Talent of their gifts and abillities in a Napkin, and hide it from the use of others; so he doth not approve those who wrap up their crosses and afflictions in a Napkin, and hide them from the sight of others: especially considering, that even these are Talents for which we stand accountable how we have used them, both for our own good, and the good of others, *I have surely heard Ephraim bemoaning himself thus* (saith the Lord) *Thou hast chastised me, and I was chastised* (Jer. 31. 18.) *Ephraim's* outward moanes were as musick in the eares of God; *Ephraim* did not murmur against God, but he bemoaned himself; *Ephraim* was not angry at his chastisement, but *Ephraim* mourned being chastised; God heard this fully, in hearing he heard it, or, it pleased him to hear it. It is our duty to testifie our sorrow by the saddest notes of a troubled spirit, and it is a delight to God when we do so; not that he delights in our sorrows; but he delights in the witness which we bear to his wisdom, righteousness, and faithfulness, in sending those sorrows. *I heard Ephraim bemoane himself.* Will an offender that looks for mercy come before the Judge in rich apparel, or in some affected drefs? Comes he not rather in his Prison clothes, puts he not on the garments of heaviness? The messengers of *Benbadad*, put dust on their heads, and ropes about their necks, and sack-cloth on their loynes, when they came to meditate for the life of their Master. And thus the Lord speakes to the Israelites (Exod. 33. 5.) when they had sinned, & he was wroth. *Put off your Ornaments that I may know what to do with you:* Ornaments are uncomely when God is threatning judgments: It is time for us to lay by our bravery, when God is about to make us naked. Sack-cloth sowed

upon the skin. and our horn in the dust, are the best ensigns of an afflicted state. The Prophets counsel indeed is (*Joel 2. 13.*) *Rend your hearts and not your garments.* Rending the garments may be taken, not only strictly for that act, but largely for all outward actings of sorrow) Yet when he saith, *Rend not*, this is not a prohibition of, but a caution about the outward acting of their sorrow. *Not* in Scripture, is not alwayes totally negative, it is often directive and comparative: So in this place, *Rend your hearts and not your garments*, is, *your hearts* rather than *your garments* : or be sure to rend your hearts, as well as your garments: The one must be done, the other ought not to be left undone. See more of this, *Chap. 1. vers. 20.* upon those words, *Then Job rent his mantle.*

Thirdly, Observe.

Great sorrow produceth great effects, and leaveth such impressions as testifie where it is.

The Apostle saith of the sorrow of the World, *That it worketh death*, 2 Cor. 7. 10. The sorrow of the world may be taken two wayes.

First, For the sorrow of carnal worldly men, whose sorrow for sin is only a vexing of their hearts, not a breaking or humbling of their hearts; which being separte both from true faith for the pardon of sin, and from any real purpose of leaving their sin, *worketh death*, both temporal death, often wearing out their natural life lingeringly, and sometime destroying their natural life violently, as in *Judas*, as also hastning them on to eternal death, of which it self is a fortaft, or beginning.

Secondly, This sorrow of the World, is a sorrow for the loss of, or disappointments about worldly things. This also worketh both those deaths in meer worldly men; and when it is excessive (as under a temptation it may be) in a godly man, it may be said to work the death of the body in him; yea great and continued sorrow, though it be not excessive, worketh towards this death in a godly man, drying his bones, and drawing out his spirits, as is clear in *Job*, on whose eye-lids the very shadow of death sate, while he wept and sorrowed. 'Tis hard to dissemble a little grief, but a great deal cannot be hid: As godly sorrow manifests it self in excellent effects upon the soul, of which the Apostle num-
bers

bers up ſeven at the eleventh Verſe of that Chapter, *For this ſelf ſame thing that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you; yea what clearing of your ſelves, &c.* Now I ſay, as Godly ſorrow manifeſts it ſelf in manifold effects upon the ſoul, ſo doth the ſorrow of the world ſet its marks upon the body: As a good mans heart is made clean by weeping the tears of godly ſorrow, ſo every mans face is made foul by weeping the tears of worldly ſorrow; and as godly ſorrow worketh repentance unto ſalvation and life eternal, ſo the ſorrow of the world worketh an entrance to temporal death; yea, we may ſay that godly ſorrow doth ſometimes work temporal death; *Paul* was afraid leſt the inceſtuous perſon while he was repenting, might be *ſwallowed up with overmuch ſorrow* (2 Cor. 2. 7.) which as we are to underſtand chiefly of a ſwallowing up in the gulf of deſpair, ſo we may take in that alſo as a conſequent of the other, a ſwallowing of him up in the grave of death; as if he had ſaid, the poor man may both deſpair and dye under this burden, if you let it lye too long upon him. As ſoon as *Heman* had ſaid, (in his deſertion) *My ſoul is full of troubles*, he preſently adds, *And my life draweth nigh unto the Grave, I am counted with them that go down to the pit, free among the dead* (Pſal: 88. 3, 4, 5.) To which he ſubjoynes (v. 9.) *Mine eye mourneth by reaſon of affliction, and then expoſtulates* (verſ. 10.) *Wilt thou ſhew wonders to the dead? ſhall the dead ariſe and praiſe thee?* As if he had ſaid, *Theſe ſorrows will bring me to my Grave, or in the language of Job, on my eye-lids is the ſhadow of death.*

Till we enjoy a life beyond the reach of all ſorrows, we ſhall not be beyond the reach of death. Hence that promiſe (*Revel. 21. 4.*) *God ſhall wipe away all teares from their eyes, and there ſhall be no more death, neither ſorrow nor crying, neither ſhall there be any more pain:* And as that life which hath no death in it, ſhall have no ſorrow in it, ſo that life which is a continual death (the life of the damned) is nothing elſe but ſorrow. *There ſhall be weeping and wailing, and gnashing of teeth for evermore* (Mat. 13. 42.) Their eyes ſhall ever weep their faces ſhall ever be foul with weeping, and on their eye-lids, the ſhadow of death ſhall dwell for ever.

Fourthly, The hand of God being heavy upon *Job*, he de-
filed

filed his horn in the dust, and fouled his face with weeping; he regarded neither the beauty of his face, nor the dignity of his condition, all was nothing to him:

Learn from it.

Great afflictions take off our respect to the world, and all worldly things:

What is honour? What is Gold or silver? What is a goodly House? What is a beautiful Wife, and pleasant children? what are fine clothes, or a fair face in a day of sorrow, or in the approaches of death? Spirituals are highest prized when we are lowest: Grace shines clearly in worldly darkness; but the light of worldly enjoyments is darkness to us, and that which some esteem as a Sun, is but a Cloud to us in the day of distress: That is best which is good to us in our worst estate. The favour of God, the pardon of sin, the fruits of the Spirit, are alwayes pleasant to the Saints, but then most, when the yeares or times are upon them, of which they not only say with the Preacher (*Eccles. 12. 1.*) We have no pleasure in them, but, we have much pain and trouble in them. The face of the new creature is never foul with weeping, nor is the horn of our salvation defiled, when we lye in the dust, or on a dunghil.

Job having (according to his manner) accurately described his calamities, and shewed with what deep sense, and self-abasement he had entertained them; he passeth to a refutation of that inference which his Friends drew, and had often pressed upon him, from those premises of his affliction. *Eliphaz* suggested him impious and unjust, because he was thus smitten. *Job* plainly denies (*vers. 17.*) I have not received these wounds in my body and estate, for any injustice in my hands; no, nor for any impiety in my heart, also my prayer is pure. This verse takes off both parts of the general assertion, as to *Job's* personal condition (*Chap. 15. vers. 34.*) The Congregation of Hypocrites shall be desolate, fire shall consume the Tabernacles of bribery. There *Eliphaz* closely hinted that *Job* was an unjust man, and an Hypocrite: *Job* answers, no, my Tabernacle is not the Tabernacle of bribery, There is no injustice in my hands; my Congregation, or those with whom I joyned in worship, were not a Congregation of Hypocrites, my prayer is pure: As if he had said, Though it be a truth, that the Congregation

gregation of Hypocrites shall be desolate, yet it doth not follow that every man is an Hypocrite, whose Congregation is made desolate, for mine is desolate, and yet I know my prayer is pure: and though fire shall consume the Tabernacles of bribery, yet every man is not guilty of bribery, whose Tabernacle is consumed with fire, for so is mine, and yet I avouch it, there is no injustice in my hands.

Vers. 17. Not for any [injustice] in my hands.

The word that we translate *injustice*, signifies rapine, violence, or wrong done by violence, any open tyrannical oppression. The Harpie being a ravenous Fowl, hath his name from this root in Hebrew (as also in the Greek from one of the same importance) because he doth not subtilly surprize his prey, but openly assault it. It signifies also violence mingled with scorn and contempt; as is observed upon that of the Prophet (Ezek. 22. 26.) *Her Priests have violated my Laws*: The Priests did not go behind the door, they made an open breach upon the Law of God; they did not sin secretly, as if they had been afraid to be seen, but avowedly and before the Sun. Hence some have rendred that Text, *Her Priests have contemned my Laws*; noting either that it was a violation with contempt; or that Laws which are once contemned cannot be long unviolated. Thus Job professeth there is no such injustice in my hand; Job did not disclaim all failings in doing justice, but all intendments of doing injustice, & did not peremptorily deny that there was injustice in his hand arising from mistakes of the Law, but none from contempt of the Law, *Not for any injustice*,

עוון
Propria rapina
violentia injus-
tia.

In my [hand.]

Injustice is ascribed to the hand, not because injustice is alwayes, though usually it be done with the hand; with the hand men take away, and with that men detain the right of others. David speaks thus, 2 Chron. 12. 17. *Seeing there is no wrong in mine hand*; that is, I have done no wrong. The hand is the great instrument of action, most injustice is done by the hand, though much be done by the tongue; and a Judge who gives an unjust sentence with his tongue, may be said to have injustice in his hands. Besides, he may be said to have injustice in his hands, who keeps any thing in his hands which was gotten

gotten by injustice; he also may be said to eate injustice who feeds upon what he got unjustly, *Prov. 4. 7. They eat the Bread of wickedness, and drink the wine of violence:* that is, they eat the bread, and drink wine, gotten by wickedness and violence. *Job* disclaims injustice in all these notions, *There is no injustice in my hands;* as if he had said, *I have not gotten wealth by injustice, nor enriched myself by making others poor, I have not been as an Harpie to scratch and tear from others to feed myself:* He gives a full account of this, *Chap. 29.* and *Chap. 30.* wiping off those aspersions of injustice, by a large narrative of his proceedings in that publick capacity, as a Magistrate; the breviate of which is summed up in this negative, *There is no injustice in my hand.*

Further, injustice may be taken two wayes.

Either strictly for the act of a Magistrate perverting the Law, and going besides the rules of righteousness.

Or largely, for any wrong that one neighbour in a private capacity, doth another.

To do Justice is every ones duty as well as the Magistrates: We use to say, *Every man is either a Fool or a Physitian;* we may say, *Every one is either a doer of justice, or a dishonest man:* For though to do justice is chiefly the Magistrates work, yet no man (who hath any thing to do in the world) can live as he ought, without doing justice. In this large sence also we may expound *Job's* disclaimer of injustice; as if he had said, *I have not willingly failed in any of those duties which the Law of love towards my neighbours calls for, and obliges me unto:* *There is no injustice in my hands.*

Also my prayer is pure.

Prayer is taken two wayes, as injustice is.

Either largely, for the whole worship of God, *My house shall be called the house of prayer, Matth. 21. 13.* that is, All kinde of publick worship shall be performed, and tendred to me there: Prayer being so principal a part of worship, may well comprehend all the parts of worship; that which is chief in any kind, often denominates all the rest. So *Love* is put for all the duties of the Law, and *Faith* for all the duties; yea, and for all the Doctrines of the Gospel, though in both many other Duties and Doctrines are contained.

Strictly

Strictly, Prayer is that part of worship which consists in calling upon God: *Prayer is the making known of our desires, or the opening of our hearts to God. It is the ascent of our souls to God.* David being about to pray, saith, *Unto thee, O Lord do I lift up my soul.* In this place we may take Prayer in both the notions of it, *My Prayer.*

Is pure.

The word signifies shining, bright, glorious; a gracious prayer shines so bright that there is a glory in it; *My prayer is pure.* Zophar charged Job for saying, *My doctrine is pure,* Chap. 12. 4. Now Job himself saith, *My prayer is pure.* The truth of Doctrine is the purity of it, and the sincerity of prayer is the purity of it: Job did not boast his prayer pure without infirmity, but he did profess it pure without hypocrisie. Yet besides this casting out of hypocrisie, there are diverse ingredients to be taken in towards the composition of a pure prayer, of which I shall touch more distinctly by and by. We read in the Institutes of the Ceremonial Law of pure Myrrhe, of pure Frankincense, of pure Oyl, of pure Incense, all which concurred to pure worship among the Jews, and typed out all pure worship, both among Jews and Gentiles; of the latter the Lord saith, *Mal. 1. 11. From the rising of the Sun unto the going down of the same, my name shall be called upon among the Gentiles, and in every place Incense shall be offered unto my name, and a pure offering.* This pure offering Job intends when he saith, *My prayer is pure.*

Under these two, *There is no injustice in my hand, and my prayer is pure:* Job contains the whole duty of man, both to God and to man: Here is Justice comprehending the duties of the second Table, and Prayer comprehending the duties of the first Table: Thus Job was compleat in all the will of God, and had respect to all his Commandments. And thus he verified Gods testimony of him, *Chap. 1. 1. and aproved himself to be A man perfect and upright, fearing God, and eschewing evil, which is the whole duty of man.*

*His duobus
membris ut
tranque tabu-
lam complecti-
tur. Merc.*

From the words in general, *Observe.*

First, *Man hath great support in bearing afflictions, from the witness which his heart gives of his own integrity.*

'Tis matter of wonder that ever Job should bear so many
u u burdens,

burdens, and endure breach upon breach, till we remember that though he had many breaches upon his body and estate; yet he had none upon his conscience: Indeed his spirit had breaches by way of tryal and temptation from God; but it had none by way of disobedience against God. *The spirit of a man, saith Solomon, will sustain his infirmities, Prov. 18. 14.* There are two sorts of infirmities.

First, Sinful infirmities, such are impatience, doubtings, deadness of heart, and vanity of thoughts.

Secondly, Penal, or painful infirmities, such as are poverty, sickness, diseases, or any outward cross whatsoever.

These latter are the infirmities which *Solomon* means; and these the spirit of a man will sustain, even while his flesh or body sinks under them: Yet here spirit is not taken merely in opposition to bodily, or material flesh (though the spirit under that Physical notion is able to bear much more then the body can) but as spirit is opposed to spiritual and sinfull flesh; that is, to a carnal corrupt mind: The spirit of a man furnished with grace, supported with the favour of God, and the testimony of a good conscience, will sustain all his infirmities; that is, cause him to bear with much, not only patience, but courage and cheerfulness in the heaviest burdens of affliction, which either the wisdom of God doth, or the malice of man can lay upon him. Holiness makes the weak strong, and the strong like Giants, to endure all shocks of trouble and hardship. A whole skin feels no smart, though you bath it with brine; and if a man have a sound conscience, if his spirit be not galled and raw, he is able to stand at any time, and sometimes to rejoyce in the saltiest waters of worldly sorrow. For though he be not (as was shewed before) senseless, or without outward smart; yet having no inward smart, which is the worst smart, he is above it: The pains and wants of the body are almost lost, and swallowed up in the comforts and enjoyments of the mind. A wounded spirit who can bear? A spirit unwounded what can it not bear? He that hath no injustice in his hands hath much peace in his heart, and while our prayer is pure, our spirits will not be much troubled in any of our troubles.

Secondly,

Secondly, Obſerve.

It is poſſible to live without any known ſin.

Job knew of no injuſtice in his hand, nor was he conſcious of any impurity in his prayer. The Apoſtle John writes to Saints of all Ages and Statures, under the title of *His little Children, not to ſin*, 1 John 2. 1. And in that he doth not only admoniſh them of what they ought not to doe, but of what they might attain not to do: For though, *he that ſaith he hath no ſin, deceives himſelf*, and ſins in ſaying ſo, 1 Job. 1. 9. yet it may be ſaid of ſome without ſin, and they (in Jobs caſe may ſay it of themſelves without ſin, that they ſin not. The beſt Saints have, and know they have ſin in their natures and ſin in their lives, yea, and ſometimes they fall into great ſins; yet ſuch a degree of holineſs is attainable in this life that a man may be ſaid, not to ſin: For then (in a Goſpel ſenſe) we are ſaid not to ſin, when we caſt off and are free from all groſs and ſcandalous ſins, and do both carefully avoid and make conſcience of the leaſt and the moſt ſecret ſin. Zachary and Elizabeth, Luke 1. 16. were both righteous before God, walking in all the Commandments and Ordinances of the Lord blameleſs; that is, They did not live in any open or known ſin; they lived ſo, that no man could blame them, or bring any juſt complaint againſt them, either in matters of morality, which ſeem to be meant in the word *Commandment*, or in matters of worſhip, which ſeem to be meant by the word *Ordinance*. And when I ſpeak of not living in any known ſin, I mean not only, that Saints may riſe ſo high as not to live in any ſin which the world takes notice of; but they may, yea and often do arrive at that height of holineſs, not to live in any ſin known to themſelves; if once a true Believer diſcovers ſin, he cannot own it, much leſs live in it, be it injuſtice or wrong towards men, be it any failing in the worſhip and ſervice of God, he will not ſuffer it to lodge with him. He that hath grace in his heart, cannot live with injuſtice in his hand; there is an inconfiſtence between theſe two, a life of grace, and to live in ſin. Sin may be much alive in him that hath grace, but he cannot live in ſin; he may be often tempted to the act of it, and ſometimes poſſibly overtaken with it, yet he cannot live in it, He cannot keep injuſtice in his hand, nor frame an impure prayer in his heart. A good man

may do an act of injustice, but he continues not unjust; he restores what he hath taken unjustly from men, and repents before the Lord; but usuall he is not conscious to himself of doing unjustly towards men. If a *Laban* (one with whom he hath had converse and dealing twenty years together) should come and search his house, he is able to say to him as honest *Jacob* did to his Uncle *Laban*, *Gen. 31. 37. Whereas thou hast searched all my stuff, what hast thou found of all thy household-stuff set it here before my brethren and thy brethren, that they may judge betwixt us both*: As if he had said, is there any injustice in my hand? Let it come to trial. Or as upright *Samuel* to all *Israel*, *1 Sam. 12. 3. Behold, here I am, witness against me before the Lord, and before his anointed, whose Ox have I taken? Or whose Ass have I taken? Or whom have I defrauded? Whom have I oppressed?* *Samuel* had been long a Judge, yet he knew of no injustice in his hand, neither did any man know of any, and therefore all acquit him from the least blemish of unfaithfulness in his Office, *Vers. 4. Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought (as a bribe) of any mans hand. And he said unto them, Vers. 5. The Lord is witness against you, and his anointed is witness this day, that ye have not found ought (that is, ought gotten unjustly) in my hand*: That man hath reacht the perfection of justice, who neither takes out of the hand of others violently, nor of the hand of others covetously to byas his spirit when he sits in judgement. Such a perfect Justicer was *Samuel*, all *Israel* could not find ought (so come by) in his hand: He might say (and he did say as much in effect) with *Job*, *Not for any injustice in my hands*.

And as a Believer may arrive at such a blameless walking towards men, that they cannot say, *He hath sinned*, so at such a holy walking before God, that God himself will not say, *He hath sinned*. And this God will not say, when he sees a soul labouring (as *Paul* was once praying that the *Colossians* might) *to walk worthy of the Lord, unto all pleasing, being fruitful in every good work. Col. 1. 10.* And when he sees, that his prayer is pure, and his worship tendered with a perfect or sincere heart.

When a soul doth not wilfully neglect any duty towards God, God will say he hath performed all duty; and though there

there be many failings in Prayer, yet God will say, that mans prayer is pure. So then, we grant that no man lives and sins not, yet we affirm, that no godly man lives in sin; and that some godly men are so far from living in any sin, that others cannot tax them, nor can they tax themselves of acting any gross sins; yea, though the best of Saints here know they sin, and know their sins, yet they may be said not to commit known sins; that is, not to sin knowingly: He is not properly said to sin knowingly, whow knows he sins, but he who sins against his knowledge.

Thirdly, Observe.

Holiness consists in a compleat uniformity, or in conformity to the whole will of God.

Job draws the picture of a holy man, in all his limbs and lineaments; equity and purity contain all: Some are *First Table Christians*, others are *Second Table Christians*. Some are zealous for prayer, who are extream cold in doing Justice; some are extream honest and just to men, righteous in all their dealings, but they care not for prayer, nor have they any delight in communion with God: The Law of God is one entire thing, and so must mans obedience be, *He that offends in one point is guilty of all, James 2. 10.* For though, he that commits adultery, cannot properly be said to break that Law, *Thou shalt do no murder*; yet whosoever commits adultery, may properly be said to break the whole Law: the reason is given by that Apostle in the next Verse, *For he that said, Do not commit adultery, said also, Do not kill; now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the Law.* He that breaks any one link of a chain, breaks the Chain, though he break not a second link: 'tis so here, the whole Law is Copulative: and as in this sense, the Law is one, so the Law maker is altogether one: This the Apostle *James* hints, as the reason of it, *For he that said, do not commit adultery, said also, do not kill*: As if he had said, There is one and the same Legislative power commanding all, and therefore, if ye transgress one, ye transgress all. And how can there be a state of Holiness, without an equal respect to both Tables of the Law, seeing the breach of any one Law of each Table, is, though not formally, yet redactively a breach of every Law in both Tables. And therefore

'tis

'tis the aym of a Believer to fulfil both Tables of the Law, though he fail in every Law of both: he gives up his will wholly to God, yea, he may be said to, lose his will in the will of God, and this is his doing the whole will of God. And indeed we do nothing, unless we be found doing all.

Observe.

Fourthly, *We may without hypocrisie make report of our own integrity.*

Non ad iustitiam sed ad divinam veritatis assertionem commemorat.

Job doth it here, and had done it before, and we find holy men doing it often in Scripture; I saith Paul, *2 Tim. 4. 7. have fought a good fight, I have finished my course, I have kept the Faith:* This he speaks of himself, but not for himself; not out of vain-glory, or a desire of esteem with men, as the Pharisees, but that others might be encouraged by his example, and that God might have the glory of his free and powerful grace, enabling him to give and hold out such an example. Other passages in this Book have led me to this note before, and therefore I only mention it here.

More particularly Observe.

Injustice towards men, and impurities in the worship of God, are great and provoking sins.

Job disclaims these by name: it is as if Job had said, Were there injustice in my hands, or were I false in the worship of God, it were no wonder though all these judgments should seize upon me; yea, though my burthen were heavier, I had no reason to complaine; I must thanke my selfe: Injustice and false worship, will certainly bring breach upon breach; they breake not onely single persons, but kindomes and Nations. Oppression and Superstition are Kingdom shaking sins; much more will they shake the wals and foundations of a private House or Family.

Again Observe.

If God afflict where there is no injustice, how justly doth he destroy those who are unjust?

Shall they complain who are beaten for their fault, when some are beaten who have no fault? The Apostle Peter argues *1 Pet. 4. 18. If the righteous scarcely be saved, where shall the ungodly and sinners appear?* I may also argue, if the righteous be not saved (from outward afflictions) if the godly are smitten

smitten, how shall the ungodly and sinners escape unsmitten? Many are smitten, not for any injustice in their hand (there is some other end, and that a just one, why they are smitten) nor is God unjust in smiting them. Now, if just ones are (without any injustice) thus smitten; how just is it with God to smite those who are unjust? The repenting thief rebuked him that blasphemed, and spake evil of Christ, upon this consideration, *Dost thou not fear God, seeing thou art in the same condemnation? and we justly; for we receive the due reward of our deeds*: This man and we are in the same condemnation, but not in the same fault; we are all condemned to dye, but we justly, and he unjustly, *This man hath done nothing amiss*, but we have done much amiss, *Luke 22. 40, 41*. Now as this Thief was patient under his own just sufferings, seeing another suffer who was just: So when we hear that the Lord afflicts those who have done no evil, how ought such to lay their hands upon their mouthes, who are afflicted for the evil which they have done. *We know*, saith the Apostle, *Rom. 3. 19. that whatsoever the Law saith* (in a way of threatening) *it saith to them who are under the Law* (that is, who are not only under it, as having heard the precept of the Law, but are under it also, as having by sin deserved the penalty of it) *that every mouth may be stopped, and all the world become guilty before God; or, subject to the judgment of God, not having a word to object why sentence should not be executed, because they have transgressed.*

My prayer is pure.

Taking Prayer either for the worship of God in general, or for that special duty of calling upon the name of God: Note from it,

That,

Only pure prayer is acceptable prayer.

Cain brought an offering to God, as well as Abel; But unto Cain and his offering God had not respect, *Gen. 4. 5*. It is not what we do, but how we do it, which is acceptable to God.

Pure Prayer is pleasing to the pure God, and no other can please him. Heathens have told us, that their Gods require pure worshippers and pure worship: The impure spirit imitates God, he will be worshipped, and he will have (according

Omnia præfatio sacræ, eos, quibus non sunt puræ manus saceris arcet, Liv. lib. 41. ding to mans opinion) a pure worship ; how much more doth the holy God require pure worship ?

But what is it which denominates *prayer pure*, or when is prayer pure ?

Præcipuum est non admittere in animum mala concilia. puras ad cælum manus tollere. Sen. lib. 3. Nat. Qu. Prayer is pure :

First, When it is directed to a right object, when we pray to God, and to God only : It is the sole priviledge of God to receive prayer ; *O thou that bearest prayer, to thee shall all flesh come* : There is but one hearer of prayer, and that is God. *Daniel* withstood the Decree of the King, when he forbade him to make his prayers to God ; he would rather be cast to the Lyons, then not to pray, or pray to any besides God : therefore he opened his window (to let them see his resolution) and prayed to God thrice a day openly. We may petition living men, but we must pray only to *the living God*. All men (except such as have sinned unto death) are to be prayed for, but no man must be prayed unto : Neither Saint, nor Angel, nor any Creature, are the object of prayer, but God alone.

Secondly, Pure prayer must be right in the matter of it, as well as the object ; if we pray for that which is unlawful, our prayer must needs be unlawful ; as it is a sin to do any thing which God commands not, so it is a sin to ask any thing which God allows not. God hath set special bounds to three things.

First, To our Faith, he teacheth us what to believe.

Secondly, To our actions, he teacheth us what to do.

Thirdly, To our prayers, he teacheth us what to desire.

We may make enlarged prayers, but we are not left at large in prayer. *The square or rule of Prayer, is the will of God, 1 John 5. 14. And this is the confidence that we have in him if we ask any thing according to his will, he heareth us.* The will of God is the Rule, not only of things to be done by us, but of things which we are to ask God, to do for us : As man naturally would rather do, so he would rather have his own will, then the will of God. Man would fain be his own carver, but God will not let him : It pleases man better to go two mile upon his own errand, then one upon Gods errand ; and it pleases man better to have any one thing of his own chusing, then two of Gods chusing ; but it should not.

The

The will of God under a threefold revelation is the rule and matter of prayer.

First, The will of God in commandments; whatsoever God hath charged upon us to do, we may pray for power and strength to do it, or that it may be done.

Secondly, The will of God in Promises; what God hath said he will give, we may pray to receive.

Thirdly, The will of God in Prophecies; what God hath foreshewed shall come to passe, we must pray that it may come to passe. The prayer of man gives birth to the Prophecies of God, *Thus saith the Lord, I will yet for this be enquired of by the House of Israel, to do it for them (Ezek 38. 37.)* God is a sure pay master, yet he expects we should sue him, before he payes. *Daniel* found by Books, that the time drew nigh, for the deliverance of the Jews out of *Babylon*; and then (saith he) *I set my face unto the Lord God, to seek by prayer and supplications, with fasting, sack-cloth, and ashes (Dan 9. 1, 2)* The manifestation of the will of God in a Prophecie, is a strong ground of prayer: Thus the matter of prayer, is the will of God under one of those three manifestations, a Command, a Promise, or a Prophecie.

A third thing in pure prayer, is the form of it. There is a twofold form of prayer.

First, The internal, or essential form.

Secondly, The external, or accidental form of prayer.

The external form, is that habit of words and expressions with which we cloath our desires, when we present them unto God: This form varies, not onely according to the several occasions and emergencies of this life, which calls us to the duty of prayer, but also according to the several gifts and abilities of those who pray. We are free as to this form, from all ties and prescriptions, except this, that we utter our minds to God soberly, gravely, spiritually, with an eye to those forms and patterns of wholesome words delivered to us in the word of God; and especially to that part of the word which Christ gave both as a Compendium, and a Copy of holy prayer.

But as for the essential and internal form of prayer, that is unchangeable, and must ever be one and the same: Namely, *That we pray in the name of Christ.* One of the ancients was

August. lib. 3.
Confess. cap. 4.

much delighted in reading Tullies Hortensius, yet this at last abated the edge of his delight in it, *That he did not find the name of Christ in it.* As the name of Christ is the greatest ornament of all Books where it is; so the name of Christ is the essence of all prayers; and that is no prayer, where his Name is not. John 14. 13. *Whatsoever ye ask in my Name, I will do it, that the Father may be glorified in the Son: whatsoever ye do, do all in the Name of Christ, giving thanks to God, through him, Col. 3. 17.* To pray in the Name of Christ, is more then to name Christ in prayer: *It is easie to name Christ in prayer, but it is a hard thing to pray in the Name of Christ.* To pray in the Name of Christ, is,

First, To look up to Christ, as having purchased us this privilege, that we may pray; for it is by the blood of Christ that we draw near to God, and that a Throne of grace is open for us.

Secondly, To pray in the Name of Christ, is to pray in the strength of Christ.

Thirdly, To pray in the Name of Christ, is to pray in the vertue of the present mediation of Christ, which carries this acknowledgement in it, *That what we ask on earth, Christ obtains in Heaven.*

To pray thus is no easie matter, and unless we pray thus, we do not pray at all. John 16. 23, 24. *In that day ye shall ask me nothing: Verily I say unto you, whatsoever ye shall ask the Father in my Name, he will give it you, Hitherto have ye asked nothing in my Name, ask and ye shall receive, that your joy may be full.* But how do these parts of the Text consist? Why doth Christ tell them, that they shall ask nothing in that day, and yet promise, that what they ask he will give? There is a two-fold asking

First, By way of Question.

Secondly, By way of Petition.

The former, is asking, that we may know, or be informed in what we doubt; the latter, is asking, that we may receive and be supplied with what we want. Now, when Christ saith, *In that day ye shall ask me nothing:* He had a little before promised such a manifestation of the mind of God to them, by the spirit, that they should not need to come and ask him; as if he had said, *Now ye put questions (as we read they did) about many things, ye understand little of the mystery of the Gospel;*
but

but in that day ye shall have so clear a Revelation about the things of Heaven, that he shall not need to propose your doubts, and desire resolution for you shall be able to resolve your selves by the light within you. This the Apostle John (1 Epist. 2. 20.) tells the Saints, *But ye have an unction from the holy one, and ye know all things:* And again, *Vers. 27. But the anointing which ye have received of him, abideth in you: and ye need not that any man should teach you; but as the same anointing teacheth you all things, and is truth, and is no lie, and even as it hath taught, ye shall abide in him.* These Scriptures are both a clear exposition, and an illustrious verification of that promise of Christ, *In that day ye shall ask me nothing:* that is, after my Resurrection.

But when he saith, *Whatsoever ye ask the Father in my Name, he will give it:* the meaning is, Your prayers shall be heard, while you keep close to this essential form, *Asking in my Name.* Besides this essential form of prayer, there is also another form, which we may call in a qualified sense, essential: As when the matter we pray about is spiritual, and absolutely necessary to salvation, then to pray in an absolute form. If it be temporal, and outward, or if it be of a spiritual nature, yet such as is onely necessary to the well-being of a Believer, as spiritual gifts, yea, and the degrees of grace are, then to pray in a conditional form, as submitting it to the will of God, not onely for the time, and manner, and means, and measure wherein, or by which we shall receive those things, but also submitting the very things themselves to his good pleasure, whether we shall receive them at all, or no. Nor doth conditional prayer hinder Faith, but looks to the rule. We may pray without doubting, though we pray with a condition; and when we are fullest of submission, we may be fullest of confidence; yea, without submission in those cases, there can be no true confidence.

Fourthly, Prayer is pure, when the end which we aim at is pure: The end denominates every action, as to the quality or goodnesse of it. The great end of prayer, as of all other actions, and without which, neither those, nor this, can be called pure, is, *the glory of God.* *Hallowed be thy name,* is the first prayer, and that hath influence into all our prayers: we must pray for all, that God may be glorified, and pray for nothing that our lusts may be satisfied. Though we may pray

that our wants may be supplied (that may be an end) yet never that our lusts may be satisfied (*James 4.3.*) *Ye ask and receive not, because ye ask amiss*: Where was the fault which the Apostle found, and specified in those prayers? Not in the Object, they prayed to God; not in the matter, they prayed for things lawful; not in the form, they prayed in the Name of Christ; but the fault was in the end, ye ask amiss, *that ye may bestow it on your lusts*. It is possible for a man to pray, not onely for evill things, but for good things, and not onely for outward good things, but for spiritual good things, to bestow upon his lusts; some pray for spiritual gifts, to bestow them on their lusts, pride, vain glory, and covetousness; yea, it is possible for a man to pray for grace, to bestow it on his lust (so Hyppocrites do) though it be impossible for any man, who indeed receives grace, to bestow it upon his lust: Let your end be pure, that your prayers may be pure also.

Fifthly, Prayer is pure when it is mingled with, and put up in Faith. By Faith Abel offered a more excellent sacrifice then Cain (*Heb. 11.4.*) and without Faith it is impossible to please God (*Vers. 6.*) Prayer is our comming to God, He that comes to God, must beleve that God is, and that he is a rewarder of them that diligently seek him. Faith takes hold of Christ, by whom only our prayers are purifyed; and therefore there can be no pure prayer without Faith. As God purifies our hearts by faith, so our prayers are purified by Faith. Faith doth not only take hold of God for the granting of our prayer, in which sense 'tis said (*Jam. 1.6.*) *If any one ask, let him ask in Faith*; that is, That he shall receive: but Faith takes hold of Christ for the purifying of our prayer, that so it may come up with acceptance before God. He is of purer eyes then to behold evill, he cannot look on iniquity (to approve of it, or to like it, *Hab. 1.13.*) Seeing then there is much iniquity in our holy things, we must do all by our High Priest, who (as the typical High Priest, did for the Children of Israel (*Exod. 28.33.*) bears the iniquity of our holy things, that we (as they) may be accepted before the Lord.

Sixthly, That, and only that, is pure prayer, which is breathed in, and breathed out, by the spirit of God. Edifie your selves in your most holy Faith, pray in the holy Ghost (*Jude Vers. 20.*) Or,
praying

praying by the holy Ghost (as some translate) that is, by the strength and help of the holy Ghost. We cannot make pure prayer with our own breath, parts, and gifts; the holy spirit breaths holy prayer into, and draws it out of our hearts: as we know not what to believe or do aright, till the spirit teacheth us; so we know not what we should pray for as we ought, but the spirit it self maketh intercession for us (Rom. 8. 26) The spirit maketh intercession, not as Christ doth; the spirit doth not mediate between God and us; but as it is the office of Christ to intercede for us with God, so it is the office of the holy Ghost to make those intercessions in us, which we put up to God: So that the spirit is said to make intercession for us, because the intercessions and prayers which we make, are made by the spirit; the spirit forms them in us. As some duller Schollers in a School, who cannot make their Exercises, get their exercises made for them by those that are more pregnant; so the spirit makes intercession for us. We are dull, and low, and straitned, we cannot make a prayer, the spirit makes them for us in our hearts: Hence it is said in the beginning of the Verse, *The spirit also helpeth our infirmities*: The Greek word signifieth to help, as a Nurse helpeth a little Child to go, or as a weak decrepid old Man is upholden by a staff, or rather (as the composition of the word implies) *The spirit helpeth together*: And then it is a Metaphor taken from those who lift a weight, or a piece of Timber (too heavy for one) together: The Spirit lend us his hand in this duty, and they who have received grace: act also with the spirit: Thus, *the spirit helpeth together*: The Spirit and a Believer are both at it, to carry on this praying work yet all that strength which we put to the work flowes from the spirit; who as he raiseth us when we are quite fallen, so he assists us when we are raised, and then we make good work, pure work of it in prayer.

συναντιλαμβάνε-
ται, particu-
la συν, ad nos
laborantes re-
fertur, quorum
tamen vis om-
nis ab eo spiritu
proficiscitur,
qui sicut nos
penitus collap-
sos erexit ita
etiam erectos
regit; ideoque
dicitur ipse vi-
cissim onus at-
tollere ne sub eo
fatiscamus.
Bez. in Epist.
ad Rom.

Lastly, *That is a pure prayer which comes from a pure person*: And there is a double purity of the person necessary to a pure prayer.

First, There is the purity of his state; he must be a converted, and regenerated person, otherwise his prayer is abominable, though he should be right in as many of the forementioned requisites, as it is possible for an unregenerate man to be;

as suppose he not onely prayeth to God, and for such things as are agreeable to the will of God, but also (as he thinks) for the glory of God; yet the mans prayer is impure, because himself is impure: God hath respect to the person, before he hath respect to his supplication. *Prov. 15. 8. The prayer of the wicked is an abomination to God; but the prayer of the upright is his delight:* And again, *He that turns away his Ear from bearing the Law, even his prayer shall be abomination, Prov. 28. 9.*

Secondly, As there must be purity of state, before there can be a pure prayer; so also purity of life, that is, he must be renewed in purity, not lying or continuing in any sin: *1 Tim. 2. 8. I will that men pray every where, lifting up holy hands without wrath and doubtings.* Holy hands, note the purity of our actions, as a holy heart notes the purity of our state: To lift up the hands is to pray, the sign being put for the thing signified: The meaning is, let your prayers be holy. First, *without wrath* to men; come not to seek the favour of God, with anger and revenge in thy heart against man: Secondly, *pray without doubting*; that respects God, and is opposed to Faith: As if the Apostle had said, Pray both in actual Faith and Love. Yet the Greek word (*σκηψισμῶς*) there used, is rendred by some, Disceputation, or wrangling; as if the Apostle had in that specified one effect of wrath. 'Tis expounded also by others, for any internal distraction, or distemper of the mind; for the mind of man is often carryed away from God in prayer, and maintains secret Dialogismes, discourses, and conferences, in, and with it self, when it should be wholly taken up with God.

The covetous mans heart talkes of Gold, and the voluptuous Mans heart talkes of pleasures, when he seems to pray: yea, these Fowles will often come down upon the Sacrifice of an Abraham, onely as soon as he espies them, he drives them away; yet by these interruptions in prayer, as well as by any sinful action unrepented of, before, prayer, the holinesse of prayer, or the lifting up of holy hands in prayer, is hindred and defaced, even in those, whose persons are holy. *David* was a man that was pure in state, he was a converted person; yet he saith (*Psal 66. 18.*) *If I regard iniquity in my heart, the Lord will not bear my prayers.* Though I
am

am pure in state, yet if I am impure in life, the ear of God will shut against my suites, *Isa. 1. 14. 15.* God rejects the prayers of his own people, because their hands was full of blood, and hence his counsell, *Wash you make you clean, put away the evill of your doings from before mine eyes, &c.* Come now let us reason together, saith the Lord, *vers. 18.* As if he had said, while I see your sins, I cannot hear your prayers; while your iniquities are before mine eyes, your supplications cannot enter into mine Ear, nor will I answer them. How can any soul expect with Faith, that God should do what he requests, when he will not doe what God commands? Or that God should fulfill our desires, while we in any thing neglect his rules?

As the prayer of an unholy person is turned into sin, so the sin of a holy person may cause the Lord to turn away his prayer: Then take that counsell of the Apostle, writing to, and of Saints, *Heb. 10. 22.* *Let us draw nigh to God with a true heart in full assurance of Faith: having our hearts sprinkled from an evill conscience, and our bodies washed with pure water:* There is a twofold evill conscience.

First, That which lives in any known sin unrepented of.

Secondly, That which is unquiet and unsettled about the pardon of those sins which we have repented of.

We should get both these evill consciences but especially the first, cured and removed by the sprinkling of the blood of Christ, before we draw nigh to God in prayer: as also *our bodies washed in pure water*, which is either an allusion to the old Ceremonies among the Jews, who before they came to worship at the Tabernacle, purged themselves with diverse outwards washings, leading them to the consideration of that moral purity, both of heart and life, in which God is to be worshipped; or it is an allusion to Baptism in special; in which there is an externall washing of the body, signifying the washing of the soul by the blood of Christ, and by the effectual working of the spirit; The sum of all is, unless the person be pure, his prayer is not pure. These are the ingredients which constitute pure prayer; all these met in *Job*, and therefore he concluded, not onely confidently, but truly, *My prayer is pure.*

And

And as these are the ingredients of prayer, so they are all necessary ingredients ; so necessary that if any one of them be wanting, the whole prayer is impure : They are necessary by a double necessity.

First, as commanded by God in prayer.

Secondly, As means without which man cannot attain his end in prayer.

The general end of prayer, is, that prayer may be heard, accepted, and answered ; God hears, accepts, answers, no one prayer, without some concurrence of all these. The Incense of the Ceremonial Law was a shadow of prayer, which is so great a duty of the moral Law : But if this Incense had not been made exactly according to the will of God, both for the matter and the manner of the composition, prescribed (*Exod. 30. 34, 35, 36.*) If after it had been thus made, it had not also been offered according to those rules given (*Levit. 16. 12, 13.*) it had been *an abomination to the Lord* ; or as the Prophet *Isaiah* speaks (*Chap. 66. 3.*) *Such a burning of Incense had been but as the blessing of an Idol.* We may conclude also, That, if prayer be either composed, or presented in any other way then God himself hath directed, it is not onely turned away, but turned into sin. *That man hath spoken a great word, who can say (in Jobs sense) My prayer is pure.*

Thus *Job* justifies the prayer he made to God, and maintains his justice towards men. *There is no injustice in my hands, also my prayer is pure :* A high profession, yet in the next words he goes higher, and makes both an imprecation against himself if it were not thus with him, and an appeal to God for his testimony, that it was thus with him.

JOB, CHAP. 16. Vers. 18, 19.

O Earth, cover not thou my blood, and let my cry have no place.

Also now, behold my witness is in Heaven, and my record is on high.

JOB having (with much confidence) asserted the integrity of his heart, and the righteousness of his way, both towards God and Man, confirms what he had thus confidently asserted, by a double Argument.

First, By a vehement imprecation *Vers. 18. O earth, cover not thou my blood, and let my cry have no place.*

Secondly, By a free appeal, an appeal to God himself *Vers. 19. Also now behold my witness is in Heaven, and my record is on high*: He shews the necessity of this appeal, *Vers. 20. My Friends scorn me*: therefore I am constrained to go to God. When men have done us wrong, and will not do us right, it is both time and duty to appeal to God. Upon this ground Job appeals, and he concludes (according to our translation) his appeal, with a passionate, yet holy wish, *Vers. 21. O that one might plead for a man with God, as a man pleadeth for his Neighbour*. The reason both of his appeal and wish, is given us further *Vers. 22* he looked on himself, as a man standing upon the very confines of death, the Grave was ready for him; therefore he begs, that this business might be dispatched, and his integrity cleared before he dyed. He was loath to go out of the World, like a Candle, burnt down to the Socket, with an ill savour. He that hath lived unstained in his reputation, cannot well bear it, to die with a blot; and therefore he will be diligent by all due meanes to maintain the credit which he hath got, and to recover what he hath lost: This was the reason of *Jobs* importunity discovered in these two Verses, now further to be opened.

*Est juramenti
deprecatorii
forma, quo asse-
verat nullum
sibi iniquitatis
conscium esse.
Aben. Ezra.*

Vers. 18. *O Earth, cover not thou my blood, and let my cry have no place.*

There are two branches of this imprecation, or rather these make two distinct imprecations.

The first in these words, *O earth, cover not thou my blood.*

The second in these, *Let my cry have no place.*

Job engages all upon the truth of what he had said, being willing that his worst might be seen, and his best not heard, if he had not spoken truth.

O Earth, cover not thou my blood.

Poeticum sane
& patheticum
in dolore aut re
alia gravif-
sima, res multas
mortuasque, om-
ni sensu audi-
tueque carentes
vestes
& auditores
compellere.

Job speaks pathetically, or, as some render him, Poetically, while he bespeakes the earth, and make the inanimate creature his hearer. The sacred Pen-men do often turn their speech to the Heavens, and to the Earth: Thus *Moses*, *Deut. 32. 2.* in the Preface of his Sermon, his last Sermon to that people, *Give ear O ye Heavens, and I will speak, and hear O earth the words of my mouth.* So the Prophet *Isaiab*, *Chap. 1. 2.* *Hear O Heavens, and give ear O Earth, I have nourished, and brought up Children, and they have rebelled against me:* God speaks to that which hath no ears, to hear, either to reprove those who have ears, but hear not; or to raise up and provoke their attention in hearing. Thus *Job*, *O earth, &c.* as if the earth were able to take his complaint, and return an answer, as if the earth were able to make inquisition, and bring in a verdict about his blood.

O earth (cover) not thou my blood.

Ad rem, o-
peruit, abscon-
dit.

The word signifies not onely common, but a twofold metaphorical covering.

First, Covering by way of dissimulation; to dissemble a matter, is to cover a matter: In that sense *Solomon* speaks *Prov. 12. 16.* *A fools wrath is presently known, but a prudent man covereth shame;* that is, He dissembleth his wrath, or his anger, he will not let it alway break forth, for that would be a shame to him.

Secondly, The word signifies to cover by forgetfulness: That which is not remembred, is hid or covered. *Eccles. 6. 4.* *He commeth in with vanity (speaking of man) and departeth in*

in darkness, and his name shall be covered with darkness: that is, He shall be forgotten, he shall be as if he had not been: And thus it is applyed to the pardon of sin Psal. 32. 1. Sin is veiled with the worthiness and obedience of Christ, as with a Garment, and is to God as a thing forgotten, or out of mind, whence once it is forgiven: In both these senses Job seems to bespeak the earth, O Earth, cover not my blood: that is, If thou hast any of my blood, do not dissemble it, bring it forth, be not as if thou knewest of no such matter. Assimulation makes that to be, which is not, so dissimulation makes that not to be, which is.

*Sanguis terra
regitur quando
facinus dissi-
mulatur, nec
vindictam ex-
pescit.*

Again, Cover not my blood; that is, Forget it not, if thou hast such a record upon thy Fyle, let it be continued and remembred, that the Generations to come may judge how I have been dealt with by this present age, or how I have dealt in it.

○ *Earth, cover not my (blood.)*

But what is his (*blood*) which he would not have covered? His blood may be taken two ways.

First, Passively, for his sufferings and grievous afflictions, which were even to blood: The Apostle tells the Hebrews, *Ye have not resisted to blood, striving against sin, Heb. 12. 4.* There is a threefold strife against sin.

First, Against sin already acting and moving in our selves.

Secondly, There is a striving against that sin which others move us to act, whether by promises, or by threatnings.

Thirdly, There is a striving against that sin which others act.

The Apostle (as I conceive) intends one of, or both the latter sorts of striving against sin, which is indeed a striving against sinners; and in this strife he saith, *Ye have not resisted unto blood; yea, have (I grant) resisted, to the losse of your goods, yea, and to the losse of your credit and reputation in the World Chap. 10. 33, 34. but know, ye are not come to the heat of the Battel, till your bodies bleed: Ye have lost no blood yet, striving against sin. Job resisted, or rather submitted to blood; he had lost blood, in the great fight of affliction which he indured; he was wounded all over. Now, say some, he cries, O earth, cover not my blood; that is, These*

*Ne regas san-
guinem meum.
i.e. injuriam
mihi latam que
innocens pareo.*

my bloody sufferings; what I have endured, let it be remembered. But we cannot well accommodate this interpretation to the Text: For, first, there may be as much vanity in desiring the evils we have suffered, as the good we have done should be known: we must let God alone to erect the monument of our sufferings; that must be none of our care.

Secondly, We cannot so much as suspect that *Job* would maintain the memory of his sufferings against God; yet it was he who smote *Job*, though by the hand of Satan, and wicked men: This *Job* had acknowledged more then once, with much humble submission, and therefore he doth not desire that his blood might be forth-coming in a way of contestation with him. Further, If we look onely to those instruments of his affliction, who had indeed done him wrong: Surely the spirit of this good man, as it was far from meditating revenge, so his scope and business here, was rather to bring himself to a tryal then them, rather to have his own innocency cleared, then their guilt proved: And therefore we have called these words, an imprecation upon himself, in case he were guilty, not an accusation of their guiltiness. In pursuance of which general sense, we must expound blood under another notion. And therefore,

Secondly, Blood may be taken actively, and so it falls under a threefold consideration.

Augustine.

First, Blood is put for the general sinfulness or corruption of mans nature, as also for any particular sin, as it is wrapt up in mans natural corruption. One of the Ancients interprets *Dauids* prayer, *Psalms* 51. 14. *Deliver me from Blood, or Bloods,* or (as we render) *from Blood guiltiness, O God;* not of that special sin, or not of that onely, the death of *Uriah*, but of all sin, which (saith he) therefore bears that title, because it flowes from the polluted nature of man, which the Scripture calls flesh and blood. That of the Prophet is more proper to this point, *Ezek* 16. 6. *When thou wast in thy Blood, I said unto thee live:* that is, When thou was wrapt in, and defiled with thy sin and misery, then I had pity on thee, and spake life into thee. Every soul tumbles in blood till it is sprinkled with blood; our blood is our filthiness, and the blood of Christ is our holiness, freeing us at once from the guilt, and from the stain of sin. This corruption of nature, together with that issue
of

of it, the transgreſſions of life may be called blood, for two reaſons.

First, Becauſe it deſerves death, and is a ſtate of death, we are dead in ſin, and *the wages of ſin is death*; and as any kind of death may be expreſſed by blood, ſo a violent death is the pouring out of blood.

Secondly, It may be called blood, becauſe ſin is expiated by blood, and *without ſhedding of blood there is no remiſſion*; no not of the leaſt ſin.

Secondly, Blood ſignifies ſome notorious ſin or ſins. Great ſins are not one bloody ſin, but (in Scripture language) blood. *Iſa. 1. 15. When ye make many prayers, I will not hear: Why? For your hands are full of blood*; that is, Of great and foul crimes: For ſhould we take blood there, for any ſin, according to the former interpretation, then whoſe prayer ſhall be heard? Whoſe it is that ſins not, yea, who is not full of ſin? So that by *hands full of Blood*, he meanes hands ſtained with great ſins; or with ſins, if ſmall in themſelves, yet, (which greatens the leaſt ſin) loved and unrepented of (*Ezek. 9. 9. Thus ſaith the Lord, The iniquity of the Houſe of Iſrael, and Judah, is exceeding great, and the Land is full of blood*; that is, Of all kind of wickedneſs, *Ezek. 24. 7. For her blood is in the middeſt of her, ſhe ſet it upon the top of a rock, ſhe poured it not upon the ground, to cover it with duſt*: Which words deſcribe, as the ſin of Jeruſalem, ſo her impudence in ſinning. *Her blood was in the midſt of her*, it was not caſt behind the door, or put into a corner, *She ſet it upon a Rock*, and not onely ſo, but upon the top of a Rock; as if ſhe had not only cared not who ſaw it, but had taken care that all might ſee it, *She poured it not upon the ground, to cover it with duſt*: In which words the Prophet alludes to that Law, *Levit. 17. 13. commanding that the blood of a Beaſt ſhould be poured out, and covered with duſt. And again Hoſ. 4. 2. By ſwearing, and killing, and ſtealing, and committing adultery; the break out, and blood toucheth blood*; that is, One wickedneſs is heaped upon another. There is an aggregation, or a combination of many ſins together, their ſins are ſo thick ſet, that there is not the leaſt ſpace, either of time or place between them; they ſin continually, and they ſin contiguouſly, ſin toucheth ſin.

Sanguinis nomine intelligitur peccatum graviffimum, ac deteſtandum facinus.

Aggregant peccata, peccatis. Cald.

Thirdly,

Thirdly, By *Blood* in this active sense, we may understand those special sins which draw blood; the sin of oppression, and the sin of murder. The Scriptures last cited, include these principally, though not these alone, or not these exclusively to other sins. Sins of cruelty are often called blood by name, and such are named bloody men, who commit such sins, *Psal.* 55. 24. *Blood-thirsty and deceitfull men shall not live out halfe their dayes*; that is, Murderers, and Oppressours shall not. When *Shimei* cursed *David*, he said, *Go thou bloody man, thou Son of Belial*, 2 *Sam.* 16. 7, 8. He calls him bloody man, in reference to that particular act, with which *David* had stained his hands, the murder of *Uriah*. *Hab.* 2. 12. *Woe to him that buildeth a Town with blood, that stablisheth a City with iniquity*; that is, By the iniquity of oppression: He builds with blood, who to set his own nest on high, throws down the right, or takes away the lives of others. Under this third, as also the second notion of blood, we may best interpret *Jobs* imprecation, *O earth, cover not thou my blood*: that is, The oppressions and cruelties which I have committed, if I have committed any. Some conceive that *Job* refers to the story of *Cain* and *Abel*, *Gen.* 4. 10. The earth would not cover *Cains* blood; that is, the blood of *Abel* which *Cain* had spilt. *Eliphaz* told *Job* before in a third person, that his Tabernacle was a Tabernacle of bribery; as much as to say, That he had done wrong in his place, and had been a grinder of the faces of the poor. Now saith *Job*, *O earth, cover not my blood*, if I have been an oppressor, if I have drank the blood of the poor, or am guilty of such like abominations, I desire that the earth would not cover, or dissemble it, but let it be published to my shame, and brought forth to my judgement. Master *Broughtons* note is full to this sense, *If there be any injury in my hands, let the earth reveal it*. And the Tygurine, *O earth do not conceal my capital crimes*.

Si quoniam e-
dem malifici-
umve quod
obijcis para-
vi, illud reve-
let & testifi-
cetur terra.

Jun.

O Tellus ne ce-
les scelera mea
capitalia.

Tyгур.

The second branch of the imprecation falls crosse to this; for in this *Job* prays, that his evill deeds might be discovered, in that he prays that his very prayers (which were his best deed) might not be accepted, if he had either been, or done as was suspected,

And

And let my cry have no place.

The word ſignifies a loud cry, a grievous cry, the cry of a man extreamly preſſed; yea, even utterly oppreſſed: This cry is expounded three wayes.

First, For the very cry of grief, or for a cry cauſed meerly by grief. *Let my cry have no place*; that is, Let not my pains and ſorrows, my groans and ſighes, in miſt of all theſe be regarded, either by God or Men, if I have done ſuch evils, as I am accuſed of. 'Tis a great affliction which puts a man to his cry, whether to God or Man; but it is a greater affliction to cry and not to be heard, neither by God nor man: The cry of a poor man is then ſaid to have no place with a Judge, when he will not hear it, or take notice of it.

Secondly, Others expound this for the cry of ſin. Great ſins are called a cry, not onely becauſe they make others cry, but becauſe themſelves are very clamarous and crying. Sin hath a tongue to ſpeak, and it hath teeth to bite: every ſin ſpeaks, but ſome ſins have a loud voice, they cry, *The blood of thy Brother which thou haſt ſpilt, cries unto me* (ſaith God to Cain, Gen. 4. 10.) The ſin of Sodome cryed up to Heaven, Gen. 18. 20. Oppreſſion cauſeth a cry; ſo here, *Let my cry*, that is, my crying ſins, or the cry of my ſins, *have no place*; that is, none to hide, or ſhelter themſelves in: And then this claule of the imprecation is of the ſame ſenſe with the former, *O earth, cover not thou my blood.*

*Clamat quia in-
nocent effuſus
eſt, & dicitur
inter pellare
dominum, non
proſecutione
Eloquii ſed in-
dignitate com-
miſſi. Ambroſ.*

Thirdly, By this cry we may underſtand *Jobs* prayer, and that of two ſorts: First, Prayers, Petitions, or complaints to men; let not any Friend regard my cry. Secondly, Prayers to God; for as there are crying ſins, ſo there are crying prayers, *The Lord ſaid to Moſes, wherefore cryeſt thou unto me*, Exod. 14. 15. *Aſa* cryed unto the Lord, 2 Chron. 14. The *Ninevites* were commanded to cry mightily to God, John 3. 8. and Chriſt; himſelf prayed with ſtrong cries Heb. 5. 7. As there are two things eſpecially which make ſins crying Sins,

First, When they are earneſtly committed.

Secondly, When they are conſtantly committed.

So two things make prayers crying prayers,

First,

First, When we pray with earnestness.

Secondly, When we pray with continuance, or perseverance.

*Ne in Calum
effervatur susci-
piaturve cla-
mor meum si
sim ejusmodi.
Jun.*

We find *David* often crying to God in prayer; so that, when *Job* saith, *Let my cry have no place*, his meaning is, *Let not God hear my most earnest prayer*: A dreadful imprecation! When we who have no help on earth, shall wish that we may have none in Heaven neither; what can we wish worse to our selves then this?

From the words in general, Observe.

It is lawful to use Imprecations.

Job did not sin in this; There are Imprecations of two sorts.

First, Upon others, when we wish them evil, or curse them; this in some rare cases may be done, *David* useth imprecations against the incorrigible enemies of the Church, and so may we, but in reference to personal injuries, the Gospel rule is, *Bliss them that curse you pray for them that despitefully use you*, *Math* 5. 44.

Secondly, Upon our selves; such are the Imprecations intended in this point. *Job* calls down mischief upon his own head, in both parts of the Verse, *Let all my sins be discovered, let all my prayers be refused, if ever I have done this thing*. Imprecations, or wishes of evil upon our selves may proceed upon a double ground.

First, For the assuring of what we promise, or engage our selves to do: As to say, *I will do such a thing, or I promise to do it; if I do it not, I wish evil may befall me*: This is to put our selves under a curse, which we do at least implicitly in taking any promissory Oath. There are two sorts of Oaths.

First, Assertory Oaths, when we affirm such a thing to be true.

Secondly, Promissory Oaths, when we promise to do such a thing, calling God to witness, and laying our selves under a penalty, if we do it not. This is expressed in some, and implied in all solemn Oaths and Covenants. The present point extends not to this sort of Imprecations.

Secondly, Imprecations of penal evils may be used for the stronger denial, or disavowing of any sinfull evil, of which we are suspected, or with which we are directly charged

ged. To this sort of imprecations the present point is confined: This was *Jobs* case, he was deeply charged to have done wickedly, and he as deeply denied that he had done so. Thus *David* imprecates evil upon himself, *Psal. 7. 3, 4, 5.* The title of the Psalm shews the occasion of it. *Shiggaion of David* (that is, *Dauids* variable, or delightful song, or *Dauids* solace) Concerning the words of *Cush the Benjamite*: that is, either of *Saul* himself, whose ill disposition towards him, he closely taxeth under the word *Cush*, which signifies a *Black-moor*, or *Æthiopian*; or it may design some of *Sauls* Courtiers, who had done ill offices to *David*, and accused him of a conspiracy, to take away *Sauls* life, as appears, *1 Sam. 24. 9.* And *David* said to *Saul*, *Wherefore hearest thou mens words, saying, Behold David seeketh thy hurt.* Now *David* composed this Psalm in his own vindication, and feares not to call down vengeance upon his head, if he were guilty. O Lord my God, if I have done this, if there be iniquity in my hands (that is, this iniquity, if I have done this) If I have rewarded evil to him that was at peace with me (What then? He imprecates) Let mine enemy persecute my soul and take it, yea let him tread my life down to the earth, and lay mine honour in the dust. *David* laies all at stake, soul, and life, and honour, in the highest actings of holiness towards God, and integrity towards man. He that is in *Dauids* case, and hath *Dauids* conscience, may do the like and fear no hurt. The Woman suspected of Adultery was by the Law, *Num 5.* to imprecate, and wish evil on her self, if she did not speak true in denying it: For the Priest was commanded to bring the Woman, and to put the offering on her head, and then to give her the water of jealousy to drink, saying, *This water which causeth the curse, shall go into thy bowels, to make thy belly to swell, and thy thigh to rot*; and the Woman was to answer; *Amen, Amen*: As if she had said, *I pray God this misery may come upon me, In case I have been false, or unfaithful to my Husband.* Thus the Woman confirmed the curse, and took it upon her self, if she were defiled; or testified her faith in God, that he would clear her innocency, she being not defiled; and therefore the word *Amen* was doubled.

And here it will not be impertinent to remember how the superstitious heart of man hath in times of former ignorance

and darkneſs invented and adventured upon wayes of tryall in doubtful caſes, with ſome reſemblance to (poſſibly in imitation of) this appointment of God among the Jews.

*Verſeg; Re-
ſtitut. of de-
cayed Intel. in
Antiq. Chap. 3.*

The old Saxons had their *Ordeal*, which word ſignifies *Due part*, or *Dome* and *Judgement*: There were four ſorts of *Ordeal*, by which when manifeſt prooffs were wanting, they attempted (or indeed tempted God) to find out whether the party accuſed were guilty, or guiltleſs.

The firſt was by *combat*, in which the perſon accuſing offered with the peril of his life, at any weapon, to prove his accuſation: and if the perſon accuſed did reſuſe the challenge, or did either yield, or was ſlain in the fight, he was without further evidence adjudged culpable.

The ſecond was by *Fire*, in which the perſons accuſed were to take red hot Iron in their bare hands, or to go bare-foot and blindfold where red hot Irons were laid, and if they did either ſtep between them, or ſtepping upon them, felt no harm; this was a declaration of innocency.

The third tryal was made by *Hot boyling water*, into which if the perſon ſuſpected thruſting his naked Arm, found no evil effects, he was pronounced guiltleſs.

The fourth was by *cold water*, into which perſons accuſed, having a coard tyed about them, were caſt, and if they ſunk to the bottom, and continued a little there, till they were drawn up, they were held faultleſs; all theſe tryals were made with prayer and invocation upon the name of God, that the truth might be made known.

Theſe cuſtomes drew their firſt breath from Paganisme, and were continued by ſome who profeſſed Chriſtianity, till clearer light convinced them of their vanity, and unwarrantable boldneſs with the name of God.

Now, as all imprecations uſed with theſe or the like Ceremonies and circumſtances invented by man are wicked and unlawful; ſo theſe which are in themſelves lawful, are uſed by moſt, unlawfully. And therefore I ſhall give ſome rules, and bounds, beyond which we may not paſs, without ſinful preſumption.

Fiſt, *An imprecation muſt be uſed onely in very great, ſerious, and weighty matters*: Woe to thoſe who wiſh evil on, or curſe themſelves about trifles; ſome have been heard to wiſh themſelves

selves *Hanged yea Damned*, upon small occasions.

Secondly, It is not enough that the matter be great, and serious, unless it be done with serious deliberation, and self-examination, as also with highest reverence of God, who knowes our hearts, and will judge both our wayes and words.

Thirdly, It must be done with a desire to honour God; as much as to exonerate our selves; *David* knew Gods Name was blasphemed by those who misjudged him, *Her's a man that would be thought so holy, and religious before God; see how perfidious and disloyal he is to his King.* When *David* saw the honor of God concerned in him; he was bold to say, *Lord if I have done this thing, let him persecute my life and take it; he hath persecuted my life, but he could not take it hitherto; but let him take it, if this be so.*

Fourthly, Be sure that you are clear in the matter, and that you imprecate in truth; God is avenger of falshood, much more of studied falshood. It is hard to deprecate his wrath when we have spoken falsly, surely then he will pour out his wrath upon their heads, who imprecate it, to cover their falshood. The Jewes accused Christ falsly, and as earnestly prayed judgment against him, crying out to the Judge *Let him be crucified;* But when they saw they could not prevaile with importunity, and that *Pilate* (who was doubtfull of the justice of their clamour) took water, and washed his hands, and said, *Behold I am free from the blood of this man;* then in a rage they imprecate, *Let his blood be upon us and upon our Children,* (*Matth. 27. 25*) As if they had said, Be not thou so scrupulous to condemn him, if thou thinkest him innocent, let the vengeance of his innocent blood, fall upon us and our posterity. When a man is accused rightly, and the Judge rests unsatisfied, the accuser may say to satisfie the Judge, *Let his blood be upon my head;* I have spoke my conscience, and the truth. The Jewes accused Christ falsly, yet called for his blood upon their heads; therefore God gave them their wicked wish, and they lye under the weight of this imprecation to this very day. They prayed that the blood of Christ might be upon them, and it is upon them. As God poures the blood of Christ upon some in mercy, so upon others in wrath. The blood of Christ is upon Believers, to wash and cleanse them

form their sins, but the blood of Christ hath been upon the Jews to condemn and scatter them, as a vile people all the World over for their sin: The Lord hath been most exact in answering this cry, even in the very place where they made it. The History of the Jews reports that about thirty eight years after this dreadful curse upon themselves, *Herod* called the Jews together, and demanded a summe of Money of them for making a *water-course*, which they refusing to give, he sent for Souldiers to come secretly armed, who slew great multitudes of them in that place, where they cryed, *Let his blood be upon us, &c.* At another time *Florus*, who was General of the Common Souldiers, made a second, and that a more bloody massacre of them there. And when *Jerusalem* was taken by *Vespasian*, the blood of Christ was powred upon the heads of many hundred thousands, who were slain by Fire and Sword, Famine and Pestilence; besides more then seven thousand of them, who were led Captive: And the story informes us further, that *Cesar* sold the younger and common sort of those Captives at that contemptible rate of *thirty a penny*; as they or their Fathers sold Christ for *thirty pence*, so by the just judgement of God thirty of them were sold for a penny. There was never any people in the World; who tasted more justly, or more deeply of that Cup of self cursing then the Jews have done; yet many persons have tasted deeply of it too besides the Jewes. This sin hath so much, not only of wickedness, but boldness in it, that God never lets it go altogether unpunished, though (being repented of) it may be pardoned. Master *Perkins*, in his *Book of the right government of the tongue*, touching upon this point, tells us of certaine *English* Souldiers in the time of King *Edward* the sixth, who were cast upon the French shore by a storm; in which streights they went to prayer, that they might be delivered; but one Souldier in stead of praying, cryed out, *Gallowes take thy right, or claim thy due*; and when he came home he was hanged indeed. Master *Fox*, in his *Books of Acts, and Monuments*, hath a notable example to this purpose, of one *John Peters* Keeper of *Newgate*, who was wont at every ordinary thing he spoke (whether it were true or false, it made (with him) no greater matter) to averr it with this imprecation, if it be not so, *I pray God I may rot before I dye*; and

and ſo it came to paſſ. I might give many ſuch inſtances of raſh imprecations which God hath followed with ſevereſt vengeance : I ſhall add one more which is freſh in the memory of many yet living, of a Gentleman of quality, a Knight, that ſuffered at the Tower-hill about the death of Sir Thomas Overburie, who confeſſed it was juſt with God that he ſhould undergo that ignominious death ; for oft in Gaming (ſaid he) I have uſed this wiſh, *I pray God I be hanged if it be not ſo.* I will conclude this point with a nearer inſtance, *A woman accidentally came into the Congregation while this word was Preached, did afterwards by writing certifie me, that ſhe being convinced in conſcience of her ſin in wiſhing evil upon her ſelf, thereby to cover a ſin, which ſhe had committed, but denyed, did feel the ſad effects of it according to her wiſh, begging earneſt prayers, that it might be forgiven her, and that God would be entreated to take off his hand.*

Sir Gervaiſe
Ellowaies.

Let thoſe wretches hear and fear, and do no more ſo preſumptuouſly, who fear not to wiſh, *The Devil take them, and God damne them,* leſt indeed God let the Devil looſe upon them, and take them at their word. And here it may be obſerved, that ſuch as are moſt guilty, are moſt apt to imprecate vengeance upon themſelves, that they may appear guiltleſs. They have no way left to perſwade others, that they are good, or have not done evil, but by wiſhing evil to themſelves. Such is the ſtupidity of a miſſed conſcience, that when it is deepeſt in ſin, it dares deſie Gods juſtice to gain an opinion among men, of its own innocence.

O earth, Cover not thou my blood.

More particularly Obſerve.

Great ſins, bloody ſins, eſpecially this ſin of ſhedding innocent blood ſhall not paſſ undiscovered.

God will give a tongue to the earth, he will make ſpeechleſs creatures ſpeak, rather then blood ſhall be concealed. Blood may be concealed a long time, but blood ſhall not alwayes be concealed, Gen. 4 7. *What haſt thou done? The voyce of thy Brothers blood cryeth to me from the ground:* The blood had no voyce, and the ground was ſilent ; blood hath no more voice of its own, then water hath, or then a Fiſh that lives in the water hath ; theſe did not ſpeak formally : but the Lord ſpeaks thus to ſhew that he will certainly bring bloody

bloody sins, chiefly the sin of blood, to light. The justice of God in all ages hath sent out his Writ of enquire after bloody men, and for the blood of the innocent, *Psalm 9 12. When he maketh inquisition for blood, he remembreth them, he forgetteth not the cry of the poor.*

But doth not the Lord make inquisition for all sin? Or is there any sin that God doth not inquire after?

Surely no, there was never any sin committed in the world, but the Lord hath inquired after it, sin shall not be lost, God will find it out, and keep it upon record: But when it is said, *God makes inquisition for blood*, it argues the greatness of that sin: *For while that act of God which extendeth to every sin, is appropriated to some one particular sin, it is an argument that God takes special notice of it, or that it is a very provoking sin:* Though God makes inquisition for all sin, yet as if he would let all other sins pass unsought, and un-enquired after, it is said only of this sin, that he *makes inquisition* for it. We find not the like expression about any other particular sin in all the Book of God; though it be a truth, that he enquires for all sin;

Thirdly, Observe.

O Earth, cover not thou my blood.

Innocency fears no discovery.

Come who will, Angels from Heaven, Devils from Hell, Men on Earth, let all creatures be summoned into one Jury of grand Inquest, an innocent person will neither run nor hide his head for it: He whose heart bears witness with him, fears no witness that can be brought against him. While conscience acquits, the matter is not much who accuseth, or condemns: He that is righteous knows that all his sins are covered by the free grace of God in the righteousness of Jesus Christ; and he knows that he hath not covered his sin as *Adam* by excuses, nor sewed the Fig-leaves of carnal reasonings together, to hide his nakedness; he knows also that he lives not in any known sin, nor hath wickedly departed from the Lord. Now because in all these respects he knows nothing by himself, therefore he cares not who knows him, he calls not for Masks, or Visors, for Curtains, or Coverings, to obscure or disguise himself, or his actions under, either
from

from the sight of God or man, but is willing to stand forth in the open light, for though the best of men may have done some act, which is not fit for the open light, yet considering the whole frame of their hearts and lives towards God, together with what hath past between God and their souls about that act; they are not afraid that the worst act which ever they have done should stand forth in the open light; and as for those crimes which men uncharitably charge upon them, every honest heart speaks boldly the sense of this first part of *Job's* imprecation, *O earth, cover not thou my blood.*

From the second branch of *Job's* imprecation, *Let my cry have no place.*

Observe.

Not to have prayer heard and accepted by God, is the greatest misery that can fall man.

God is the last refuge of a distressed soul, and the meanes by which we make God our refuge, or flie to him for refuge, is believing, and fervent prayer: Prayer is a duty, and yet it is a priviledge, it is a priviledge, not onely to receive an answer of prayer, but to put up our requests in prayer; he therefore that askes a stop upon his own prayers, hath at once asked a stop upon all his mercies; he cannot look to be relieved, who tells God he doth not look to be heard; and when prayer hath no place of acceptance in Heaven, we can have no place of contentment on the Earth: Upon this account we may conclude:

That.

Man cannot bespeak any thing worse for himself, then not to be heard when he speaks to God. As it is one of the highest honours done to God that men make prayers to him, so it is one of the deepest afflictions of man, for God not to hear his prayers: Such was *Saul's* condition, *2 Sam. 28.* *God doth not answer me, neither by dreames, nor by Urim, nor by Prophets:* He could get no answer from God, his cry had no place: This troubled him more then the invasion of the *Philistims*. *I am sore distressed* (saith he) *the Philistims make War upon me, and God is departed from me.* When trouble comes, and God goes away, man is in a woful estate. We have no promise to receive unless, we ask, and though we do ask, we cannot receive, unless our prayer be received: God receives the

the prayer of man, before man receives any thing from God in prayer. All our treasure lies in Heaven, our comfort is in Heaven, our protection is in Heaven; and prayer is the messenger which we send to Heaven in the name of Christ for all things, or, for whatsoever else we need on earth. Now if prayer cannot get in, if God will not hear prayer, if he send back our messenger without audience, what can we receive?

The sinfulness of man appears in nothing, more then in this, That he calleth not upon God, Psalm 14. 4. *Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord:* Now as the sin of man appears exceedingly in not calling upon God, so the wrath of God appears exceedingly in not hearing man when he calls, Prov. 1. 20. *Then shall they call upon me, but I will not answer, they shall seek me early, but they shall not find me. God will pour out wrath upon the Families that call not upon his name,* Jer. 10. 25. but he poures out most wrath upon those Families whom he hears not, when they call upon his name. All our mercies are shut out at once, when prayer is shut out: nor shall that person have any place or room in Gods heart, whose cry hath no place in his ear.

Holy Job was sensible enough of this, nor durst he have imprecated, that his cry should have no place, but that (being conscious of no evil) he was assured that his cry had place; and therefore as in the sincerity of his soul he made that imprecation, so in the confidence of his soul, he proceeds to make his Appeal to God in the next words.

Verf. 19. *Also now, Behold my witness is in Heaven, and my record is on high.*

*Utitur testimoni-
catione cali
postquam terra
testimonium
produxit. Bu-
gub.*

As if he had said, I fear no evidence that can be brought against me on earth, and I rejoyce in the witness I have in Heaven: though I have none to testify for me here, yet I have one that will testify for me above: My witness is in Heaven, and my record is on high.

Some conceive, that as Job had spoken to the earth before, so now he speaks to Heaven, *O earth, cover not my blood: O Heaven witness for me.* But he saith not my witness is Heaven, but my witness is in Heaven; nor doth he call the Heavens to

to witneſs for him, but he calls him who is in Heaven to witneſs, and that is God.

There are two branches of this appeal, and they both intend the ſame thing, *My witneſs is in Heaven, and my record is on high*. The words *witneſs* and *record*, are of the ſame ſignification, though they differ in the letter: The one is properly an Hebrew word, and the other Syriack: When *Jacob* and *Laban* were in that conteſt, Gen. 31. 47. *Jacob* took a Stone, and ſet up a Pillar for a witneſs, *And Jacob ſaid to his Brethren, Gather ſtones, and they made an heap, and they did eat there upon the heap, and Laban called it Jegar ſabadatha, that is, a heap of witneſſes* (as it is in the Margin) but *Jacob* called it *Galeed*, or *Gilead*: *Jacob* ſpeaking the pure Hebrew, and *Laban* the Syriack language, they take in both the words of *Jobs* appeal, *My witneſs is in Heaven, my record is on high*.

Job ſpeaks the ſame thing twice, to ſhew how ſtrongly he believed that the Lord would be witneſs for him: *My witneſs is in Heaven, my record is on high*.

Heaven and *high* are the ſame, as *witneſs* and *record* are. And when he ſaith, *on high*, or in the high place; he uſeth not the word *Bamoth* by which thoſe high places are expreſſed, where in the falſe gods were worſhipped, or the true God falſely: *Job* puts that word into his appeal, which belongs properly to God, and ſignifies in Scripture, the place of his glorious reſidence: *Jobs* record was not only *on high*, but (*Bemerumim*, the Hebrew is Plural) *in the heights*; Some tranſlate it in the Superlative, not (*in excelsis*) *on high*, but (*in altiffimis*) *in the higheſts*: As if he had ſaid, *My witneſs is above all witneſſes*, and therefore he is a witneſs above all exception. And *Job* did well, for his purpoſe, to ſay his record was *on high*; not onely becauſe of the dignity of that which is high, but for the advantage which he hath, who is *on high*, or in the higheſt to be a witneſs. God is ſaid to be a witneſs in Heaven, or *on high*, to ſhew how eaſily he can obſerve and take notice of thoſe things which are below: God hath eyes infinitely pure and piercing, he beholds all things, and he beholds them from *on high* as from a watch tower, which renders the object more obvious to the eye: The ſight is ſoon intercepted upon a level: But, *The Lord* (ſaith *David*, *Pſal.* 14. 2.) *looked down from Heaven upon the children of men, to ſee*

Idem bis dicit
conſcientiæ
ſuæ integræ
declāranda
cauſa. Levat.
וְיָ
Synonymum eſt
תָּהָא Hieron
in Irad.

Eſt forma jura
menti, quo de-
um invocat in-
nocentiæ ſuæ
teſtem atque
conſcientiæ
ſpectatorem.
Cajet.

בְּמִרוֹמִים
In excelsis, ma-
limin altiffi-
mis, quia
excelsa voca-
tur quæ Ebraei
בְּמִרוֹמִים in quibus
ſecificabant
idolū.

Cæterum
מִרוֹם
proprie de Deo
uſurpatur &
de cælo, de
Deo in ſingula-
rari numero, de
cælo in utroque
Druf. Dicitur
Deus teſtis in
excelsis propter
locum optiffi-
mum ad con-
templandum
tanquam in
ſublīmi ſpecu-
lo quicquid
agitur. Pined.

if there were any that did understand and seek God: If but one had sought God, God had found him out; but the report which he makes upon that surveigh, tells us, They are all gone aside, they are altogether become filthy, there is none that doth good, no not one (Vers. 3.)

Further he saith, *My witness is in Heaven, or on high*, implying, that he was such a witness as was able to protect him; a witness who is above all fear; and who needs no favour. Some witnesses are not onely men of no state, but of no conscience, *Such underlings will be hirelings upon Oath against the truth*, and are ready to testifie any thing for hope of gain, or for fear of a frown, *My witness (saith Job) is in Heaven, my record is on high*; such a witness he is as cannot be corrupted by gifts, such as hath no need of any mans gifts, seeing he gives to all men life and breath, and all things.

Hence Observe.

First, *That as God is the Judge of all men, so he is their witness.*

God is the Judge of all the earth, and God is the witness of all the earth too (*Jer. 29. 23.*) *Because they have committed villany in Israel, and have committed adultery with their neighbours Wives, and have spoken lying words in my name, that I have not commanded them; even I know, and am a witness saith the Lord: He saith not, I know, and am Judge; but I know, and am witness.*

Let no man hope to escape the judgement of God, because there is none to witness against him: for if God hath not the witness of man, if our sin be a secret to all the world, yet God hath always two witnesses.

First, *Our own conscience.*

Secondly, *Himself.*

An earthly Judge must not be a witness; his duty is to give sentence, not to give evidence; he must determine according to what is alledged, and proved upon testimony given; but he cannot give testimony; he cannot be Judge and Party too: But God is so transcendently Sovereign, that he is both Judge and Party, he pronounceth sentence, and gives in evidence; Christ is called, *The faithful, and the true witness (Revel. 3. 14.)* And yet, *All judgement is given into his hand (John. 5. 22, 27.)* God judgeth upon his own knowledge,
not

not upon the knowledge of others, and therefore as there can be no failing in, so no avoyding of, his judgement.

Secondly, Observe.

It is lawful to appeal to God, or to take God to witness.

An Oath is the calling of God to witnesse, and whensoever we appeal to God, or call him to witnesse, it is an Oath. The Apostle Paul took an Oath, when he said, *Rom. 1. 9 God is my witness, whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you in my prayers.* Thus in highest holiness he sware that he prayed for the Romans spiritual good, while he was absent from them, and had never so much as seen them; and that he passionately desired to be present with them, and see them, that he might impart unto them some spiritual gift: Because being a meer stranger, he had not yet made his actions a witness of his love to them, and because no man can be an unerring witness of another mans heart, or of the moving of his affections, therefore he calls God to witnesse, who alone knows the heart, and can tell how much we love either himself, or one another.

He speakes as much (though in another case) to the *Corinthians* (2 Cor. 1. 23.) *Moreover I call God for a record upon my soul, that to spare you, I came not as yet unto Corinth.* As if he had said, by this my earnest adjuration, I assure you, that the reason why I have deferred my coming to you, was not from any levity of mind, or change of purpose in me, but onely because I was unwilling to use such severity as the distempers among you call for, and would have pressed me unto being present. We find him in the same tenour of speech towards the *Philippians* (Chap. 1. 8.) *For God is my record, how greatly I long after you all in the bowels of Christ; that is, I call God to witnesse, I love you.* And again (1 Thes. 2. 5.) *Neither at any time used we flattering words, as you know, nor a cloak of covetousness, God is witness:* As if he had said, Had I used flattering words, you might witnesse it; and that I have not used a cloak of covetousness, God is witness. I might have worn a cloak of covetousness so close, that you could not have seen it, but God could; he can judge through the darkest clouds, and see through the thickest cloaks and coverings but I appeal to him whether I have put on such a cloak,

or no. As *Paul* by Oath purged himself from covetousnesse of spirit ; so *Abraham* protested by Oath against all covetous practices, *Gen. 14. 22.* *I have lifted up mine hand to the most high God, the possessor of Heaven and Earth, that I will not take any thing that is thine.* This gesture of lifting up the hand when an Oath is taken, is there put for an Oath it self ; by which *Abraham* appealed to God as a witness of his sincere intentions in taking up those Armes for the rescue of his Nephew *Lot*, and that as he had overcome his Enemies, so he had overcome covetousness, which was of the two, the far more noble victory.

This calling of God to witness, is of two sorts.

First, When we are called by others, who have lawfull power, to testifie the truth ; such is swearing before a Magistrate.

Secondly, When we offer it our selves, for the removal of such jealousies as are cast upon us, and we have no other way left, to free, or vindicate our selves from.

This latter was the occasion of *Jobs* Oath, as also of those alleading concerning *Paul* and *Abraham* : but whether it be an Oath of the one sort, or of the other, both meet in this, that God is appealed to, and called to witness by such as use them : and seeing he is a jealous God, who will not hold them guiltless that take his name in vain : I shall add some cautions for the bounding and directing of our practice.

First, We may call God to witness in weighty matters and unlesse the matter be weighty, either in it self, or in the consequents of it, we may not ; *God is my witness, and God is my Judge*, are not for common, much lesse for vain things. There are two things in every Oath or appeal to God which shew this

First, An Oath is for confirmation, *Heb. 6. 16.* vain things are not worth the mentioning, much lesse are they worthy the confirming ; we ought not to strive at all about them, much less ought we to swear about them, which is *an end of all strife.*

Secondly, In every Oath or appeal to God, there is an invocation of the Name of God ; but the name of God must not be taken in vain, which it cannot but be, when it is taken into our mouthes about a vain thing.

Secondly,

Secondly, We may call God to witness when men give a wrong witness of us, or will not give a right witness for us; but if we can have testimony upon earth, we must not go to Heaven for it; God must be our last resort. *Job* found none on earth to witness for him, and his afflictions were looked upon as sufficient witnesses against him, and therefore he was necessitated to make his address to God.

Thirdly, When the matter is not only such as others will not testify, when they might, but such as no man can testify (none bring privy to it, but only God and our own souls) then we have a just ground of appeal to God; who will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: *Job's* sincerity was suspected; and that is such a secret as man hath no access unto, and therefore can give no witness to it: Who is sincere, and who is an hypocrite, is resolved onely by the testimony of God, and of our own souls.

Fourthly, We must be sure to call God to witness in truth, *You shall swear the Lord liveth in truth, in righteousness, and in judgement* (*Jer. 4. 2*) *Unless we have a witness within us, we must call God to witness who is above us.* God is ready to witness with our consciences; but woe to those who call God to witness against their consciences. *Holy Paul called God to record upon his soul, 2 Cor. 1. 23.* that is, He did as it were (which is also done in every Oath) engage, or pawne his soul and salvation upon it, that he spake the truth: When our soules bear record with us, we may venture to call God to record upon our souls. But some, when they have no witness from their souls, yea when their souls witness against them, will yet venture to call God to record upon their souls. They will needs be tryed by God, who dare not abide the just tryal of men; such would make God, (who cannot lie) witness to a lie: They use the glorious God as some do, a sort of miscreants, called *Knights of the Post*, who for a Fee, will not only say, but swear what you will. This is the highest prophanation of the name of God: For as he that believes not the truth of God, makes him a liar; so also doth he that appeals to God for the witness of an untruth.

More particularly, *My witness is in Heaven, my record is on high.*

high. Job speaks this, not only because he wanted the witness of men, but because of the high esteem he had of the witness of God.

Hence Observe.

The witness of God is the most desirabie witness.

The witness we have on earth is nothing worth, unless we have a witness in Heaven: If we have not the inward witness of our own conscience it is little advantage though we have a thousand outward witnesses; conscience is more then a thousand witnesses, but God is more then ten thousand consciences: Therefore never rest in any witness, till you have the witness of God. *We labour* (saith the Apostle, 2 Cor. 5. 9. and that word signifies not onely an earnest, or an industrious, but an ambitious labour) *that whether present or absent, we may be accepted of him:* As if he had said, *Possibly we might gain acceptance and applause among men,* would we but study to please and apply our selves to them; but the favour of men will not serve our turn, nor can we sit down and rest our selves under their shadow. *Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord,* was Davids prayer, Psal. 19. 14. David could not bear it, that a word, or a thought of his should miss acceptance with God: It did not satisfie him that his actions were well witnessed unto by men on earth, unless his very thoughts were witnessed to by the Lord in Heaven.

Some, as it is said of those Rulers (John 12. 42.) *Love the praise of men more then the praise of God:* So long as they have a record here below, they little regard his record *who is on high.* There is no greater argument of a carnal mind, then this. He that loves the praise, or testimony of men as much as he loves the praise or testimony of God, doth indeed love it more: Seeing there is nothing more unequal then an equal partition of our esteem between God and Man. Where our obligation unto two is unequal, we can never be discharged by paying each of them an equal summe. We have cause to bless God when we have witness among men, but the witness of men should be of no price with us in comparison of the witness of God: Not onely may we have recourse to the witness of God, when we cannot obtain the witness of men; but we must preferre the single witness of God

God before a throng of humane witnesses; and when we have enough on earth, yet say with *Job*, *My witness is in Heaven.* The witness of the men of this world, or of evill men (while we keep a good conscience) is a mercy. But as the witness of good men is more desirable, than the witness of all other men, and the witness of a good conscience is more desirable than the witness of good men; so the witness of God is more desirable than (without which we cannot have it, and with which we shall have it) the witness of a good conscience.

For as the testimonie of God against us, is more terrible than that of our own hearts, 1 *Job*. 3. 20. *If our heart condemn us, God is greater than our hearts, and knoweth all things;* and therefore knoweth more evill by us, and every evill more than our own hearts do: so the testimony of God for us is more comfortable, than that of our own hearts. If our hearts acquit us, God is greater than our hearts, and knowing all things, he knoweth more good by us, and every good more than our own hearts, do; who can expresse or tell how pleasant it is to receive this testimony from God, that we please God. *Bekold* (saith *David*, *Psal.* 133. 1.) *how good and pleasant a thing it is for Brethren to dwell together in unity:* But O how good and pleasant a thing it is for God and man to dwell together in unity; for a man to be always giving witness to God, that he is good and gracious, and for God to be alwayes giving witness to man, that he is upright and righteous. When conscience speaks us fair, we have peace and a continual feast, but when God speaks us fair, and gives us an euge from Heaven, *Well done good and faithful Servants,* we have peace which passeth all understanding, and not only a joyful feast, but a feast of joyes, which are unspeakable, and full of glory. Yea when we are at the fullest Tables of this world, this is the sauce in our dish, and the sugar in our cup: *Go thy way* (saith the Preacher, *Eccl.* 9. 7.) *eat thy bread with joy, and drink thy wine with a merry heart; why? whats the matter now?*) *For now God accepteth thy works. Thou hast a witness in Heaven.*

Thirdly, Observe;

A good man dares appeal and put his cause to God.

A wicked man will sometimes appeal, and put his cause to God out of presumption and impudence: but a good man appeals to God in faith, and holy confidence.

As

As it is act of grace or favour in God to receive an appeal from man; so it is an act not only of grace, but of courage in man, to make an appeal to God. It is an *act of grace*, as it is a part of the worship of God, but it is an *act of courage*, or as I may call it, a *daring work*, as it is a putting our selves under the justice of God, yea an implicit imprecating of the vengeance of God, in case we speak untrue: Thus to appeal or swear, is a *daring work*, and such as no man durst do (if he knew what he did) but in a good cause. It is a fearful thing thus to fall into the hands of the living God. Some have ventured upon false oathes, and appeals to God, only for fear of men. Such say commonly, *They had rather trust God with their soules (by swearing falsely) then man with their estates, lives, or liberties by confessing the truth.* Which is not only as if a man should flee from a Lyon, and a Bear should meet, but infinitely more than if a man for fear of the biting of a Whippet or of the stinging of a Bee, should willingly offer himself to the mouth of a Lyon, and to the sting of a Serpent. To swear is not only to set our naked breasts before the Canons mouth, but with our own mouthes to give fire to it, if we utter falshood.

Fourthly, Observe.

It is the joy and comfort of an upright heart, that there is a God in heaven who knows his heart, and beares witness of all his ways.

It is the terrour of wicked men to think that there is a witness in Heaven, and a record on high. Hypocrites may pretend they rejoyce, that God is their witness, but its only a joy of the tongue, and from the teeth outwards, or to serve their turn: but an upright heart rejoyceth indeed at this, he riseth every morning, and walks all the day long, and at night lies down and rests upon this thought, *God is my record, God is my witness, he hath searched me, and known me, he knoweth my down sitting and my uprising, he understands my thoughts, a far off, he compasseth my path, and my lying down, and is acquainted with all my wayes.* In the midst of all the clamours, misapprehensions and misguidings of men, it is an abundant refreshing and consolation to the Saints, that there sits one in heaven, who as he knows them fully, so he judgeth all men rightly, and will render to every man according to his works.

Lastly,

Lastly, consider the place into which *Jobs* faith ascended while he speaks of God. *My witness is in Heaven, my record is on high.* Who is in Heaven? who is on high? you may know whom he means when he saith, *He that is in Heaven, he that is on high*, though his name be not exprest. There are Angels in Heaven, but they are nothing compared to God: there are the souls of just men departed, and made perfect, in heaven, but they are nothing compared to God: there's no name in heaven but God, God is all in all in heaven, and he should take up all our hearts and thoughts while we are on earth, especially when we discourse of heaven.

Hence observe,

Though God be every where, yet he is especially in heaven.

God is upon the earth, yea God is in hell, *If I make my Bed in hell thou art there*, *Psal. 139. 8.* yet when *Job* acts faith upon God, he saith not, I have a witness on earth, but my witness is in heaven, *Psal. 24. He that sitteth in heaven shall laugh, the Lord shall have them in derision.* God doth not sit as circumscribed in heaven, but there the Scripture describes him sitting, *Psal. 123. 1. Unto thee lift I up mine eyes, O thou that dwellest in the Heavens.* Christ teacheth us to pray, *Matth. 6. Our Father which art in heaven*, and when he himself prayed, *He lift up his eyes to heaven, and said Father the hour is come, glorifie thy Son, &c. (John 17. 1.)* Jesus Christ speaks to God as in that place, and he speaks of heaven as of a place, as of a special and distinct place, to which he lifted up his eyes, when he prayed to his Father.

There is a new Divinity, which tells us, *that Heaven is every place, and every place is Heaven*: But why did Christ ascend, *why was he carryed up*, *Luke 24. 51.* when he went to heaven? If heaven be every where, there's no need of ascending to get into heaven, and we may as properly descend into heaven as ascend up to heaven, if heaven be every where.

Peter Martyr lying upon his death-bed, and having many Friends about him, discoursed sweetly of heaven and heavenly things: *Bullenger* standing by, alledged that of the Apostle, *Phil. 3. 20. Our conversation is in Heaven*: True said the sick man, it is in heaven, but not in the heaven of *Brentius*, which is no where. He that makes heaven every where, makes it no where: Though God be in all places, and wheresoever

*Non in celo
Brentij, quod
nusquam est.
Vit. P. Mart.*

*Quasi a natura
insitam fuisse
opinionem De-
um in celo
habitate asserit
Aristoteles.
lib. 1. de
Anima cap. 3.*

God is, Heaven is, yet there is more in Heaven, then is common to all places. That's Heaven properly, where the glory of God shines most, and where there is the special revealings of his honour and power; therefore it is called, *The habitation of his holiness, and of his glory*, (Isa. 63. 15.) Heaven is (as we may speak) the place of Gods glorious residence: This Heaven is not every where, for though God be every where, yet he doth not manifest himself equally every where. God hath built Heaven (as that great Monarch, Dan. 4. 3.) spake boastingly of *Babylon, for the house of his Kingdom, and for the honour of his Majesty*. A meer Naturalist hath told us, That this principle is stamp't upon the nature of man, that God hath his dwelling place on high, or in Heaven. Heaven is so proper to God, that God is often (by a Metonymy) called Heaven in the holy Scriptures. *Thy Kingdom* (saith Daniel to Nebuchadnezzar, (Dan. 4. 26.) *shall be sure unto thee, after that thou shalt have known, that the Heavens do rule*; that is, When thou shalt be humbled and brought to this acknowledgement that the God whose Throne and dwelling place is in Heaven, sits also upon all earthly Thrones, and is King in all the Kingdomes of Men. Christ puts the Question to the Jews (Matth. 21. 25.) *The Baptisme of John, Whence was it, from Heaven, or of Men?* that is, Was it from God, or from Men? Was it a humane invention, or a Divine Institution? The prodigal Son cries out, *Father I have sinned against Heaven, and in thy sight*: that is, Both against my earthly, and heavenly Father. Some, because these and the like Scriptures call God Heaven; and because it is said after the resurrection (when all the Saints shall be gathered into Heaven) *That God shall be all in all*; upon these mistakes, I say, they have run into that gross error, *That Heaven is God*. But when the Scripture calls Heaven the habitation of God, the Throne of God, the City of God, the building of God, an house not made with hands; it cannot be but a perverting of Scripture and a throwing up of reason, to call it God, or to say that God and Heaven are the same. Nor doth it all follow, that God is Heaven, because *God shall be all in all* to us in Heaven. Paul was not teaching the *Corinthians* there what Heaven is, but wherein the happiness of the Saints shall consist, when they shall all be called up to Heaven, after the general resurrection from

from the dead : Then Christ shall resign up his Kingdom (as Mediator) to his Father, then *God shall be all in all*, in All : that is, There will be no more need of a Mediator between God and Man ; there will be no more need of Preaching, nor of making prayers, nor of using Seals All the glasses through which we saw God, and the outward Ordinances, in which we enjoyed God in this life shall be laid aside, when we see him face to face : and then God will be King, and Teacher, light and life, glory and happiness, to his Saints, immediately, and for ever.

'Tis granted, That Heaven is nothing to us without God, yet God is something, yea he is infinitely more then Heaven. *Solomon* bespeaks God thus in his prayer at the dedication of the Temple (*1 Kings 8. 27.*) *Behold the Heaven, and the Heaven of Heavens cannot contain thee ; how much less this house that I have builded :* If Heaven, even the Heaven of Heavens cannot contain God, then, it is not God. That which doth contain a thing, is not the thing contained, much less is that which cannot contain a thing, the thing which it cannot contain.

Again, that which *Job* calls heaven in one part of the verse, he calls high in the other, *My witness is in Heaven, my record is on high.* God dwells in the *high and holy place*, *Isa. 57. 15.* And Christ after he had finished the work of mans redemption is said, *To sit down on the right hand of the Majesty on high*, *Heb. 1. 3.* This high place is the highest place, all that we call Heaven is high, but all that we call Heaven is not alike high. Heaven is a building of three Stories. The air is called heaven, The fowls of the air are said to *flie above the earth in the Firmament of heaven*, *Gen. 1. 20.* The Clouds are called Heaven, *Lev. 2. 19.* *I will make your heaven as Iron, and your Earth as Brass :* That is, I will make the clouds which are soft like Sponges hard like Iron, they shall not yield a drop of water, to refresh the wearied earth.

The second Story is the starry Heaven, where the Sun and Moon move, and where those other glorious lights are set like golden studs to adorn, comfort, and direct the World. *His going forth is from the end of Heaven, and his circuit unto the ends of it*, *Psal. 19. 6.*

The third is called *The habitation of God, the heaven of heavens,*

vens, the third Heaven, the highest Heaven. The Apostle saith of Christ, that *He ascended farr above all Heavens,* Ephes. 4. 10. And yet he then ascended into heaven; the meaning is, Christ ascended above all the visible heavens, into that, which is invisible to us who are on earth. This heaven Job pointed at while he said, *My record is on high.* Take four deductions from it.

First, If heaven be highest, then there is nothing but serenity in heaven: The highest places in a civil sense, are full of storms, and so are high places in a natural sense, but the highest places in nature are free from clouds, storms, and vapours. Naturalists tell us of *Olympus*, a very high Mountain, lifting up its head beyond the middle Region, whither no breath of wind ever comes: You may draw Letters and Figures in the Sand, and come many years after, and find them no more stirred, then if they had been written in Marble; and if the highest places in nature are alwayes serene, how serene is the high place of glory? When you are once in heaven, you are beyond, not only proper, but figurative storms and winds for ever.

Secondly, Heaven is high, therefore it is a pure place. Every thing in nature, the more high it is, the more pure it is. Earth is the lowest, and the grossest of the Elements, the Water next to that, is more gross then the Air; the Air is more gross then the Fire, which Philosophers call the highest of the Elements; The higher we go, the more purity we find; and when we are (*in altissimis*) at the highest, there is nothing but purity, perfect purity; there is not the least mixture of dross, nor the least spot of dirt in heaven: Heaven is all pure, and none shall come thither but such as are pure. Pure persons are fit for a pure place and only they are fit: No unclean thing shall enter there, and he that hath this hope (of entering there) purifies himself, not only as heaven is pure, but as God is pure, in whose sight heaven it self is impure, Chap. 15. 15.

Thirdly, Heaven is high, *Then Heaven is a safe place.* High places are secure places; the high places of the earth are so accounted; and when God promises safety to his people, he tells them they shall dwell on high, while they are here below. Isa. 33. 16. *He shall dwell on high, his place of defence shall be*

be the munition of rocks; and I will cause thee to ride upon the high places of the earth, Isa. 58. 14. When those builders of the Tower of Babel thought to make themselves safe, they said, Let us build a Towre whose top may reach to Heaven: If there should come another flood, they hoped to be dry, and to get above the danger. Once in heaven, and we are out of Gun-shott; not only beyond the reach of man, but of Devils too: They who are got into that high place, shall neither feel, nor fear the Destroyer any more.

Fourthly, Heaven is a high place, then it is a large and capacious place: As a Spherical, or round Figure, is the most capacious, so the utmost round of that Figure is the most capacious round; in Heaven there is room enough; though we are crouded here, yet there we shall not. We may call Heaven (as Isaac did the Well, about which there was no contention between his Herdmen, and the Herdmen of Gerar) *Reboboib*, room, Gen. 26. 22. In Heaven we shall not contend for room; Christ assures us that in his Father house are many Mansions, John 14. 2. He had said before to his Disciples, Chap. 13. 33. *Whither I go ye cannot come*: And when Peter, troubled at this speech, put the Question, Vers. 36. *Lord whither goest thou?* Jesus answered him, *Whither I go thou canst not follow me now, but thou shalt follow me afterwards*. Christ perceived his Disciples more plunged in their spirits with this answer and promise to Peter: and therefore adds a prohibition of their fears, at the beginning of this Chapter, *Let not your hearts be troubled, ye believe in God, believe also in me, in my Fathers house are many Mansions*: As if he had said, *Do not think that I told you, ye cannot follow me now, and that Peter shall follow me afterwards, as if the place I go to, were only large enough for me and Peter; for believe me, there are many Mansions; I tell you not how many, neither can they be told, but there are enow, not only for myself and Peter, but for you all; Yea, for all those, who either have, or shall believe on my Name; if it were not so, I would have told you, I would not delude you with vain hopes, I am well acquainted with all the rooms in my Fathers house: and though when I came into the World for your sakes, there was no room in the Inn for me to be born in, but a Stable among Beasts, yet I will take care that when you come to my Fathers house, you shall not be straitned for Quarters, I who am your Redeemer, will also*

also be your Harbinger, I go to prepare a place for you, and I am certain my Father's house will hold all his household.

Tophet is prepared of old, it is deep and large, Isa. 30. 33. Hell is large enough for a Prison; there's room for all the Children of disobedience to lie bound for ever: But Heaven is large, as a Pallace, or as a Paradise; there's room enough for all the heirs of promise, to walk at liberty for ever.

JOB, Chap. 16. Vers. 20. 21, 22.

My Friends scorn me; but mine eye poureth out tears unto God.

O that one might plead for a man with God, as a man pleadeth for his neighbour.

When a few years are come, then I shall go the way whence I shall not return.

J O B having strongly asserted his own integrity, at the seventeenth Verse of this Chapter; and thereupon as strongly imprecated the heaviest vengeance upon his own head, in case he had not spoken truth, Vers. 18. Having also made his appeal to Heaven, calling God to witness that it was truth which he had spoken, Vers. 19. Here at the twentieth Verse, he gives us a reason why he made that appeal; and the reason was, he found no comfort in the creature, he had no hope of help on earth, and therefore he resorts to Heaven.

Vers. 20. My Friends scorn me; but mine eye poureth out teares to God.

There is some variety in the translation, but the sense of all meets in one, *My Friends scorn me*, or *Scorners are my Friends*: The word signifies to deride, or scorn, not in a rude homely way, but to do it with quaintness of speech, or in refined language, to do it wittily, and cunningly, close and home. Hence the word signifies a *Rhetorician*, or an *Orator*, and is so translated here, by diverse of the Learned, *My friends play the Rhetoricians*, they speak eloquently, they compose fine

מליצי דמי
Verbum.

הליצי
in hiphil signi-
ficat Eloqui,
facundum esse,
sumitur etiam
pro illudere,
quia id non sine
sermonis venu-
state fieri solet.
Merc.

Colloquutores
mei. Vatab.

Rhetores.

Pagn.

Cum amici mei

Rhetorica ora-

tione contra me

agunt, manan

tibus lachrymis

Dei opem im-

ploro. Tygur.

fine orations, and ſet ſpeeches againſt me; but alas! I only ſpeak teares.

Yet further it ſignifies to interpret, Gen. 42. 23. *Joſeph ſpeak unto his Brethren by an Interpreter*, it is this word. That's the interlineal reading of this Text, *My Friends are Interpreters*; or rather (for that muſt be the meaning) *Mis-interpreters*; they put wrong expositions upon all my ſpeeches, and corrupt my Text with their unfriendly głoſſes.

*Interpretes
ſocii mei.
Mont.*

We read in the ordinary acceptation of the word, *My friends ſcorn me*, or, *My friends are ſcorners*: As if Job had ſaid, *Theſe my friends, whoſe profeſſion and relation call them to adminiſter ſerious, and wholeſome counſel to my troubled mind, even they break forth into ſcorn; they pour the Vinegar of their ſharpeſt cenſures, into my already wrankled wounds, inſtead of the ſup-pling, ſkinning Oyl of comfort and conſolation; and therefore mine eye is preſſed to pour out teares to God: Who can forbear weeping, while he is but reporting my ſufferings? How then ſhould I who ſuffer? My friends ſcorn me, &c.*

*Quis ta-
lia ſando tem-
peret a lachry-
mis.*

Hence Obſerve.

The beſt of friends may prove unfriendly.

Men are but men, and ſo they act: There is no reſpoſe, either upon the wiſdom, or ſtrength, or affection of the creature, they are all mutable, and may do that which is moſt oppoſite, both to their profeſſion and relation: A Friend, a Scorned! What more unfutable? And that may be a ſecond Note.

Scorn is wholly oppoſite to the Law of love.

He departs far enough from the rules of friendſhip, who doth not pity and aſſiſt his afflicted Friend; how far is he gone from it, who ſcornes and derides his Friend in affliction?

Thirdly, Conſidering the perſon who was thus ſcorned; *Job*, a man beloved of God, the great Favorite of that Age to the King of Heaven.

Hence Obſerve.

They who are highly approved, and honoured of God, may fall under the contempt, and ſcorn of men.

As they who are applauded and flattered, yea adored by men, may be the ſcorn and contempt of God: What Chriſt ſpeaks of things is true of perſons (*Luke 16. 15.*) That

which

ergo & sic Se-
cundum vul-
tum vel faciem

which is highly esteemed amongst men is abomination in the sight of God: So they who are highly esteemed of God are often an abomination to men; God seeth not as man seeth, no not as good men see; God and good men are not alwayes of an opinion, either about things or persons: and as the worst of men find some to flatter and applaud them, so the best of men find some to undervalue and deride them, and they sometimes find good men doing so: There is no judging either of man or of matters, by what is said of them: In this sense all men are, or may be lyars, carrying a false report in their mouths: Should we judge concludingly of men by the opinion of men, how base and contemptible would many precious souls appear to us? And how precious would many appear to us, who are only worthy to be condemned? Christ gives the rule, *John 7.24. Judge not according to appearance (or by the face) but judge righteous judgement:* We must not judge either of things or persons, till they appear, nor may we judge of them by appearances, especially not by those appearances which the tongues of men put upon them. The Greek, in that Text of *John*, saith, *Judge not according to the face:* For though the face in its natural frame be the *Index or discovery of the mind;* yet as a man may artificially set his face to a look altogether unlike his mind; so others may set a face upon the wayes and actions of a man altogether unlike both the man and his actions. He that had judged *Job* by the face, which God had put upon his outward condition, or by that which Satan and his Friends put upon his wayes and actions must have judged him either an hypocrite, serving God only to serve his own turn, or else prophane, casting off the service of God. All the *morally ill favoured faces* in the World are of one of these two features or complexions; the opinions that went abroad of *Job* made him appear like both, and yet he was a man most beautiful in the eye of God; a man that had received the fairest Letters commendatory under God own hands, that ever man had to that day, *My Frinds scorn me:* What then?

But mine eye poureth out teares unto God.

As before he had appealed to God; so now *his eye poureth out teares unto God.*

The

The Hebrew is, *Mine eye poureth out*: The word ſignifies to flow forth like water, and to waſt in flowing forth; his eyes were as a Fountain, which flowes continually, yet retains a perpetual ſtock of water; but his ſtrength abated and his ſpirits iſſued with thoſe waters. *Mine eye poureth out*, we add the word *Tears*, becauſe Tears are the only eye-waters, or all the waters which flow from the eye, *Mine eye poureth out tears*.

Stillare
ſeu diſfluere in
ſar aquarum
& ſtillando
quafi attenuari.

The word ſignifieth ſometimes only to drop, either as a Limbeck drops down the water which is raiſed up by the heat into fumes, or as the Eaves of a houſe drop in a time of rain; ſo, mine eye diſtilleth or droppeth tears. *Job* had a heat within him which might well cauſe thoſe diſtillations, and ſhowres without him, which might well cauſe thoſe droppings,

Translatio eſt a
ſilicidijs.

This diſtilling, dropping, or pouring out of tears, was the pouring out of his ſorrows, and there was more in it then ſilent ſorrow, there was a voice in his ſorrows, or a voice of mourning was mingled with his weeping; yea, this word implies ſpeaking, in many places of the old Teſtament, where to drop is to Propheſie, and Prophecying is a vocall act (*Micah 2.6.*) *Propheſie ye not ſay they to them that propheſie*; the word is, *Drop not*: Both are expreſſed, *Amos 7.16.* *Propheſie not againſt Iſrael, and drop not thy word againſt the houſe of Iſaac.* So (*Ezek. 21.2.*) *Drop thy words towards the holy places, and propheſie againſt the Land of Iſrael.* And the reaſon of it is, becauſe words fall into the ear of the hearers as drops of rain upon the dry and thirſty ground, both to ſoften and make fruitful. *Job's* tears preacht; the dropping of his eye was a kind of prophecying: Tears are not words formally, but they are virtually. Weeping is inarticulate ſpeaking: And though God (by reaſon of his infinite, and unchangeable happineſs) never ſpake that language, yet he underſtands it fully. *There are* (ſaith the Apoſtle, arguing againſt ſpeaking in an unknown tongue) *it may be, ſo many kinds of voyces in the World, and none of them are without ſignification,* (*1 Cor. 14.10.*) The voice of tears is very ſignificant, yet God onely knows the ſpecial ſignification of it, man knows onely the general, that it ſignifies ſorrow. Poſſibly words went with *Job's* tears; but if not, yet his tears had

Phraſi Hebrai-
ca ſtillare ſepe
pro loqui ſumi-
tur.

the force of words : Weeping speaks, though the weeper speak not : *Mine eye poureth out (or speaketh) tears.*

There are seven or eight sorts of tears spoken of in Scripture, and every one speaks.

First, Tears of worldly sorrow ; *Esa*u had enow of them, he found store of tears when he lost the blessing : He for one morsel of meat sold his birth-right, but he could not purchase it again, with floods of sorrow, *For he found no place of repentance* ; that is, he could not prevail with his Father *Isaac* to change his mind, *though he sought it carefully with tears*, *Heb. 12. 17.* *Esa*us tears speak his hunger after that which he had sold to buy off hunger, or to pay a debt to nature.

Secondly, There are the tears of repentance and godly sorrow ; such were those of *Mary*, (*Luke 7. 38.*) who wept and washed *Christs* feet with her tears, and wiped them with the hair of her head : She had been a sinner, such a sinner as bore away the name from all the sinners in the City : and she mourned so for sin, that she bare away the name from all the mourners in the City : *Maryes* tears speak her tender respect to *Christ* who saveth sinners, and her abhorrence of her self for sin.

Thirdly, There are tears of craft and wicked dissimulation, *Jer. 41. 6.* *Ishmael* goes forth to meet the men that came towards *Jerusalem*, weeping all along as he went : his were made tears, he shed tears that he might shed blood, and weep himself into an opportunity of doing mischief unsuspected. *Ishmaels* tears speak treachery, but because those plain-hearted men could not interpret them, they perished.

Fourthly, There are tears of love unfeigned and strong affection : Thus *David* and *Jonathan* kissed one another, and wept one with another, until *David* exceeded, *1 Sam. 20. 41.* When *Jesus Christ* wept at the Sepulcher of *Lazarus*, *The Jews* said, Behold how he loved him, *John 11. 35, 36.* They saw his heart at his eyes : These tears speak mutual and real endearments.

Fifthly, There are the teares of holy prayers, and fervent desires, *Jacob* wept and made supplication, *Hos. 12. 4.* He cryed and prayed : The voyce of his tears was lower then the voyce of his supplication ; and his prayers were (in this sense) even drowned in tears : *Jacobs* tears speak the fervency

of his spirit, and his faith in prayer : The Angel understood them so, and he prevailed.

Sixthly, There are tears of compassion for the miseries of others, *Weep with them that weep*, is the Apostles rule, *Rom. 12. 15.* When *Nehemiah* heard the report of *Jerusalems* ruin and of the sad condition of his Brethren there, *He sate down and wept, Nehem. 1. 4.* His tears speak pitty to his Countrymen, and zeal for God.

Seventhly, There are the tears of *passion*, in reference to our own afflictions: Such tears speak humane frailty, or the common infirmity of the flesh.

Eighthly, There are the tears of damnation; Hypocrites and their associates in Hell are described, *Weeping and wailing and gnashing of teeth for evermore*: Their tears speak despair, or misery without hope of remedy.

The tears which *Job* poured forth, were of the seventh sort, tears of passion, or sorrow, caused by the afflicting hand of God, but especially by the unkindness of his Friends: *My friends scorn me, but mine eye poureth out tears unto God. Job* knew that as God had a Book for his prayers, so a Bottle for his tears; Yea, he knew tears should be heard as well as prayers. *Tears are powerful Orators*: God reads our hearts in those lines which tears draw on our faces. One of the Ancient Phylosophers hath adjudged weeping unworthy a man, and tells us it is only for Women and Children to weep: But as there are tears of effeminate and childish pusillanimity, so there are tears of heroical and holy importunity. To weep for fear of sufferings from man, is indeed below man, but to weep to God when we suffer, either under the hand of God or man, doth well become the best of men; not to weep to God, when we either suffer or have sinned, proceeds not from courage, but from fullness, and is not the argument of a noble spirit, but of a hard heart. Who so courageous as *David*? who feared not a Lyon nor a Bear, who would not be afraid though an Hoast of men encamped against him, and though he walked in the valley of the shadow of death, yet how often do we read him weeping and crying to God, *Psal. 39. 12.* *Hold not thy peace (saith he) at my tears*: *David* in that case, could not hold his peace from crying to God, and he was perswaded that God would not hold

*Lachrymæ d
viris claris au-
ferendæ sunt
mulieribus au-
tem relinquen-
dæ. Plat. de
rep. Dial. 3.*

his peace at his cry; he expected to have his tears answered: He did not say, *Hold not thy peace at my words, or at my prayer,* but as importing that his very tears had a voyce and language in them, he desired that they might be answered. *David* did not weep for fear of men, but in faith to God. And so did *Job*: *Mine eye poureth out tears unto God*: God was the object of his tears, as much as of his prayers. God is above, and yet our tears fall into his bosome: these waters ascend; this rain doth not fall but rise; these showres do not come from the Clouds, but they pierce the Clouds. As the heat of the Sun draws the water upward, so doth the heat of Gods love. Some of the Ancients use strange Hyperbolies about the power and motion of tears, I will not stay upon them, we may say too much of them; but thus much we may safely say, that from a heart rightly affected, and touched with the sense, either of sin, or suffering, they have much weight in them, and are pressing upon God: *Mine eye poureth out tears unto God.*

From the connexion of this latter part of the Verse with the former:

Observe.

When we are scorned by men, it is good for us to mourn to God.

My Friends scorn me, now, I weep and pray: It is best for us to apply our selves to God when we live in the embraces of men, when all men speak well of us and applaud us, what is all this, if we have not the good word and the good will of God? unless we have an applause in heaven, it will do us no good to have the true applause, much less the flatteries of men on earth. Suppose they speak right, and give us but our due, yet we must not rest in that, but go to God. The good word of God is better to us infinitely, then the best word of the best men; to him let us have recourse when we have the greatest favour, and fairest Quarter in the World; but when the world scorns, and rejects us, then is a special season for us to hasten into the presence of God; we should live nearest and closest to God, when men cast us off, or throw us out of their societies and affections.

There is a twofold recourse to God, whereof the first is from choice, the second from necessity. It is best to make our
recourse

recourse to God upon choise, but he will not refuse us if necessity drive us to him, God is most worthy to be our choyce, but he is willing to be our refuge; yet he is indeed a refuge to those only in evil times, who have made him their choyce in the best times. When all goes well with us in the World, we should not think our selves well till we enjoy God: *It is good for me to draw near to God*, saith David, *Psal. 73. 28.* It is good for me to do it in good times, in the best times, this I make my election: And when David saith, *It is good*, he meanes, *it is best*; that positive beares the sense of a Superlative; and therefore he said a little before, *Vers. 25. Whom have I in Heaven but thee, and there is none upon earth that I desire besides thee*: But in an evil time, God is both the choyce and the refuge of his people. He is our refuge properly to whom we come when others cast us off, and he is our choyce to whom we come, when others call for us, and seem ambitious to be kind unto us. It is not thank-worthy to make God barely a refuge, to come to him because we can go no where else; we should think our selves no where till we are in his presence wheresoever we are, and that we have nothing till we have him, whatsoever we have. Not to prefer the least of God before all the World, is not only un-ingenuous in us, but sinful against, and dishonourable unto God. *Job* who here wept to God in his low estate, had often rejoyced in God in his best estate, and preferred him before his chiefest joy: They may confidently weep to God in sad times, who have delighted themselves with God in comfortable times.

Secondly, Observe.

Liberty of address to God, when men scorn and reject us, is the great priviledge of the Saints.

Every man cannot do this; can the men of the world pour out tears to God when they are scorned by the world? can they pour out prayers to God, when they are ill intreated by the world? Can they go into the imbraces of God, when they are cast out by men? they cannot. They can vex themselves, when they are vexed by others, and perhaps vex those that vex them; they can be angry when they are scorned, and perhaps scorn their scorers: but how to spread their condition before God, or to pour out tears to him they know not: they

they who can do thus are honoured by God, when scorned by men, and God will pour out comforts into their bosoms who can pour their tears into his, they can never be at any loss, who find out God to weep to.

Job having thus given the reason of his appeal to Heaven, enforceth it farther with a strong wish, according to our translation, which is also confirmed by the concurring vote of divers other translations.

Vers. 21. *O that one might plead for a man with God, as man pleadeth for his Neighbour.*

וְיִתְּנֶנּוּ
וְיִתְּנֶנּוּ
Utinam dispu-
re posset vir
cum deo &
filius hominis
sociali suo.
Pagn.
Optat ex æ-
quari hæc duo,
hominis cum
deo, & homi-
nis cum homi-
ne disceptatio-
nem. Merc.
Certe h'c ali-
quid subaudi-
tur ut, & quis
det viro, vel
ut faciat ac
concedat De-
us: hoc viro
Merc.

Utinam mihi
concederetur
causam meam
adversum vos
apud Dei Tri-
bunal discepta-
re sicut agere
homines cum
hominibus
consequerentur.
Bez.

The Summe of his desire may be drawn up into this Brief, that he might argue his case as freely with God, as men of the same rank and degree, argue out their cases with one another. Some expound it as a correction of his boldness in appealing to God. As if he had said *I have indeed called God to witness, but what am I, or what is my Fathers house, that God should descend to my concerns? The infinit distance which is between the Creator and the creature seems to forbid and check my motion, bidding me keep within my own line or sphere, and meddle with my equals: But O that I might speak with God, as man with man, or man for man, I doubt not but I should carry the day, and prove my self innocent; not that Job intended a controversie with God, or would stand upon his defence with the most high.*

I have before shew'd how far this was from the temper of his broken spirit. All that he intends by the proposal of this desire, is the gaining of an opportunity to set himself right in the opinion of men, but that impartial decision of his cause, which he was well assured God would give upon the whole matter in question between him and his friends, if once he would be pleased to vouchsafe him a free and familiar hearing of it. As if he had further said, *I have not appealed to Heaven, because I am unwilling to have my condition known on earth, that men should see the worst of me; for my desire is that I might plead before God, as a man for his Neighbor, and that I might be laid open in open Court, by the evidence of witnesses, and a full examination of my cause. Taking these explications of the text, in the form of a wish, The scope of it seems, to be the same with what he spake before, Chap. 9. 33, 34, 35. God is not a man as I am, that I should answer him, and we should come together in judgment, nei-*
ther

ther is there any Dayes-man betwixt us, &c. In which words, as in these before us, while *Job* lifts up the Majesty of God, and humbleth himself, as unworthy to have to do with God, yet he discovers the vehement longings of his soul to receive a judgement or determination from God in this suit or controversie, which had depended so long between him and his friends.

The Observations which arise from this reading and sence of the Text, are of the same strain, with those formerly given upon that, and some other passages, where *Job* knowing his own uprightness and integrity, declares not only willingness, but extream earnestness, to have his cause tryed at the Barr, and before the Tribunal of God, who both saw his wayes, and searched his heart: who as he had justified him from all guilt in reference to himself, by not imputing sin unto him, so he would justifie him against the sins which men imputed to him, by saying he was not at all guilty.

These points having been more then once hinted already, I shall not insist upon them here.

Secondly, The words are rendred as noting the design which *Job* had in pouring out tears to God, and then the connection between this and the former verse stands thus; *I pour out teares to God, that he would be pleased to plead the cause of a man with God, as the Son of man pleads the cause of his friend.* *Apud Deum stillat oculus meus ut discerneret causam viri cum deo, sicut filium hominis causam amici sui. Jun.* Mr. Broughton joyns fully with this, *Unto the puissant doth mine eye drop, that he would decide the cause for the earthly-wight before the puissant; as the son of Adam doth with his Neighbour.*

Our translation carries the sence of a wish; that a man might have liberty to plead with God, as man with man; this carries the sence of a wish, that God would plead the cause of a man with God, as a man pleads the cause of his friend; which is indeed to desire God to be his Advocat. How God is an Advocate with God, will appear further in the prosecution of the text. *Ad Deum stillat oculus meus ut judicet viro cum Deo, & filium hominis respectu proximi sui. Coc.*

A third reading keeps to this dependance upon the former verse, and to the same scope of this, yet varies the translation, Thus, *Mine eye ponreth out tears to God, that he would judge for a man with God (and that he would judge) the Son of man in respect of his Neighbour.*

The first reading makes the latter branch of the words a description of the manner how *Job* desired to plead with God even as man doth with man. The second makes it a description

cription of the manner how *Job* desired God to plead the cause of man with God, even as man pleads with man; This third makes it a second distinct desire, and the whole verse to consist of two distinct desires.

First, *That God would judge for a man with God.*

Secondly, *That God would judge the Son of man in respect of his Neighbour.*

In the former he petitions for mercy with God; in the latter for right against man; or in the former he sues for a judgement of acceptation for himself, and in the latter for a judgement of reproof, and redargution upon his friends.

This difference is grounded upon the different construction of the words in the original. For the word which is rendred to plead or judge, is construed with, or governs (as gramarians speak) the *Dative case* in the first, and the *Accusative case* in the latter clause of the verse.

Hence the former is rendred,

That he would judge or plead for a man with God, which notes favour and a benigne defence or patronage of his cause with God, so this is used by the Prophet, *Isai. 11. 4.* *He shall reprove (argue judge or plead) with equity for the meek of the earth;* that is, he shall reprove or plead in favour of the meek, or on their side, he shall undertake their cause, and make their defence for them. And thus at last God did judge or plead for *Job*, giving sentence in his behalf, and casting the scales on his side against his friends, and therefore the latter clause is rendred, thus,

That he would judge the Son of man in respect of his Neighbor; that is, that he would reprehend and reprove him for the wrongs which he hath done to, and for the uncharitable censures which he hath laid upon his Neighbour. The meaning of the whole verse according to this translation, may be represented and paralleld in that prayer of *David*, *Psal. 35. 1, 2, 3:* *Plead my cause O Lord with them that strive with me; fight against them that fight against me, &c. say unto my soul, I am thy salvation.* Thus *Job*, as *David*, desires the Lord to speak a word of comfort to him, and to tell his enemies, or his uncomfortable friends *their own*.

I shall only leave one observation upon this exposition,

When Christ comes graciously to assert the innocency of his own people,

people, he will severely rebuke those who have done them wrong. Laban had given Jacob hard usage, while he was a Servant in his House, and when he was gone, Laban pursued him with hard thoughts, but God pleaded for Jacob, and rebuked Laban Gen. 31. 42 the Prophet foretels, *That the mountain of the Lords house shall be established in the top of the mountains*, that is, he will not only deliver, but advance his oppressed Church, *The house of the God of Jacob*, *Isai. 21. 2, 3.* and when he doth this, *He shall judge among the Nations, and shall rebuke many people* (Vers. 4.) Some have observed the same difference in these latter words of *Isaiab*, which hath been noted in the Text of *Job*, and render it thus, *He shall judge among the Nations*, that is, the Heathen Nations, who have vexed his Church, *And he shall rebuke or plead* (it is the same word in the Grammaticall construction, as here in *Job*) *For*, (or in the behalf) *of many people*; that is, for many of his own people, who have been opposed by those Nations; the effect whereof we have in the next words, *And they shall beat their swords into plow-shares*; that is, God will so judge those Nations, that his people shall not need to stand upon their guard, or learn war any more; because their enemies shall either be turned to them, or be totally over-turned. Woe to the Nations, when God stands up for his people, he will certainly ruin *Babylon*, when he undertakes the controversie, and pleads the cause of *Zion*. Yea the day hastens when he will *Convince all that are ungodly, of all the hard speeches which ungodly sinners have spoken against him*, *Jude vers 15.* that is against his people, for his sake.

Fourthly, Besides these three expositions of the Text, I find another which is more literal, and yet more spiritual then any of the three; and it is that which our late learned Annotators have given us, *Mine eye poures out teares unto God.*

And he will plead for a man with God, and the Son of man for his friend, The mind of which translation is this, He, that is, Christ Jesus the Mediatour between God and man will plead for a man, that is, for me; he speaks in the third person for modesties sake, though he means himself; he will plead for me, (though you plead never so much against me) for me (I say) he will plead with God, that is, with God his Father; the Hebrew word here used for God, is in the singular number,

Eloah, or E'lohim, and so it is in the close of the former Verse, Mine eye powreth out tears, to (Eloah) God, and he will plead with God, which more then intimates a distinct personality or subsistence in the divine nature, One, who is, and is called God acting towards another, who is, and is called God, though God be but one or (unissimus) One-most in nature. Job weeps to God the Son in assurance that he will plead for him with God the Father, He will plead for a man with God.

And the Son of man, that is, Jesus Christ, whom he called God before, he calls now, The Son of man, this Title is frequently attributed unto Christ in the New Testament, Mat. 8. 20. The Foxes have holes, &c. but the Son of man hath not where to lay his head, so (Matth. 10. 23, 11, 19, 12, 8. &c.) Jesus Christ is called the Son of man,

First, to shew the truth of his humane nature, he being lineally descended from David, according to the flesh, and is therefore styled, The Son of David.

Secondly, to shew the depth of his abasement, Christ humbled yea emptied, and nothing'd himself, when Being in the form of God, he was made in the likeness of men, Phil. 2. when being the Son of God, he submitted to so mean a stile, The Son of man. Ezekiel amongst all the Prophets is oftneft called Son of man. The reason which some assign is very probable, That God spake to him under that Title, to keep him humble in the midst of his many visions and revelations, for which end, Paul in the same case had A Thorn in the flesh, the Messenger of Satan to buffet him, 2 Cor. 12. and though Jesus Christ needed nothing either to make or keep him humble (he being infinitely beyond the reach of pride) yet he needed much to shew and give prooff how humble he was. Nor could there be any greater evidence of it, then this, that he was pleased to be The Son of man. Yet I conceive, Son of man may be here only an Herbaisme denoting man, which kind of speaking is also usually among the Greeks. And that Job might speak of Christ under this notion, is clear from that faith which he discovered in the mystery of his incarnation, that great mystery of godliness, God manifested in the flesh, of which he spake so confidently, Chap. 19. 25, 26, 27. I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, whom I shall see for my self, and mine eyes shall behold, &c. Job believed, that

that he ſhould ſee this Redeemer with humane eyes, and therefore he did believe, that his Redeemer ſhould have a humane Nature, or be *The Son of man*. Jeſus Chriſt, was *A Son of man*, in reference to his participation with us in all things, which concern created nature. And he was *The Son of man*, by way of Eminency in reference to his freedom from any participation with us in corrupted nature, otherwiſe then in the penal effects of that corruption as the Apoſtle ſtates it, *Heb. 2. 17. Chap. 4. 15.* *In all things it behoved him to be made like unto his brethren, and he was tempted in all points, like as we are, yet without ſin.* He that is in all things like man except ſin, is rightly called *The Son of man*, for ſin is not at all the form, but all the deformity of man: Hence *Job's* faith prophesied, *The Son of man will plead,*

For his Friend. The word in the *Hebrew* comes from a root which ſignifies to feed either our ſelves or others, becauſe friends uſe often to feed together, and ſometimes one friend feeds, or provides, and offers food to another. It is taken ſometimes largely for a *Neighbour*, and not ſeldom ſtrictly for a ſpecial friend, *Deut. 13. 6.* *If thy friend who is as thine own ſoul entice thee, &c.* that is, if the neareſt friend that thou haſt in the world entice thee, &c. in this ſtrict ſenſe the word is to be taken here; *Job* was not one of Chriſt's friends at large, he was a ſpecial, a *Bosom friend*, *Job* was not (according to the known uſe of that word among us) *A friend of Chriſt extraordinary*, but he was *Chriſt's friend in ordinary*, a man who dayly converſed with Chriſt, and Chriſt with him; a man who daily performed Offices of dutiful love to Chriſt, and a man to whom Chriſt dayly performed the Offices of bountiful and merciful love. Hence his holy aſſurance that Chriſt would perform that Office of mercy for him, *The Son of man will plead for his friend.*

The words thus opened are (as I may ſay) *An Epitome of the Goſpel*, a little *Goſpel*, yea I may call them *the whole Goſpel*; what is the Goſpel but this good news, that Chriſt, God-man mediates for his people. All that Chriſt was is expreſſed in this, whatſoever Chriſt did more then this on earth, is implied in this, and this is all Chriſt now doth for us in Heaven, *He ever lives to make interceſſion for us*, ſaith Saint Paul, *Heb. 7. 25.* which is the ſame in effect, with what holy *Job* profeſſeth in his Text, *He will plead for a man with God, and the Son of man for his Friend.*

There is one thing further to be noted, for the clearing of this Text: For possibly the Reader may scruple how the same words should be rendred by some, as a wish, *O that one might plead for a man with God*: and by others as a conclusion, *He will plead with God for a man*. Again, how the latter branch should be rendred by some in the form of a similitude, *As a man for his neighbour*, and by others as a direct assertion, *And the Son of man for his Friend*.

I answer to the first, That the same word may be thus diversly rendred according to differing Moods of Grammar; and so the sign of the Optative Mood, which is in the form of a wish, is by some judged most futable to the scope of this place. So that a wish may here be understood and safely supplied, though it be not expressed.

To the second scruple I answer, that the particle *Vau*, in the Hebrew, placed at the beginning of a word, though it be usually taken as a Conjunction, knitting one sentence to another, yet according to the exigence, and scope of the Scripture, it undergoes diverse other significations,

As first, A disjunctive, *Exod. 12. 15. Ye shall take it out from the Sheep, or from the Goates*: The Hebrew is, *And from the Goates*; but because the Law did not command both, but gave a liberty to chuse either of the two; therefore we render not *And*; but *Or*, from the Goates: So *Judg. 11. 31*. See the Margin of our Bibles; which shewes that *Jephthah* did not bind himself to offer up whatsoever should meet him, in Sacrifice, but one of the two he did bind himself to, either to dedicate that to the Lord, or to offer it up for a burnt Offering.

Secondly, It is often used *Adversatively*, as is rendred, *But Gen. 42. 10. Psal 44. 17. &c.*

Thirdly, Casually, and it is rendred *For Psal 60. 11. Isa. 64. 5. &c.*

Fourthly, (Besides diverse other acceptations of it, which I shall omit) it is used *Comparatively*, or as a Note of likenesse *Prov. 25. 25. As cold water to a thirsty soul, so is good news from a far Countrey*: The Hebrew is, *And good news*. So *Prov. 26. 7.* and very frequently in that Book. Thus in the Text the particle (*Vau*) is taken by some as a note of likenesse; comparing the two parts of the Verse with each other; but

by others it is taken only, as a conjunction copulative, knitting both parts of the Verse together: *He will plead for a man with God, and the Son of man for his Friend.*

From the words according to this latter reading.

Observe, First,

There is an Advocate between God and Man.

Sin hath made a breach, there needs a Mediator to heal it: God and sinfull man are (as we speak) *Two*, and they cannot be made *One* but by a *Third*. Man was created in a state of amity with God, that state needed no Mediatour; man being restored is in a state of reconciliation unto God, that state needs a Mediatour, both to settle and continue it: And he who is the Mediator between both parties, is an *Advocate*, a pleader, a Patron for the *one party*. There was need of a Mediator, even in regard of God himself, that both his *State* might be preserved, and his *Justice* satisfied: But there was need of an Advocate, only in regard of man, that so his wants and miseries might be declared, and that mercy together with help in the time of need might be obtained. The Apostle (*Gal. 3. 20.*) describing the nature of a Mediator, saith, *A mediator is not of one, or (as we supply) not a Mediator of one.* A Mediator is of two, yea and for two. But an Advocate, though he be between two, yet he is but for one, or of one, either of one individually taken, or of one specifically taken, either of one man, or of one sort or company of men, who though they are many in number, yet their state, or case is one. Thus Christ is an Advocate for one, or of one; all that he is an Advocate for, being in one and the same condition for the main, though some particulars in every mans case may vary.

The Greek word which is rendred *Advocate* in the New Testament is applyed to the *holy Ghost*: But there is a great difference between Christ his being a Paraclete, or an Advocate, and the spirits being an Advocate, *John 16. 7.* *If I go not away (saith Christ) the Comforter (or the Advocate) will not come unto you: that is, The holy Ghost, will not come unto you.* One Advocate goeth away, that the other Advocate may come. Christ is an Advocate by way of *impetration*, the spirit is Advocate by way of *application*: Christ is an Advocate with God, to get mercy for us; the spirit is an Advocate with us,

to prevail on our hearts to receive that mercy : Though Chriſt be our Advocate in Heaven, pleading for us with the Father, yet if we had not the ſpirit to plead in our hearts on earth, we ſhould never receive the good that Chriſt hath purchaſed for us of his Father. *Chriſt appears for us in Heaven, Heb. 9. 24.* He appears as an Attorney in Court for his Client ; he is gone to Heaven to appear for us ; the ſpirit comes from Heaven and appears in us. Chriſt began the work of his interceſſion here *John 17.* He is gone into Heaven to continue and perfect it. The ſpirit doth both begin and perfect his interceſſion here ; he doth not plead for us, but in us, or the ſpirit makes interceſſion for us by ſtirring us up to prayer, by teaching us how to word and mould, or rather how to ſigh and groan our prayers ; Chriſt makes interceſſion for us, by preſenting, and tendering thoſe prayers to the Father which the ſpirit helps us to make, or by making prayers for us himſelf to the Father.

Some diſpute how, they inquire much after the manner how Chriſt makes interceſſion or performs the office of an Advocate for us ; but it is enough for us to know that he is an Advocate, or that he makes interceſſion for us, though we are not able to deſcribe the manner how : Whether it be,

First, Onely by preſenting himſelf to the Father, and his appearing for us, which is an equivalent, if not a formal interceſſion :

Or Secondly, By the tendering of his righteouſneſs, and merits, as ſatisfaction to the Father.

Or Thirdly, By expreſſing our wants and his deſires for us ; Whether by all theſe, or by which of theſe, or whether by ſome other way, is not determinable by us ; yet this is clear that he performs the office of an Advocate for us, and that we receive every good thing from the hand of God, through his mediation.

Further, Chriſt may be conſidered :

First, As an Advocate for the whole Church : There are ſome cauſes of common concernment to all the people of God. Thus he was an Advocate for *Jeruſalem*, when under bonds and captivity in *Babylon*, *Zech. 1. 12.* Then the Angel of the Lord (not a created, but the creating Angel, or the Angel of the Covenant, who is the Son of God) answered and ſaid, O

Lord

Lord of Hosts, how long, wilt thou not have mercy on Jerusalem, and on the Cities of Judah against which thou hast had indignation these threescore and ten years.

And as Christ pleads for the whole Church, so for every particular member of the Church, and that also under a twofold notion.

He is Advocate, first, to take away our sins; *If any man sin (saith the Apostle John, 1 Epist. 2. 1.) we have an Advocate with the Father, Jesus Christ the righteous, &c.*

Secondly, Christ is an Advocate for us with the Father in our sufferings and trouble, to get them taken off from us, or sanctified to us. Doubtless Job made use of Christ continually as an Advocate, to take off the guilt of sin; yet here he makes use of Christ as an Advocate to get off his sufferings, especially these misjudgings of his Friends, who deeply censured and aspersed him, because of his sufferings; yea a Believer makes use of Christ as an Advocate, to get any good thing, whether little or great, whether for soul or for body, as much as he doth for the removing of any evil, whether of sin or trouble.

Secondly, Observe.

The Doctrine of a Mediator between God and Man was known and believed in the World, long before Christ came into the World.

Many saw Christ by Faith before he was seen in the flesh: *Faith is the substance of things hoped for, the evidence of things not seen (Heb. 11. 1.)* And as it is the evidence of things, so of persons that are not seen. Christ tells the Jews (*John 8. 56.*) *Your Father Abraham rejoiced to see my day; and he saw it and was glad: And when the Jews quarrelled at this, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am.* As Abraham saw his day by Faith, so David in spirit called him Lord, *Mat 22. 43.* And as these persons, with all the holy Elders saw Christ by Faith in the promise, so the whole Ceremonial Law was a representation of Christ to Faith by sense: Every slain Sacrifice speaks the death of Christ, and the sprinkling of that blood, the sprinkling of their consciences and ours for the remission of sins: Yea, *They did all eat the same spiritual meat (that is, the same which we now eat) and did all drink the same spiritual drink; for they drank of that spiritual Rock that*

that followed them (and leaſt we ſhould miſtake what was meant by that Rock, the Apoſtle expounds it himſelf) *And that Rock was Chriſt.* The Rock did not follow them, but Chriſt who was ſignified by that Rock did follow them. They who are built upon Chriſt the Rock, ſhall never be moved, yet Chriſt is a moving, as well as a living Rock, to thoſe who are built upon him; whither ſoever they move, he follows them. Thus Jeſus Chriſt was meat and drink to the Jews as well as to us; for he is *the Lamb ſlain from the foundation of the world*, Revel. 13. 8. that is, The vertue of his death ſaved all who have been ſaved from the foundation of the World. As Chriſt was ſlain from Eternity in the counſel of God; ſo he was ſlain from the beginning of time in the promiſe of God Gen 3. 15. which was the publication of his death; he was then alſo ſlain as to the heart of Believers, whoſe Faith (having once a word for it) makes that which is abſent in regard of place, ſpiritually preſent, and that which is not, in regard of time, truly to be.

Thirdly, Obſerve :

The Mediatour between God and man hath been known and believed in all Ages under a twofold nature, both God and Man.

We have both in this profeſſion of Job's Faith: He believed the Mediatour to be God, for he ſaith *Mine eye poureth teares to God.* There is the divine nature. He believed that the Mediatour ſhould be man, and therefore adds, *The Son of man for his friend*; there is his humane nature; ſo that not onely the general Doctrin of the mediatorſhip of Chriſt, but this particular about the conſtitution of his perſon as Mediatour, was alſo known. Had not our Advocate been man he could not have ſuffered for us, and had he not been God he could not have ſatiſfied for us. Theſe points of Goſpel Catechiſm are ſo neceſſary and fundamental, that in every Age, Believers have in ſome meaſure been inſtructed about them. And whereas the Apoſtle ſaith, 1 Tim. 2. 5. *There is one Mediatour between God and man, or, of God and men the man Chriſt Jeſus*: He doth not add *man*, to exclude the Divine nature from the Mediatorſhip, but emphatically to demonſtrate that nature, in which he gave himſelf a ranſome for us, of which he ſpeaks in the next Verſe. For though the ranſome was paid by him who is God, or had a divine nature, yet it was paid
in

in the Manhood, or humane Nature only. The humane nature was the matter of our ranfome, but from the Divine nature gave worth and value to it.

Further, *Job* speaks with much confidence and assurance, both of Christs willingneffe to undertake his cause, and of the successe or good issue of his cause, if once Christ did but undertake it: *He will plead for a man with God.*

Hence Observe.

Fourthly, *Christ is very ready to speak for, and plead the cause of poor sinners before God his Father.*

He will do it, saith Job; Christ is easie to be entreated, he is found of those that seek him not, then surely he will be found of those that seek him. His promise is, *John 6. 37. Him that cometh unto me, I will in no wise cast out*: As if he had said, Whatsoever I do, I will not do this: And when he saith, he will not do this, his meaning is, that he will do much more for them, then the not doing of this comes to; he will readily receive their persons, and undertake their suites, though they have no Fee to give him, nothing to move him, but the need they have of him.

Fifthly, Observe.

Christ is a powerful, and an effectual Mediator with the Father,

He carries the day; he is a prevailing Mediatour. Christ is such a Physitian, that no man ever dyed under his hand, and he is such an Advocate, that no mans cause ever miscarried under his hand. The *Arminians* maintain a propitiation made, or a Sacrifice offered by Christ for all, yet they dare not say, it is effectual for all; but the intercession of Christ (in their opinion) is effectually for all. Christ dyed (say they) for those that he doth not save; but Christ prayeth for none but those that shall be saved. They are not for universal intercession, though they are for an universall Sacrifice, or propitiation; and their reason is, because they cannot deny but many shall perish for ever, which yet they could not, did Christ but pray for them. We believe that his Sacrifice is as effectual as his Intercession; and that therefore he dyed for none but those for whom he prayes, his Intercession being for the drawing out, and bringing home the benefit of his Sacrifice to those, and to all those for whom he offered himself to God. But to the point in hand, The *Ar-*

minian who leaves the death of Christ in the hand of mans free will, assisted onely by general Grace, to make it effectual to himself, or not, he (I say) asserts the intercession of Christ not only sufficient, but effectual for all, in whose behalf he intercedes: So that we are sure all shall go well with us in the Court of Heaven, while we have Christ our Advocate with the Father.

And that we may have fulness of confidence to come to God by Christ, let us consider these five things.

First, Christ is most wise to manage our cause; so wise that he is the *wisdom of the Father*: If we had an Advocate at the Barr, furnished with as much wisdom as the Judge, it were a great step to obtain in a right suit.

Secondly, Christ is an eloquent Advocate, a powerful Orator. *As the Lord hath given him the tongue of the learned, that he should know how to speak a word in season to him that is weary, Isa. 54. 4.* So he hath a learned tongue to speak a word for him that is weary: Christ is the *Essential word*, and the flower of all declarative words is with him; when he spake with authority, *Matth. 7. 29.* All wondered at the gracious words that proceeded out of his mouth, *Luke 4. 24.* Yea, his hearers somewhere testify, never spake man as this man speaketh: And as no man ever spake like him to man, so no man ever spake like him to God.

Thirdly Christ is a faithful Advocate; his intercession is a part of his Priestly office. We have a *faithful high Priest*, saith the Apostle, therefore a *faithful Advocate*: He will never either desert our cause, or betray it; he is as sure to us as our own souls; yea, he and the souls of his are one.

Fourthly, Christ is a merciful Advocate, he layes our cause to heart, our cause is his cause: He hath espoused the interests of his people, and doth all for us upon his own account. When Saints are persecuted, we may tell him that he is persecuted, and that he is afflicted when they are: The Church may plead with Christ to plead for the removing of her sufferings, under the title of his sufferings, he being the head of the Church, and the Church being his body: Christ is, as a faithful, so a merciful high Priest, *Heb. 2. 17.* and the Apostle saith, That in all things it behoved him to be like his

his brethren, that he might be so. Christ had an ability of sufficiency to be merciful to us, as God, though he had never been made like unto us by becoming man, but he had not that ability (as some speak) of Idoneity, or fitnessse to be merciful. His being made like unto us, hath given him a double Idoneity, for the tenderneſs of his heart towards us.

First, *In that he himself hath suffered being tempted, Heb. 2. 18.* His passions in the flesh were great.

Secondly, *In that himself suffers still in all our temptations,* his compassions with our flesh are great.

Now an Advocate, who either hath had an experience of trouble in his own person, or is full of the sense of his Clients trouble, and feels his smart, will certainly do his utmost to relieve him; because in his relief, himself is relieved also.

Fifthly, Christ is the Favorite of the Judge; it is a great advantage to have one pleading for us at the Barr, who is in favour with the Bench. Christ is highly in favour with the Bench: God hath testified from Heaven, *This is my well-beloved Son, in whom I am well pleased, Matth. 3. 17.* The Judge is our Advocate Friend and Father.

Lastly, That we may be further assured that he will do his utmost for us. Our Advocate calls us his Friends: As the Judge is his friend, before whom he pleads, so every Saint is his friend for whom he pleads. Some will do more for friendship then for a Fee. We know it is so with Jesus Christ, he pleads for his people, because they are his Friends: This Job makes use of here, *He will plead for a man with God, and the Son of man for his Friend.* As if Job had said, I know I have a Friend of Christ, and Christ looks on me as his friend, and therefore I have highest confidence that he will plead my cause, and take off this scandal. So much for Job's earnest desire upon his appeal, that his cause might come to a hearing, and that Christ would undertake the pleading of it before his Father.

He gives a reason, in the last verse why he was thus pressing to have the businesse brought to an issue, why he did thus appeal to God as his witnesse, why he did pour out

teares to Chriſt, that he would plead for him? Why all this?

Verſ. 22. *When a few years are come, then ſhall I go the way whence I ſhall not return.*

*Deum vellem
jamjam in
praſentia diſ-
ceptationem in
ſe recipere quia
ad mortem
propero. Jun.*

As if he had ſaid, For as much as I muſt die ſhortly, I deſire to have this difference taken up before I die, I cannot live long in this World, and I would not go out of the World, under ſuch a cloud as is now upon me: Is it not time for me to haſten my cauſe to an end when mine end haſtens? and to get my buſineſs determined before my years are?

When a few years are come.

*Anni numeri
Heb. i. e. qui
numerati ſunt
adeo et brevif-
ſima periodo
circumſcripti.*

The Hebrew is, years of number, that is, Years which may eaſily be numbred, Iſa. 10. 19. The trees that remain ſhall be few, that a Child may write them, they ſhall be trees of number, that is a ſmall number, and Gen. 34. 29. Jacob ſaith, We are but few, the Hebrew is, We are men of number, we may ſoon be told, a Child may tell us, and yet you provoke City and Country againſt us. We very well tranſlate according to the Hebraiſme, years of number, a few years. *When a few years are come.*

I ſhall go the way whence I ſhall not return.

What way is that (which hath, *Vestigia nulla retorſum*) where all ſteps are forwards, and none backward; this is ſuch a way as we meet not with in all our earthly travels, yet every man on earth is travelling towards ſuch a way: travel which way you will, you have as many ſteps backwards as forwards, men coming, and going; but (ſaith Job) *I ſhall go the way I ſhall not return.*

What way is this? This is the way of all fleſh, *Joſhua 23. 15. 1 Kings 2. 2.* This is the way to the grave, that way hath no ſteps backwards.

But are there none return from the grave?

It is true, ſome have riſen; there have bin ſome firſt fruits of a reſurrection; but they who have come from the grave are ſo few, that their foot-ſteps are worn out by thoſe many & many thouſands of thouſands who have gone to the grave. What multitudes have gone the way to the grave, and are not returned?

ned? some have returned, but these so few, that we may still affirm, the way to the grave knows no returning. That which is very rarely done (the contrary being very frequently done) is said not to be done at all, or never to be done.

But *Job* seems to deny his own return; he speaks as if he should not be only lodged for a while, but lost for ever in the grave; *I shall go the way, whence I shall not return.*

I answer, That *Job's* faith was clear in this point of the resurrection of the body appears by the confession which he makes, *Chap. 19 25, 26.* and therefore when he saith, *I shall not return*, his meaning is (as was shewed upon a like passage, *Chap. 10 21.*

First, That he should not return by any power of nature.

Secondly, That he should not return to a state of nature; he believed fully that he should return by the power of God, to an estate of glory. Our bodies which are sowne natural bodies, shall be raised spiritual bodies. Though that which was sowed shall return, yet when it returns it shall not be as it was sowed.

Lastly, whereas *Job* saith, *I shall not return*, his meaning is, when I dye, or if I dye, I shall no more return to my house and dwelling in the world, I must take my leave of all these things for ever. *My place shall know me no more*, as he speaks to the same subject, *Chap. 7. 10.*

From the first branch of the verse Note.

The years of mans life are few.

You may quickly number them.

Secondly, As the years of mans life come about quickly, so when they are come, we must go certainly, we must go with death. I shall go (saith *Job*) there is no hindring, no stopping of that journey; it will not serve any mans turn to say, *He hath no mind to go*, he must go; it will not serve any mans turn to say, *He is not at leisure to go*, he must go; it will not serve any mans turn to say, he is not fit to go, *He is not prepared to go*, he must go as he is, fit or unfit, prepared or unprepared, he must go. It will not serve any mans turn to say, he will give all the treasures in his house, all the money in his purse, to be spared this journey, he must go. It will not serve any mans turn to say, he will get another to go for him, or he will send one in his room. There is no dying by proxie, every,

every man when his few years are come must go in person.

(3rd) Thirdly, Observe.

A Believer can speak of death familiarly.

It is a comfort to him in his sorrows, to think that he shall dye shortly, *when a few years are come, I shall go the way, &c.* he speaks pleasantly, the mention of death was a life to him: *Jobs* life was a kind of death, and therefore to him especially death will be a kind of life; were our hearts rightly affected, they that have the most lively life, would think death better then this life, *I desire (saith Paul) to be dissolved, and to be with Christ, which is best of all.* Death was better to him then life, and lest any should say, no marvail if *Paul* desired to die, who could scarce tell where to live, and no marvail if he would dye once for all, who was in deaths often: To prevent this cavil, he adds, *Which is best of all.* Barely to dye is better to some then a troublesome life, but to dye and be with Christ, is better then the best life, much more is it better then that life in this world, which is a continual death, as *Job's* was, how should such a man sing out *Job's* verse, *When a few dayes are come, I shall go the way, whence I shall not return.*

Fourthly, Observe.

It is good to put death before us under the easiest notions.

Here *Job* calls it only a going, a going out of the world, that is all, he elsewhere calls it a sleep, and the Spirit of God every where (in reference to Saints) speaks of it in the most comfortable expressions. Death it self is so embalmed, yea and cloathed in the holy language, that there is even a sweetnesse and a beauty in it. When a man hath worn a suite of Apparel a great while, and hath even worn it out, or it becomes foul and nasty, would he not be glad to put that off, and get a new one upon his back? Therefore death is called an uncloathing, a putting off the flesh; there is no hurt in that; when a man hath tyred himself all the day at his work, would he not gladly go to bed? Therefore death is called rest or sleep. Under those or the like considerations held forth in scripture, we may (as it were) bury all hard thoughts of death, as was further shewed, *Chap. 14. 12* especially while we remember that as now life is by many degrees, bits or morsels, swallowed up
of

of mortality, ſo then death ſhall (at one bit or morſel) be ſwallowed up of life, 2 Cor. 5. 4. For Chriſt hath not only conquered, but *abolished death*, and hath brought, not only life, but *immortality to light through the Goſpel*, 2 Tim. 1. 10. Life is good, yet when it may be ſaid of a life it ſhall dye, that puts an evil into life: But if life be good, how good is immortality, which is a life that cannot die?

Sixthly, Note, Job is very importunate to have a blot upon his good name wiped out, his conſcience was clear, his ſoul was well, he could ſay, Chap. 13. *He is my Saviour, and I know that I ſhall be juſtified*, yet becauſe he was under aſperſions and harſh cenſures, he haſtens to have theſe taken off, becauſe he was to dye ſhortly.

If we ſhould on this ground, be careful to ſettle our outward eſtates and credites; how much more ſhould we be careful upon this ground to ſee that our ſoules be well ſetled? How ſhould each one ſay, I will haſten to get my ſins pardoned, my perſon juſtified; I will haſten to have all clear between God and my ſoul; *For when a few years are come, I ſhall go the way whence I ſhall not return*: And if I do not ſee theſe things done, while I am here, I ſhall never come back to ſee them done, nor can they be done at all in the place whither I am going. There is no repenting, no reforming, no believing in the grave: if our ſpiritual change be not before our natural change, it will never be. This argument ſhould provoke us to ſettle the affaires of our ſouls ſpeedily. It is ~~not~~ lawful, nay, it is a duty to vindicate our credit, and to order the affairs that concern this life, becauſe we have not long to live: The haſt of death ſhould make us haſt our work, even the work of this life; much more upon this ground ſhould we ſee that our hearts be ſetled, that our eternal peace be ſetled, how ſhould the haſt of death make us haſt the work of the life which is to come? But as it ſhould make us haſten that work, ſo it muſt not make us huddle that work, or ſlubber it over, or do it to halves. Such haſte is waſte indeed: For, if we leave our ſoules half ſetled, and our peace half made; and our repentance and turning to God in the midd way, we ſhall never come again to finiſh and perfect them, no more then we ſhall, to begin them. Therefore ſet ſpeedily about the work, and give your ſelves no reſt till he.

the work be perfected, for when a few dayes are come, you shall go the way where ye shall not return.

Lastly, Which was *Job's* special case.

It is an affliction for any man to die under a bolt of disgrace.

Our credit and good name should be precious to us while we live; especially we should be careful to die with good credit, and not to let a blot lie on us when we are going out of the World. *Job* would not die under the name of an Hypocrite, or an Oppressour, with which black titles he had been charged by his Friends. It is a mercy to go to the Grave with honour among men, and to die desired; though it be enough that we go to our Grave having honour with God, and being desired of him. A good name is a Box of oyntment powred forth; and a good report (especially among those that are good) is as the embalming of our memories to posterity. And yet the Saints are not so sollicitous for repairs in honour, because of that esteem which they have of their own esteem (that's the strain of ambition) and they have learned to go through good report and evil report, through honour and dishonour; they know how to go forth without the Campe, bearing the reproach of Christ: But they are unwilling that Christ should bear their reproach, or that his name should be dishonoured through them. And therefore seeing they desire while they live, to adorn the Doctrine of our Lord and Saviour *Jesus Christ* in all things, they cannot but be careful before they die, to remove from their own names whatsoever might reflect dishonour upon his. How near *Job* was (in his own opinion) to the valley of the shadow of death, is yet more evident in the first words of the next Chapter: Here he onely tells us, he must dye shortly, there he tells us, upon the matter, that he was dead already; here he saith, *When a few years are come, I shall go*, there he saith not onely that he had no more years to come, but no more daies: *My daies are extinct, &c.*



JOB, Chap. 17. Vers. 1, 2, 3, 4, 5.

My breath is corrupt, my dayes are extinct, the Graves are ready for me.

Are there not mockers with me? And doth not mine eyes continue in their provocation.

Lay down now, put me in a surety with thee, who is he that will strike hands with me.

For thou hast bid their heart from understanding: therefore shalt thou not exalt them.

He that speaketh flattery to his friends; even the eyes of his children shall fail.



HE beginning of this Chapter pursues the Argument laid down in the close of the former: Or as a Learned Expolitor speaks, Job in this doth enliven the premises, and (as it were) put fresh spirits into what he had spoken before. For whereas he had before desired the Lord to hasten his cause

Hoc capite intendit in animare premissa Aquin.

to a day of hearing, because his day of death hastened, Chap. 16. Vers. 22. *When a few years are come, I shall go the way, whence I shall not return: Here to shew that he was a dying man, he describes himself as a dead man; My breath is corrupt, my dayes are extinct, the Graves are ready for me:*

Secondly, There Job made an appeal to God, *O that a man might plead with God, as a man pleads with his Neighbour, Vers. 21.* And he gives the reason why, *My friends scorn me, Vers. 20.* He doth the same here in other Language, *Vers. 2. Are there not mockers with me? And doth not mine eye continue in their provocation?* And therefore he renews his appeal to God, and begs to be heard before indifferent Judges or Umpires, *Lay down now, put me in a surety with thee, who is he that will strike hands with me?* In the fourth and fifth verses he further urgeth the reasons of his appeal, or he backs his mo-

tion, that God would do him right, from the insufficiency of his friends to do him right: *Thou hast hid their heart from understanding*: As if he should say, Who would stand to the judgement of those, who want understanding? *Thou hast hid their heart from understanding: therefore shalt thou not exalt them*; sc. To this honour of judging my cause, and deciding this controverſie, yea, I find them ſo unfit to be either my Judges, or my Arbitrators, that they are indeed but *Flatterers*; and therefore they may rather expect ſome ſudden judgment upon themſelves, or their children, then that God ſhould do them this honour to judge for me: *He that ſpeaketh flattery to his Friends, even the eyes of his Children ſhall fail*, Verſe 5.

Thus I have opened *Job's* ſcope in the Context of theſe five Verſes; which I have put together, becauſe the matter runs in a continued dependence. And though for the main it be the ſame with which he concluded in the ſixteenth Chapter, yet the variety of reading and expreſſion will yield us variety of meditation: I deſcend to particulars.

Verſ. 1: *My breath is corrupt, my dayes are extinct: the graves are ready for me.*

Here are three things, every of which ſpeaks a dying man.

First, *Corrupt breath.*

Secondly, *Extinguiſhed dayes.*

Thirdly, *A grave made ready.*

*Perco Spiritu
agitatur. Sept.*

*רוח
חבל
חבל
Vox
ligalat, con-
stringit per an-
siphraſin ſigni-
ficat ſolutus,
ruptus, corrup-
tus, accommo-
datur etiam
ad dolores in-
ſenſiſſimos qua-
les ſunt partu-
rientium, qui-
cor valde con-
stringunt.*

First, *My breath is corrupt*: *Ruach*. There are three interpretations given of that word (*My breath*) ſome underſtand it of *his mind*, or whole inward man: As if he had ſaid, *My thoughts are, or my mind is exceedingly troubled*; and ſo moſt of the Greek Interpreters read it; and then the word which we tranſlate *Corrupt*, may ſignifie *grieved, pained, or afflicted*, and it is often applyed to thoſe pains which are moſt painful; even the pain of a woman in travel. And ſo the ſenſe is made out thus, as if *Job* had ſaid, *I am extremely troubled, or I am pained, like a woman in the hour of Travel, as ſhe is in bodily pain, ſo I am pained in mind; I have felt many inward Pangs and Througths, and yet I am not deliverd*: But I conceive this expoſition unfuitable to the ſcope of the place, *Job* being about to deſcribe the ſtate of his body, or of his out-ward

ward man, and not the affliction, and trouble of his mind.

Secondly, The word (*Ruach*) signifieth the vital powers or spirits which support man, and serve him in all the functions of life; Spirits are the promoters of action, and when the vital spirits are corrupted, man is unable, and not only to act, but to live. The expence of spirits, is the most chargeable expence to the life of man, and when a mans Spirits are much spent, he is like a dead man, though he be alive: We say ordinarily when we are weary, *Our spirits are spent*; that is, Our vital spirits which give activity and strength to the whole body.

Spiritus vitales qui animæ instrumentum sunt ad vitæ functiones. Aquin.

Thirdly, Rather understand it literally, and strictly for the *breath*, which comes forth by respiration, *My breath is corrupt*: and then the corrupting here spoken of, is not to be taken for any ill favour in his breath: they who have corrupt breath are offensive to others in breathing. The breath is said to be corrupt, because it smells of the corruption of those parts from whence it is drawn; we must not understand Job so: But when he saith, *My breath is corrupt*, his meaning is, that either he had Obstructions and Stoppings of breath which distemper Physicians call the *Tissick*; a man under that infirmity may be said to have his breath corrupted, because he breathes difficultly. And as it is so in some diseases, so it is alwayes so in the approaches of death; a little before a man dyes, his breath shortens, he breaths hardly, or he hardly breathes; he lies gasping for life, and catching for breath: Such a state Job here intends. The Tygurine translation takes that sense, *My life is departing, or I am giving up the ghost*:

Corruptio non hic de orat spiritum graveolentum, sed spiritum qui cum ingenti nisu & dolore emittitur. Pin. Medici Astma vocant; & quia Astmaticus suffocari videtur, ideo legitur hic; jam quidem Ago animam. Tyg.

Hence Note.

The breath of man is corruptible, though his soul be not.

These two are every distinct. Some make the Soul and breath one thing, and argue the corruptibility of the Soul from such Texts as this. But the breath differs, not only from the Soul, but from the life. The Soul hath a life of its own, and the life of the body is its union with the Soul; breathing is the acting of life, proceeding from that union, and ending when that union is dissolved. Breath may be corrupt, and life may banish, but the Soul continues, the breath is so vanishing, that the Prophet gives caution, *Isai 2. 22. Cease*

from man, whose breath is in his nostrils. The breath of man is so ready to cease, that it is our wisdom to cease from man; for when breath goes, man is gone, and all goes with him, in that day his thoughts perish; and therefore Job had no sooner said, *My breath is corrupt*, but he adds.

My dayes are extinct.

נִמְכָּר
Vox tantum
hoc loco reper-
ta significat
excidere ampu-
tare extinguere

[*My dayes*] that is, The time appointed for my life, which is measured by dayes, my natural dayes, or by artificial dayes: Our dayes come and go continually, and when our tale of dayes is come and gone, our dayes are (*extinct*) The word which here we translate extinct, is found no where else in the Hebrew of the Old Testament: it is rendred three ways.

Excissi sunt.
Pagn.

First, Thus, *my dayes are cut off*; which Metaphor is often used in reference to life; our dayes are (as it were) so many threads, and our life is like a piece of cloath woven together by many dayes; when the Web, be it more or less, longer or shorter, is finished, the thred is cut: *My dayes are cut off*.

Breviabitur
dies mei. Vulg

Secondly, The Vulgar reads it, *my dayes will be shortned*, they shall be put in a narrow room, into a little compendium, I shall soon be able to read over the Volume of my dayes, they are but short, a mear Epitome.

Deus mei ritu
lucernæ defici-
unt. Tygur.

Thirdly, We read, *my dayes are extinct*, or put out. Which is a Metaphor taken from fire, from a Torch, or Candle, which is the sense of the Tygurine translation.

Vita extingui-
tur quando hu-
mor natus in
quo vita consis-
tit extinguitur.

My dayes fail, as a candle, or as a Lamp, which, when the oyl is consumed goes out: Mr. Broughton keeps to the Metaphor of fire, *My dayes are quenched*. There is a flame of life in the body, the natural heat is preserved by the natural moysture; these two, Radical heat, and Radical moysture, work upon each other; and as long as Radical moysture holds out to feed the Radical heat, life holds out; but when the heat hath once sucked and drunk up all the moysture (in some acute diseases it drinks all at a draught) as the flame drinks up the Oyl of the Lamp, then we go out, or as Job speaks here, *Our dayes are extinct*. Excessive moysture puts out the fire, and for want of moysture it goeth out.

Hence Note.

First, *Mans life, as a fire, or a Lamp, consumes it self continually.*

There

There is a special disease called a *Consumption*, of which many dye; but the truth is, every man who dyes, dyes of a *Consumption*; he that dyes of a *Surfet*, may be said (in this sense) to dye of a *Consumption*. The fewel and food of mans life is wasted sometimes more sparingly and gradually, but 'tis alwayes consumed (except in those deaths which are meerly occasional, or violent) before man dies.

Again, *Job* speaks peremptorily, *My dayes are extinct*. He was not then dead; but because he saw all things in a tendency to death, and was himself in a dying posture; therefore he concludes, *My dayes are extinct*.

Hence Note, Secondly.

What we see in regard of all preparatory means and ways ready to be done, we may speak of as already done.

The Scripture speaks often of those things which are shortly and certainly to come to pass, as come to pass, and as the Apostle argues in *Spirituals*, *We know that we are translated from death to life, because we love the brethren, and he that believeth hath eternal life*: So we may argue about naturals, he that is sick beyond the help of means, and the skill of the Physician, is translated from life to death, and we may conclude of a man in this case, he hath temporal death, or he may say of himself as *Job* doth in the next words.

The Graves are ready for me.

The Original is very concise, it is only there, *The Graves for me*; we supply those words *Are ready*. And because of that shortness of the language, there have been many conjectures for the supply or filling up of the sense. Some thus, *The graves for me*; that is, there is nothing for me to think of now, but only a grave, I may lay aside all other business, and attend that alone, how I may lie down in the dust with peace. I am not a man for this world, it is best for me to retire or withdraw my soul quite from the earth, seeing I have no hope to keep my body long out of it; or if I do let out my soul to the earth, it shall be only to so much of it, as will hold my body, or serve to make me a grave. *The graves for me.*

Secondly, *The graves for me*; that is, I desire or wish for nothing but a grave, *A grave for my money*, as we say of a thing that we greatly desire: so saith *Job*, *A grave for me*:

As

קברותי
Sepulchra
mihi. Cum
mutila.
sit oratio indif-
ferens est ut
variis modis
perfici possit.

As if he had more largely ſpoken thus.

Sepulchra mi-
bi ſupple opto.
quaro cogito,
aut quid ſimile
Sepulchra mihi
inhiant, ego
ſepulchris.
q. d. Aliis om-
nibus rebus
valedico atque
renuncio Jun.

As I perceive I am going to the grave, ſo I deſire to go thither, I have (as to this ſenſe) made a covenant with death and an agreement with the grave. The grave and I ſhall not fall out, now that I am ready to fall into it. For if I had my vote or might put down in writing what I would have, I would write *A Grave, A grave for me*; as I am declining, and decaying in my body, ſo my ſpirit, and my mind are as willing that my body ſhould decay: I am as ready for the grave as that is for me. *A grave for me*: So the words carry a reciprocation of readineſs between Job and the grave, the grave gapes for me, & I gape for the grave: We may parallel this kind of ſpeaking with that in the book of Canticles, Chap. 2. 16. where the Spouſe ſaith, *My beloved is mine, and I am his*: The Original is, *My beloved to me, and I to him* There are no more words then needs muſt be. The largeneſs of their affection, bred this conciſeneſs in language, *My beloved to me, and I to him*: We are to one another, as if we were but one.

The expreſſion notes two things.

First, Propriety, *My beloved to me, or, my beloved is mine*; that is, I have a propriety in him.

Secondly, It notes poſſeſſion, *I have him*, I have not only a right to him, but I enjoy him; I have not only a Title, but a tenure; God hath given me Livery and Seisin (as our Law ſpeaks) he hath put me into poſſeſſion of Jeſus Chriſt, and I have given Jeſus Chriſt full poſſeſſion of me, I am no longer my own, but his, and at his diſpoſe. So here, *The grave for me, and for the grave*. The grave is my right; yea the grave is my poſſeſſion. The grave is a houſe that every one hath right to, and ſome are ſo near it, that they ſeem poſſeſſed of it. *The grave is mine*, ſaith Job, or I am as a dead man ready to be carried to my grave: The grave is not made ready, till man is undreſſed by death, and ſo made ready for the grave. We ſay of very old men, though in health, and we may ſay of very ſick men, though young, *They have one foot in the grave*. Job ſpeaks as having both his feet in the grave. Yea, we may ſay, that Job ſpeaks as if had not only his feet in the grave, but (which is far more) *his heart in the grave*. There are many who have their feet in the grave, whoſe hearts are at furtheſt diſtance from it, Job had both. Heman, Pſal. 88. 4, 5.) deſcribes his condition in ſuch a language, *My ſoul is full*

full of troubles, and my life draweth nigh to the grave, I am accounted with them that go down into the pit; I am as a man of no strength free among the dead, like the slain that lie in the grave, whom thou remembrest no more, and that are cut off from thy sight: That Scripture may be a Comment on this, *My breath is corrupt, my dayes are extinct, the graves are ready for me.*

Further, Job speaks in the plural number; he saith not the grave is ready for me, but, *The graves are ready for me.* Why, how many graves must Job have? Would not one grave hold him? Or, was Job covetous to have many graves? Many houses will not serve some men when they live, but one house will serve any man when he dieth. A little room will hold those dead, for whose covetous and ambitious minds the whole World was not roomthy enough whyle they lived. Ordinary men will have here their Winter houses, and their Summer-houses, their City houses, and their Country-house, their houses on the Plain, and their houses on the Hill; men have variety of houses while they live; but one is all when dead: Why then doth Job say, *The [graves] are ready for me?*

He saith it to shew that death abounded to his apprehension or that he could not escape death: As if he had said, Wheresoever I set my foot, I slept upon a grave. The Poet describing a Tragical State, saith, *There was much of death to be seen, or many appearances of death.* Job saw deaths, and beheld graves every where gaping for him. Paul was in deaths often, and Job was in many deaths at once: *The graves are ready,* there are many Pits making, I am sure to fall into one, there's no avoiding it.

*Plurima mor-
tis imago.*

Learn from it, First,

That,

In times of sickness and affliction, discourses of the grave are the most seasonable discourses.

Death should be much in our thoughts, and much in our speech at all times, but most of all in times of sickness, or of danger. Some when they are sick, cannot abide to hear a word spoken of the grave; others will forbid such as come to visit the sick, to speak a word of death. Lewis the eleventh King of France, was so excessively afraid of death, that he had given command to his Attendants not to give him any warning of the approach of this his last Enemy by Name. It

*Comineus
lib. 10.*

Was

was worſe then death to him to hear of death, and yet before he died, he was told of it, not only plainly, but rudely. The *French* Historian reports, that his very Barber, with ſome other inferiour Servants (as if they had rather come as Judges to pronounce the ſentence of death upon him, then as friends to be the remembrancers of death) told him bluntly and abruptly, without preface or preamble, or the leaſt word of comfort to ſweeten ſuch a bitter potion, That his fatal hour was come, that neither his Hermit nor his Phyſitian could keep him alive a day longer. They who are unwilling to hear, or ſpeak of death, ſhall hear it ſpoken of whether they will or no. Death ſhould be much upon the tongue, and more in the thoughts of good men when they are in health, but when they are in their *natural preparation for death* (ſickneſs is a natural preparative for death) they ſhould be very often in their *ſpiritual preparations*, by thinking and diſcourſing of it.

Secondly, From this manner of ſpeaking. *The Grave for me.*

Obſerve.

That,

A godly man is ſometimes as ready for the grave, as the grave can be for him.

Let it come as ſoon as it will, it cannot come too ſoon; as the Grave gapes for him, ſo doth he for the grave; as the grave hungers for him, ſo doth he for it, and nothing can ſatiſfie him but a grave. *I deſire* (ſaith Paul) *to be diſſolved*: He was ready for the grave: And ready he was, not in a vain wiſh, O, I would dye, and I deſire to dye; but from a grounded hope that he ſhould be well in death. *Saul*, 2 *Sam.* 1. 9. was forely wounded, the graves were ready for him, and he was ready for the grave too: But whence was it? It was not from his preparedneſs to dye, but from his impatience to live; as appears both by the true *History* of his death, and by the falſe report made of it by the *Amalekite*. The former ſaith, 1 *Sam.* 31. 4. *Then ſaid Saul unto his Armour-bearer, draw thy ſword & thruſt me through therewith, leſt theſe uncircumciſed come & thruſt me through and abuſe me: Saul* upon this account was ſo ready for the grave, that he begg'd to be thruſt into it, and when he could not obtain that miſerable favour, he

thruſt

thrust himself into it; so the latter parts of the Verse informs us, *But his Armour-bearer would not, for he was sore afraid: therefore Saul took a Sword and fell upon it.* The Amalekite reports Saul thus bespeaking him, 2 Sam. 1. 9. *Stand I pray thee upon me, and slay me; for anguish is upon me, because my life is yet whole in me.*

Man dyes not by piece-meal, now a little, and then a little, nor is life visible, when it departs it departs together, but when Saul had no mind to live, it troubled him that he was no nearer death. A dishonour was fallen upon him, the day was lost, and he was wounded: Saul could easier dye than outlive this disgrace. Such a readiness to dye many have had, it vexeth them to live, dye they will, because they cannot live as they would: this is a readiness of desperation, not of preparation. Job was much troubled, pain and smart afflicted him, and they had some influence upon his desire of death; but his chief motive was above: what old Simeon desired, to depart in peace because his eyes had seen his salvation, Job desired, because he knew by Faith, that God was his salvation.

Thirdly, Job speaks cheerfully of the grave:

Hence learn.

A Believer in the greatest afflictions of this life, sees ease and refreshing in death.

He knows that he shall bury all his sorrows when himself goes to the grave; yea, that then his sins, as well as his afflictions go to their grave too, and shall never rise again.

Fourthly, Job speaks confidently he shall dye presently, the grave was ready for him: But it was not so, Job's grave was not ready, and he out-lived this black day many a fair year.

Hence Observe.

A Good man may mistake the times and seasons of God dispensations to him.

He thinks, yea concludes, he shall dye, when he shall not dye: Wicked worldly men, do not believe they shall dye when they must; they cannot be perswaded that they shall dye, when they are ready to drop into their graves. Job seemed to have an assurance that he should dye, yet he did not, God reprieved him from death, and restored him from trouble.

We are never the nearer the grave, because we prepare for it, speak and meditate on it, or resolve to go into it: It is not our holding back from the grave, that will keep us out of it, nor our willingness to go to the grave, that will put us into it. It is good to mistake upon the best side; God usually recalls those from death, who are most ready at his call to dye.

Fifthly, In that he speaks of Graves in the Plural number: Learn this.

There are many wayes of going out of the world, though there be but one way of coming in.

Whithersoever we are going, we are going to the grave, and when we have slept over, or scrambled out of the grave, we may quickly slip into another, and be locked in fast enough.

Lastly, Take this from the whole, by way of Corollary; It is our wisdom to stand always ready for death, and the grave, for they stand ready for us: Ours is a dying life, a decaying strength, ours are consuming dayes, our dayes cannot be many, possibly they will be but very few; for ought we know the grave is now ready for us, and we are sure it is a digging and preparing for us: Therefore let us be digging in the Word of life, that we may be ready to meet and welcome death, and the grave, which are so ready for us: *The graves are ready for me.*

Job proceeds to re-inforce the cause of this appeal.

Vers. 2. *Are there not mockers with me? And doth mine eye continue in their provocation?*

וְהָיָה
וְהָיָה א
illuſi deriſit.
אֵלֶּיךָ
Formula juris
jurandi huic
linguae famili-
aris. Merc.
Disperam niſi
amici mihi ſu-
deant mihi im-
ponere. Varab.

Maſter Broughton translates by way of affirmation, *Surely mockers are beſtowed on me.* We by way of Queſtion, *Are there not mockers with me?* Yes, there are mockers with me: Some read it as the form of an Oath. It is familiar in the Hebrew to uſe ſuch forms of ſwearing and imprecating; ſo the words are rendred by a learned Interpreter, *Let me periſh if my friends are not mockers, if they go not about to delude me.* Job ſpake this a little before, *My friends ſcorn me,* Chap. 16. 20. Here he is at it again, *Are there not mockers with me?* I find three words applyed by Job to his friends, while he reproves this their unfriendly uſage.

The firſt, Chap. 12. 4. there he uſeth a word which ſignifieth

פְּנִיָּו

nifieth to mock with derision. The word (*Chap. 16. 19.*) מליצו notes them such as mocked, with wit and jesting. The word here used signifies to mock by deceiving or deluding, as if his Friends hand carried matters with him more like Sophisters, then Comforters: So the word is applyed, *Gen. 31. 7.* *Jacob tells Leah and Rachel, y u know that with all my Power, I have served your Father Laban, and your Father hath deceived me and changed my wages ten times; that is, He thought by changing my wages to deceive me, and get all the stronger Cattel to himself. When Moses went out upon the request of Pharaoh, to sue unto the Lord for the removing of a present plague: Moses said, Behold I go out from thee, and I will intreat the Lord that the swarms of flies may depart from Pharaoh, from his Servants, and from his people to morrow; but let not Pharaoh, deal deceitfully any more, Exod. 8. 29.* As if he had said, You have mocked me two or three times, and said you would let the people go, do not so any more, lest your deceiving of my expectation, prove the greatest deceit of your own.

The deluding Doctors which some delighted in, are exprest by this word, *Isa. 30. 9.* *This is a rebellious people, lying children, children that will not hear the Law of the Lord: They did not love the Law of the Lord; What then? which say to the Seers, see not, & to the Prophets, prophesie not unto us right things, speak unto us smooth things, prophesie deceits.* The wickedness of that people lay in two things; either they would have the Prophets silent, and not speak at all, or if they did speak, they must Prophesie deceits: They loved to be cozzed, truth made them smart, and they could not abide it. *A guilty conscience cannot endure plain words, but it loves smooth words;* as many as you will of these words (say they) or else not a word, either prophesie deceit, or cease prophecyng. Here Job complains, *Are there not deceivers with me?* As if he had said, *You tell me you bring the mind of God, but you bring false Doctrine, you preach deceit.* Though we cannot say they preached smooth things to Job, they spake hardly enough of him, and harshly enough to him, yet we may say they preached deceitful things to him; for though they did not speak with an intention to deceive him, yet they were deceived in speaking, and he had been deceived if he had yielded to what they spake. In which sense Job calls them (which one would

*Finis operis &
finis operantis
distinguntur.*

think he had little reason to do, considering how roughly they dealt with him, he, I say, calls them *Flatterers* at the sixth Verse of this Chapter: And what's the business or chief design of flatterers, but to catch others with words, or to deceive them into a compliance with their own ends. And this is often (and was in this case) the end, or tendency of the action, when it is not the end, or intention of the Agent. From this notion of the word,

Observe.

First, *To be among Deceivers is a great misery.*

Secondly, *To be a Deceiver is a great sin.*

Thirdly, *To publish that which is false, though there be no intention to deceive, is to be a Deceiver.*

As most are ignorantly deceived, so there are some ignorant deceivers; and some think what that they do to be very just, and that it is their duty to teach it, when indeed it is very sinful, so there are some who think what they teach to be very true, and that it is their duty to teach it, when indeed it is very erroneous. There are but few who know they are deceivers, when they are: as that *Servant* which knew his *Lords* will, but did not according to his will, shall be beaten with many stripes, and yet, he who knew it not, and did commit things worthy of stripes, shall not escape a beating, he shall be beaten with few stripes, *Luke 12. 47, 48.* So he that knows the truth of God, and yet deceives others with false Doctrine, shall be beaten with many stripes, and he who not knowing the truth, deceives others, shall not escape unbeaten, or unblamed, as *Jobs* friends did not.

Non peccavi.

Vulg.

q. d. innocens

heu morior.

Quandoquidem

non sunt ludifi-

cationes apud

me. Jun.

There is another reading of this first clause, differing from ours, *Are there not mockers with me?* The Vulgar thus, *I have not sinned.* A second to the same sense, thus, *For as much as there are no mockings or deceivings with me.* I am a man who deals plainly and simply: The word which we translate *Mockers*, as noting a Person, is rendered by the act, and that negatively: *There are no mockings with me;* that is, I use no mockings or no false play, as I am accused; I have spoken my heart nakedly and clearly. *And yet mine eye continueth in their provocation: therefore lay down now, put me in a surety with thee, &c. Vers. 3.* This is a good reading, but I will not stay upon it; only take two brief Notes from it.

A good man is upright-hearted, and down right in all his dealings and sayings.

There are no mockings with me, I am what I appear, and I appear what I am: An hypocrite is full of tricks and shifts, he disguiseth both his person and his actions: No man can tell where to have him, or what to make of him. When he speaks, his words do not signify what he means, if they signify any thing; and when he acts his works do not signify what he is, they signify any thing any rather than that. All are mockings of others, though he will find in the end, that he hath mocked himself most of all.

Secondly, As he joyns this with the next clause, *There are no mockings with me, and yet mine eye continueth in their provocation.* Note, that, *How plain hearted soever a man is, yet it is very hard to perswade those who are once prejudiced against him that he is so.*

Let Job say and profess what he would, yet he could not recover his credit, nor set himself right in the opinion of men, till God did it for him, Chap. 42. But I pass that, *Are there no mockers with me?* What the mocking and scorning of Job's friends was, hath been opened, Chap. 12. 4. Chap. 16. 19. and therefore I refer the Reader thither.

Doth not mine eye continue in their provocation?

Should he not rather have said, *Doth not mine ear continue,* &c. Mocking is the object of the ear, and not of the eye. There are some mockings indeed, by mimical foolish gestures, and they are the object of the eye; but here Job speaks of what he had from them in conference, which is properly the business of the ear; and yet he saith, *Doth not mine eye continue in their provocation?* By the eye we are to understand the eye of the mind. *Doth not mine eye?* that is, Have I not a representation in my spirit, or upon my fancy of your mockings, and bitter provocations, even as if they were visible before mine eyes? *Have I not night visions and apparitions upon my bed, of what you speak or act against me every day?*

Again, we may expound the Text properly of his bodily eyes; because the trouble which they gave him in the day time, hindred his sleep in the night. The Letter of the Hebrew favours this sense, *Doth not mine eye lodge in their provocation?* So we put in the Margin of our Bibles Hence Master Broughton

Assidue, in id oculos & mentis aciem intentam habeo quod me assidue irritant, in eo defixe sunt omnes meae cogitationes. Meis. Isti dies noctesque non cessant exacerbare animum meum;

Jun.

Intenta cogitatio somnum impedit.

reads;

reads, *In these mens vexing lodgeth mine eyes*; that is, When I go to bed and hope to sleep, then instead of lodging in my bed, I lodge in the thoughts of my friends unkindness; and indeed, *a man may sleep better upon the bare boards, then upon hard words*. Such words keep the eyes waking, and are as bad to sleep upon as a pillow of thorns, especially when (which was *Jobs* case) the eye continueth in them. Intentness of mind, or vehement cogitation about any thing, keep open the eyes, and forbid the approach of rest; *Doth not mine eye continue?*

In their provocation.

Vel a מרר
amarum esse.
Sive a מרר
quod est irrita
re sive emacer
bare.

(*Provocations.*) He called them *Mockers*, and their mockings were *provocations*. The word (as some derive it) signifies that which is bitter, *Provocation is a bitter thing*: Others derive it from a root signifying to irritate and stir up the spirit of a man; which is *provocation* properly. *Provocation is a high act of wrong*: A man may do another wrong, on this side a provocation; as the provocation of God is a high act of sin in man, ordinary acts of sin do not amount to a provocation, *Psal. 106. 7. They provoked him at the Sea* (it is this word) *even at the red Sea*, that is, There they sinned extreemly. So *Psal. 95. 8* which the Apostle quotes, *Heb 3. 8*. The Holy Ghost calls the whole of that peoples froward walking, or sinning against God in the Wilderness, *The provocation: Harden not your hearts, as in the provocation*; that is, In the time when ye sinned, not only to the offending, but to the provoking of God against you, not to the breaking of his Laws, but to the vexing of his spirit. When sin is compleat, and iniquity grown to a full stature, that day is justly marked in the Calendar of Scripture, with a *red Letter*, implying wrath, and is therefore called, *The provocation*: So when any man deals very unkindly, frowardly, or unfaithfully, against his Brother, then 'tis a provocation, *Doth not mine eye continue in their provocation?*

Now for as much as the same word signifieth both bitterness and provocation, and that most provocations are given by uncharitable and unconsiderate speeches;

Observe.

First, *Unkind words are bitter to the bearer.*

The

The Apostle gives the rule to Husbands, *Col. 3. 19. Husbands love your Wives, and be not bitter to them*: that is, Do not give them bitter words instead of faithful counsels. Some Husbands speak their Gall to their Wives, to whom they have given their hearts. Among the Heathens the Gall of the Sacrifice which they superstitiously offered at Marriages, was puld out and thrown away, before it was presented at the Altar, signifying that Man and Wife should be (as Naturalists say the Dove is) without Gall one towards another. Whole ~~fourth~~ counsels and admonitions for the matter, are often administred with such an undue mixture of heat and passion as renders them, not only distastful but hurtful to the receiver.

Secondly, Note.

Harsh words carry much provocation in them.

The same Apostle in the same Chapter enlarging his Institutes for the direction of Believers in all Relations, bespeaks Parents, *Vers. 21. Fathers provoke not your Children to anger*: The word signifies any kind of provocation, but that especially which is caused by contumelious and upbraiding speeches. A Father provokes his Child, when he speaks hastily, and threateningly, terrifying his Child, rather than instructing him: The reason why Fathers should not thus provoke their Children, is added, *Left they be discouraged*, or (as the word imports) be as if they were without souls, moop't (as we say) iand heartless. For as there is a provocation (in a good sense) which heightens the spirit in well doing, and enlivens it for action: The Apostle exhorts to that, *Heb. 10. 24. Let us consider one another to provoke one another to love, and to good works*, that is, let us set such copies of holiness that others may be stirred up, beyond their ordinary pitch, and elevation of Spirit; to a zealous doing of good. Or speak such winning words, give such pressing exhortations, that the hearts of your Brethren, may be carried beyond their usual course in holiness. Thus he tells the *Corinthians* (2 *Epist. 9. 2.*) *That their zeal had provoked many*: But to what had it provoked them? Not to anger and passion, towards any, but to charity, yea and liberality towards the poor. And though the Apostle useth another word in the Greek, yet he means the same thing, when he assures us, *Romans 11. 11.* that

*Quo instituto
legis Author:
non obscure in-
nuet at à conju-
gio semper de-
bere bilem i-
ramque ab esse
Druf. Prov.
Clasra 1.4.*

that the Jews stumbled not that they should fall (but that they might rise) for so it follows, *But rather through their fall salvation is come to the Gentiles, for to provoke to jealousy.* The salvation of the Gentiles bred emulation in the Jews, What? Shall they go away with all the salvation? Shall the Gentiles possess heaven alone, whom we thought the meanest people upon the earth? Come, let us also put in at least for a part, and get a share in Gospel mercies and priviledges with them. Thus they were provoked to emulation, and this emulation was and shall be (through the power of God, who is wonderful in counsel, and excellent in working) a help to faith in Christ, and so to their rising from their fall. And the Apostle was so intent upon the promoting of this design of God, that he professeth, *Verse 13, 14.* that he magnified his Office among the Gentiles, not only to save them, but (saith he) *If by any means I may provoke to emulation them which are my flesh, and might save some of them: He hoped the Jews would, at last, believe for anger, or for very shame, and go to heaven in a holy chafe.*

Now (I say) as there is a provocation which heats and heightens the mind of man to an eager pursuit of the best things; so there is a provocation which abates and blunts his edge, which chills and flats his spirits to any thing that is good, which was the ground of the Apostles dehortation, *Provoke not your children, lest they be discouraged;* And as the effect of such provocations is to some a discouragement in doing their duty, so the effect of it in others is a thrusting them on to do that which is most contrary, not only to their duty, but to their disposition.

Railing speeches, uncomely and uncivil language, have provoked many, both to speak, and to do that which they never dreamt of, or which was most remote from their Natural temper and inclination. For though such Distempers lye in the bottom of Nature, yet unless they had been stirred and spurred up, those distempers would not have appeared and broken out. *Moses* was the meekest man upon the earth, yet when they provoked his Spirit, he spake unadvisedly with his lips, *Palm 106. 33.* There are three ill effects of Provocations:

First, Provoking speeches raise up hard thoughts of the speaker.

speaker. It is a high work of grace to think well of them, who speak ill of us, or to us.

Secondly, Provoking speeches blow up hard words of the speaker; many excuse it, when they give ill language, *You provoked me*: And though they be not to be excused who do so when they are provoked, yet their sin is the greater, who provoke them.

Thirdly, Provoking speeches are sometimes the cause of revengeful practises, and very often of licentious practises. Sober Admonitions and grave Reproofs, reclaim those who go astray, but violent rebukes make them desperate. Some care not what they do when they hear others say they care not what. Many Children have run ill Courses by overmuch indulgence, and neglect of Discipline; and so have not a few, by the over much severity and sharpness of those that are over them. Patience is hard put to it, to keep either mind or tongue, or hand in compass, when we are provoked: Great Provocations are great Temptations. When God is provoked he is tempted, *Heb. 3. 8. Harden not your hearts, as in the provocation, in the day of temptation in the Wilderness, when your Fathers tempted me, &c.* We may expound it two ways.

First, That while they tempted God, by questioning his power for them, and presence with them, they provoked him, he was greatly displeased with them for it.

Secondly, That while they provoked God they tempted him, they tempted him to destroy them, or to act that power against them which they did not believe (after so many experiences) able enough to deliver or protect them. If then God himself be so tempted that (as he is pleased often to express himself after the manner of men) he can scarce hold his hands, or forbear to do that which he had no mind to do when he is provoked, how much more is weak man tempted to do that which his corruptions are alwayes forward enough (and too too much) to do, when he is provoked.

Again, When he saith. *Doth not mine eye continue in their provocation?*

Learn, Thirdly.

Hard words stick upon the spirit.

H h h

They

They hang about the mind, and are not easily gotten off. Good words dwell much upon the Spirit, and so do ill words, when a man hath once got a word of promise from God, about any mercy set home upon his heart, the eye continues in that consolation: O it is a sweet word, the soul lies sucking at it night and day: And when a man hath once got a word of Command from God about any Duty set home upon his Spirit, his Eye continues in the direction of it. *O how I love thy law, saith David, Psal. 119. 97. It is my meditation all the day;* He could not beat his thoughts off from it, when love had fastened on it. As these good words cleave to a gracious soul, and dwell with it; so it is hard even for a gracious soul to dislodge hard words: O how doth the Eye continue in those provocations? And doth not experience teach us, that vain thoughts thrown in the mind by Satan will not easily be driven out? How often doth the eye continue in his provocations? The spirit of a man hath a strong retentive faculty, it will hold the Object close, and as it were live and lodge in it. How many make their abode in provocations, and *reside upon bitter words*, received from their brethren? How many lye down with them at night, and rise with them in the morning; yea, and walk with their eye upon them all the day long. And here it may be questioned.

Was not this a sin in Job? That rule of love then was in being, which is now expressed, *Ephes. 4. 26. Be ye angry and sin not, let not the sun go down upon your wrath.* Then, how could Job suffer his eye to continue in these provocations?

I answer, There was an infirmity in this; 'tis our duty, as to forgive, so to forget, or lay aside the thought of injuries and wrongs received: And it is the Character of wicked men, *They sleep not unless they have done mischief, Prov. 4. 16.* Their eye continues in their own corruption, or in the temptation of Satan till they have brought it forth. For as when good men have strong impressions unto good upon their spirits, they cannot sleep till they have done good: their eye continues in that holy provocation, *Psal. 132. 4. I will not (saith zealous David) give sleep to my eyes, nor slumber to my eye-lids, until I find out a place for the Lord, an habitation for the mighty God of Jacob:* So wicked men give no sleep to their eyes till they have

have done that mischief, or executed that revenge to which they conceive themselves provoked. But the eye of Job did not continue in those unfriendly provocations, to watch an opportunity for the self revenge upon, or of doing mischief to his friends: He did not let the Sun go down upon wrath, that he might devise their ruine in the dark. He was not so wise as he should have been to hurt himself, and hinder his rest, by such a continual poring upon their unkindnesses; but he was not wicked at all, much less so wicked (which some from this passage may conceive him) as to pore upon their unkindnesses, with a purpose to hurt them: So, that act might have somewhat of sin in it, because he troubled his own peace more then he needed, but it had not this sin in it, that he studied how to trouble the peace of others.

Lastly We may rather interpret these words to the blame of his Friends, who continued to provoke him, then to his, whose eye (because they did so) could see nothing but provocation, or at least must see that, whatsoever it saw, and therefore could not but continue in it. How could the eye of *Hannah* chuse but continue in the provocation of *Peninnah*, when it is said, 1 Sam. 6, 7. That as her Husband *Elkanah* gave her special tokens of his love, year by year, so she provoked her to make her to fret year by year, therefore she wept and did not eat. *While a provocation is continued, our sense of it can hardly be intermitted.*

Job having complained of received provocations, renews his appeal to God.

Verf. 3. *Lay down now, put me in a surety with thee, who is he that will strike hands with me?*

The words are an Apostrophe to God. That Job speaks to God, not to *Eliphaz*, is clearer then needs be proved. The word which we render *lay down*, signifies also to appoint, Exodus 1. 11. *They did set (or appoint) over them Task-masters.* And again, Exodus 21. 13. *I will appoint thee a place whither he (the Man-slayer) shall flee.* In the present Text both rendrings of the word are used. We make use of the first, *Put, or lay down*. What would Job have God *lay down*?

*Appone cor-
tium i. e. ad-
verbe quæso
nimum meo
verba Vatab.*

Some give it thus, Lay down, or apply thine heart to me, attend I pray thee to my words, and consider my cause.

Secondly, The words may be conceived as an allusion to those, who going before a Judge, or having a cause to be tryed by Umpires, use to lay down an ingagement, or as we call it, an *Assumpsit*, that they will stand to the award, or arbitrement, which shall be made,

Put me in a surety with thee.

ערבני א

ערב

Est fidei jubere

pro aliquo, su-

am fide m reci-

pere. Hinc

arrabo spiritus.

Pone pignus,

vadem, aut fide

gissorem mihi

tecum. Pang.

Dispone quæso

consponsorem

mihi tecum.

Jun.

Num Arrabo-

nem dabi ?

The Original word properly signifying to undertake for, or to give credit and assurance in the behalf of another; and hence the Noun derived from it, signifies an earnest, because an earnest layd down is a real surety, that such a thing shall be performed. In which sense *Thamar* useth the word, *Gen. 38. 17.* who when *Judah* promised to send a Kid of the Goates, said, *wilt thou give me a pledge till thou send it?* and hence in the New Testament the word *Arrabo* is used in the Greek, as also in the Latine, for the earnest of the Spirit, or for that assurance which the Spirit settles upon the hearts of believers in this life that they shall inherit eternal life, *2 Cor. 22. Who hath also sealed us, and given the earnest of the Spirit in our hearts.* And again, *2 Cor. 5. 5. Now he that hath wrought us for the self-same thing is God: God having prepared a place for us, prepares us for the place, and then gives us our evidences, that in due time we shall take possession of it. Who also hath given us the earnest of the Spirit.* The same Apostle tells us, the *Ephesians*, that, *After they believed they were sealed with the Spirit of promise, which is the earnest of our inheritance, till the redemption of the purchased possession, Ephes. 1. 14.* So that an earnest is a real surety, and a surety is a personal earnest. While *Job* saith, *Put me in a surety*, his meaning is, he would have some person to be an undertaker for the ordering of his cause, or an ensurer that all should be performed according to the determination that should be given about it. *Put in a surety with me.*

Who is he that will strike hands with me.

קקק Sig: De-

figero infige-

re, & si de con-

trañibus dici-

tur, percutores

manum.

He proceeds in the same allusion. These words are disposed two wayes: Some put the Interrogation after *He*; Give or put me in a surety, *Who is he?* I would gladly see the man, or know who it is; *Who is he?* let him come and strike hands with me, whosoever he is: As if he had said, I shall easily agree

gree, that any man should have the hearing and determining of this business, whom thou shalt appoint.

We put the Interrogation after the whole sentence, *Who is he that will strike hands with me?* And then the sense appears thus, *If God once put in a Surety to undertake for me, who is he that will contend with me, or engage in this Quarrel against me?*

To *strike hands*, is a phrase of speech grounded upon that ancient form of making bargains or entering contracts, by joyning, or striking hands: and these contracts may be taken two ways, or under a double notion.

First, as they concerned Suretyship for money, in which sense Solomon speaks of it more than once, Prov 6. 1. *My Son if thou be surety for thy friend: If thou have stricken hands with a stranger; that is, if thou hast entered into Bond for him, and hast testified it by striking hands, then, &c. Prov. 22. 26. Be not thou one of them that strike hands; that is, Be not too forward to engage thy self, or to undertake for others; as it is expounded in the next words, or of them that are sureties for debts; such hasty engagements may bring thee into more trouble, then thou wilt be able to get off in hast: There are many who have struck, yea wounded their own hearts incurably, by striking hands for their friends. Go to the Courts of Justice, and there is nothing more frequently heard of, then the sighes of Sureties: He disassures his own Estate, who assures for others.*

Secondly, As Contracts and Suretyship for money were confirmed by striking hands; so it is very probable that those Suretyships which were given about Tryals, and for appearing to the action of the Plaintiff in Judgment, were also confirmed by that Ceremony; in which sense we are to understand it here.

Further, The word which we translate to *strike*, signifies also to fasten, which shews another part of the Ceremony; for as striking, so joyning and clasping of hands was used.

Once more, the word signifies, and oft is applied to the sounding of a Trumpet, or the giving of any sound: This also carries on the same allusion, because when two men strike hands, they make a sound, the interpretation of which is, that the Bargain is made, or it speaks the Parties agreed;

and

Quis est? manui meae plaudatur. Jun.

Quisquis ille sit fidei jussor meus veniat & paciscatur mecum.

In sponsionibus manus invicem complodebant, hinc manum complodere, pro pascisci, stipulari. Merc.

Hæc est sponsio quæ propriis adnummorum negotium spectat. Aben Ezr. in Prov. 6.

Clangere tubæ. Complosis manibus sonus auditur.

and hence that known expression among us, *Of striking up a bargain, or a business.*

Thus the whole Text is carried on in terms alluding to the ordinary proceeding, either in becoming Bound with another for Money, or in giving assurance to perform, and stand to the arbitrement, or award of those who shall judge, and determine any matter in difference: But how are we to apply this to the present case?

Lay down now, put me in a surety with thee, who is he that will strike hands with me?

There are three or four Expositions given about it.

First, That *Job* in these words, desires God to give surety that he would stand to the judgment which should be given: or he would have God assure him, that he would not deal with him according to the severity of his Justice, or excellency of his Sovereignty as a Judge, but descend to such a course as is usual among men, while they are engaged in any controversy between themselves. *Job* hath spoken the same sense clearly before, in some other passages of this Book, especially, Chap. 9 33, 34. But this sense is not clear to the scope of the present place: And therefore as they who maintain it, confess that *Job* was somewhat too bold with God, so we may say that they are somewhat too bold with the Text.

For the reason or ground upon which *Job* desires that God would give him a surety, hath no correspondence with this interpretation, Vers. 4. *For thou hast hid my heart from understanding.* Now, what coherence is there between these two, that *Job* should say, *Thou hast hid their heart* (that is, the heart of these men) *from understanding: therefore give me a surety that thou wilt proceed with me after the manner of men.* Besides the words of the fifth verse oppose it yet more. *He that speaks flattery to his friend, the eyes of his children shall fail.* Now, for *Job* to desire God to put him in a surety that he would deal thus or thus with him, because the man who speaks flattery to his friend, his Childrens eyes shall fail, hath no argument at all in it; yet the abettors of this interpretation mollifie all, by saying that *Job* spake from a disturbed spirit, being much moved with the ill dealing of his friends, and
though

Da fidejussorem apud te, qui in hac contentione quæ mihi tecum intercedit spondeat te statutum in quæ judicata fuerint; ut te non tanquam judicem geras sed tanquam litigatorem. Merc. Familiaris quam par erat cum Deo agit. Merc.

though there may be some inconstitence with the Context, yet the Text considered in its own compass, bears it well enough; but I pass from it.

Secondly, That *Job* desires God to appoint a surety between him and his Friends, who should undertake both Gods cause and his against them three: As if he had said, *Lord, my Friends have wronged me, and they have wronged thee too, O that thou wouldst provide a man furnished with wisdom, and a spirit of discerning, both to right thy honour, and to clear up my integrity.* Such a one was *Elihu*, who appeared shortly after, upon the Stage, and there acted such a part as this.

Thirdly, (say others) *Job* desires that God himself would be his surety, and take up the whole matter between him and and his Friends; which he also did in the latter end of this Book, giving judgement for *Job*, and blaming the miscarriage of his friends. So the word is used, *Isa. 38. 14.* when *Hezekiah* lay sick, even unto death, he prayed, *Lord I am oppressed, undertake for me,* It is this word, *Be surety for me.* A Learned Translator renders it, *Weave me through,* or *weave me to the end;* for the words signifies the Thred in weaving, called the *Woof*, which being put upon the *Shuttle*, is cast through the *Warp*, in making *Cloath*, whether *Linnen* or *Wollen*, thus it is used, *Lev. 13. 25.* and so these words of *Hezekiah* carry on the Allegory of the tenth Verse, *I said in the cutting off my days,* &c. and of the twelfth Verse, *I have cut off like a Weaver my life, he will cut me off with pining sickness.* In both these Verses, *Hezekiah* compares mans life to a peece of Cloth in a Loom, which is made sometimes shorter, and sometimes longer, and wheresoever it ends, the *Woofe*, or running Therd is cut off: Hence *Hezekiah* prayeth, *Lord, these sicknesses, like a sharp Knife, threaten to cut the Thread of my life, yet I beseech thee, do thou weave on, weave me to the end of that Warp which is given to man, in the common course of nature, and let not this sickness cut my Thed in the mid-way?* This is a good sense of the Text.

But when our Translators render the word, *Undertake for me;* the meaning is, I am sore oppressed with the violence of this sickness, which like one of the Serjeants of cruel Death hath arrested me, nor is there any way for me to escape, unless thou, O Lord, rescue me out of its hands, or (as it were)

were) give Bayl, and become surety for me, *I am oppressed, O Lord, undertake for me.*

David having done a great piece of Justice which contracted him much envy, and had drawn many Enemies upon him, thus bespeaks God, *Psal. 119. 121, 122, I have done judgement and justice, leave me not to mine oppressors, be surety for thy servant: that is, maintain me against those who would wrong me because I have done right; put thy self, or interpose between me and mine Enemies, as if thou wert my pledge. Impartial justice upon oppressors, layes the Judges open to oppression; but they who run greatest hazzards, in zeal for God, shall find God ready to be their Surety, when they pray, Be Surety for thy servants.* And thus we may conceive Job entreating the Lord to be his Surety, and Protector against all those oppositions, and misapprehensions which were heaped upon him by Man. David was assured that God would be his Surety, *Psal. 27. 5. In the time of trouble he shall hide me in his pavilion; and he assures all that fear God, that he will be their surety, Psal. 31: 20. Thou shalt hide them in the secret of thy presence, from the pride of man: Thou shalt keep them secretly in a pavilion, from the strife of tongues.* To this sense the Vulgar Latine Translates the whole Verse, *Put me near thy self; and then let who so will contend with me: that is, Do thou stand by me, and undertake for me, and then I fear not who opposeth me: Which answers that of the Apostle, Rom: 8. If God be with us, who can be against us.*

*Pone me jux-
ta te & cujus
manus pugnet
contra me.
Vulg.*

This Exposition holds out a comfortable truth to us, yet the Text seems to aim at somewhat else; for the words are not barely, *Put me in a surety*, but *Put me in a surety with thee*; which shews that God and the Surety he desired, were two, or distinct; his Prayer was not that God would be his surety, but that he might have a surety with God. And therefore,

Fourthly The whole Verse is thus read word for word out of the Original; *Appoint I pray thee, my Surety with thee, who is he then that will strike upon my hand; that is, appoint Christ who is with thee in Heaven (and hath already agreed with thee, to be the surety of distressed sinners, appoint him I say) to plead my cause, and to stand up for me, and then no man will dare to contend With me.* So the words are of the

the same meaning with *Chap. 16. 21* where *Job* having made his appeal to God, declares his confidence that *Christ* would plead for him, and appear his Advocate.

Hence Observe,

First, *Jesus Christ is not only an Advocate for his people, but their surety.*

He doth not only plead our cause, but pay our debts. *Christ* entered into Bond for us, and took all our Debts and Duties, Whatsoever we owe to God, upon himself, to see all performed, that we might go free, and be accepted, *Heb. 7. 22.* By so much was *Jesus* made the Surety of a better Testament. Where the same word which is here used by *Job*, is (with the difference only of that Dialect) used also in the Syriak version of that Epistle. *Jesus Christ* may be called the Surety of the Covenant two ways.

First, Because he ratifies it on Gods part, making faith of it unto us, or assuring us that all the mercies and good things therein granted and promised, shall be made good, and fulfilled to every Believer; as the Apostle concludes, *2 Cor. 1. 20.* For all the Promises of God in him are yea, and in him Amen: that is, He will give a being and an accomplishment to them all. Whatsoever God hath spoken, he will see it done.

Secondly, *Jesus Christ* is called the Surety of the Covenant because he ratifies it on our part: For though (as *Socinians* object against this point) we sent not *Christ* unto God in our name, but God sent him to us in his name, yet *Christ* did undertake, as in our nature, so in our Name, and did stipulate with God on our behalf, that whatsoever was owing to his justice and holiness by man, either as a penalty for past defaults, or as a duty to present commands, should all be satisfied and performed himself: And as *Christ* (being our Surety) did both these in his own person, by active and passive obedience, so far as it was satisfactory, so (as a Surety) he helps us to perform the latter so far as it is gratulatory. For whatsoever duty God requires of us, and calls us to, in testimony of our thankfulness for his benefits, and of our submission to his will, this *Christ* undertakes to his Father that we shall do, and accordingly out of his fulness give us grace and strength to do it.

Secondly, Observe,

If Christ be surety for us, we need not fear any opposer.

Put me in a surety with thee (saith Job) who will strike hands with me: who will contend with me, or sue me? When either the Money or duty which a man is bound to pay, is already paid by his Surety, or is undertaken for by a Surety, who is not only able but willing to pay, what needs he to fear? The Creditor cannot Arrest the Debtor, if the Surety have Discharged and Cancelled the Bond. Thus the Apostle teaches Faith to Tryumph, Rom. 8. 33, 34. Who shall lay any thing to the charge of Gods Eleēt? It is God that justifieth; who is he that condemneth? it is Christ who died, yea, rather who is risen again. Jobs challenge, Who is he that will strike hands with me? is very parallel in words, and full to the sense of Pauls, Who shall lay any thing to the charge of Gods Eleēt?

Thirdly, Observe,

Our Surety is of Gods appointing, not of our own.

Appoint, I pray (saith Job) put me in a surety with thee. We sinned of our selves, but we could not find a Surety of our selves. God sent his Son made of a Woman, made under the Law, to deliver those that were under the Law, Gal. 4. 4. God sent his Son, man did not send for him, no nor sue for him: The way of our deliverance was as much from the Will and Wisdom of God as from his mercy, Heb. 10. 10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. It was as impossible for man to contrive this way of his deliverance, as it was to deliver himself. Job did not direct God to this way of acquitting by a Surety, but God having revealed it to Job, he prays for the effect and comfort of it, to his own soul: when a believer burdened with sin, or distressed by temptation, spreads his condition, and makes his moan to God, he in effect begs of him (as Job here did) to appoint and put him in a surety with him, by perswading his heart, that Jesus Christ became bound for him, and hath discharged all his Engagements according to that Eternal Decree and Ordination of saving lapsed man by his mediation. To which Ordination Jesus Christ most willingly consented, as the Apostle expresseth it, Heb. 10. 9. Then said I, Lo, I come to do thy will, O God, &c. which readiness and freeness of Jesus Christ to undertake for us, is also elegantly described by

by the Prophet *Jeremiah*, Chap. 23. 21. by that very word which *Job* useth in this place, *For who is this, that engageth his heart to approach unto me, saith the Lord?* The Jews had been long under the *Babylonian* yoke, and their Governours were either strangers, or appointed by strangers. But the Lord promised in this Verse, that *their Nobles should be of themselves, and that their Governour should proceed from the midst of them*: Which was verified, when God turned their Captivity as Rivers in the South, and raised up *Zerubbabel*, and others of the Jewish Line, to reassume the Government of *Judah*. But this Prophecie was chiefly intended and verified in a Spiritual sense, when God sent *Jesus Christ*, A Governour, proceeding from the midst of them (of whom *Zerubbabel* was but a type) for of him the Lord speaks chiefly in this admiring Question, *Who is this, that engageth his heart to approach unto me?* Or who is this that with his heart (that is, with so much chearfulness and willingness) hath put himself as a surety for this people with me, to approach to me in their cause, and to take upon him the dispatch of all their affairs, and Concernments with me, in the Court of heaven? *Who is this great, this forward Engager, but he who also said, Loe, I come to do thy will, O God?* What will came he to do? Even this, To be a Surety, and so a Sacrifice to God for sinners, *Heb. 10.* Thus the whole business of our deliverance, and the first motions to it, lay quite without us. God appointed and put in *Christ* our Surety with him, and *Christ* freely condescended to be our Surety, knowing that the whole debt must lye upon his discharge: *Put me in a surety with thee.*

But here it may be doubted, how this notion of Surety, suits with this place, seeing *Jobs* controversie was with man, not with God; and himself also had professed that all was clear for him in heaven.

I answer, That although men accused *Job*, yet their accusation reacht his peace with God, for had he been such a one as they presented him, he must needs have fallen under the divine displeasure, more then he did under theirs. And therefore while he pleaded *Not guilty* to their charge, he begs further Discoveries of the favour of God to him through the Mediatour, by the remembrance of whose Suretiship his heart was confirmed in the pardon of all his sinful failings against

God, whereof he was guilty, as well as his heart told him that he was not guilty of those wilful sins wherewith he was accused by men. When we lie under wrongful accusations, of which we indeed need no surety to acquit us, it is good to view and renew our Interest in the Surety, who will acquit us where there is need.

Job proceeds to re-inforce the reason why he desired God to undertake, or provide a Surety for him.

Vers. 4 *Thou hast hid their heart from understanding, therefore shalt thou not exalt them.*

Or, *Thou hast hid understanding from their hearts*; As if he had said, *Thou hast cast such a mist before the eyes of these men, who mock me, and judge me wicked, that they are unfit to be trusted with the determination of my cause; for did they not want a due light of understanding, they might quickly discern my integrity, and clear me from their suspicions.* God sometimes (as it were) wraps, or folds up the hearts of the Children of men in ignorance, blindness, and darkness, and so hides not only understanding from their hearts, but their hearts from understanding. As God is said to Circumcise the heart, to open the eyes, to take away the vail, when he gives the knowledge of his truth; so he is said to blind the eyes, to cover the heart with fat, and to cloud the understanding when he denies, or withholds the knowledge of the truth: *Thou hast hid their hearts from understanding.*

לִבּוֹ עֵץ
mens, ratio, in-
tellectus, dexte-
ritas in agendo.

The word which we translate *Understanding*, signifies any of, or all the intellectual powers, together with a readiness, or activity for dispatch in any service we are called unto, *Thou hast hid their heart from understanding*, therefore they do but bungle at the business, and cannot judge aright; they cannot discern the manner of thy dispensations towards me, nor see the bottom of my condition. Job did not censure his friends as fools, or ignorant, as if they were witless, or worthless men; they were wise and learned, yea honest and godly too. But when Job saith, *Thou hast hid their heart from understanding*, we are to restrain it to the matter in hand, or to his particular case: As if he had said, *Thou hast hid the understanding of what thou hast done to me from their hearts; thy Providences are Mysteries and riddles which they cannot unfold, and as they*

they knew not the meaning of what thou dost, so they know not my meaning when I said, Chap. 9. 17. He hath multiplyed my wound without cause, Nor when I said, Vers. 22. He destroyeth the perfect and the wicked. These sayings are secrets to my Friends, Now, Lord, for as much as these men have no true insight in this present controversie, therefore I beg that thou wouldest undertake for me, or put me in a Surety with thee.

Further, For the clearing of this Scripture, it may be questioned: First, how God is said to hide the heart from understanding? God doth this four wayes.

First, By speaking darkly, or in such a manner, as the understanding cannot easily find a passage to the things that are spoken. A Parable is a dark saying: And when Christ Preached in Parables, His Disciples came and said unto him, Why speakest thou to them in parables, Matth. 13. 10. Now among other reasons which Christ was pleased to give of that dispensation, this was one, Vers. 14. In them is fulfilled the prophesie of Isaiah, which saith, By hearing ye shall hear, and shall not understand: And seeing ye shall see, and shall not perceive. As if Christ had said, These men have justly deserved to be punished with Spiritual darkness (which is not Understanding) and therefore I have spoken to them in a dark way. They did not hear to obey what is plain and easie to be understood, and therefore now they shall hear, what they cannot understand.

Secondly, God hides the heart from understanding, by denying, or not giving light: and that a twofold light.

First, The outward light of his Word: Thus all those people are said to sit in darkness; that is, To have no understanding in the things of God, Where the Gospel is not published.

Secondly, By denying, or not giving the inward light of his Spirit, though the light of the World abound. For as a man may have the Sun shining in his face, and yet be in the dark, if he want eyesight: So (as the Apostle speaks, 2 Cor. 4. 3. 4. the Gospel is hid in the most glorious shining of it to those whose minds the God of this world hath blinded. Now, every man is born Spiritually blind, or he is blind by nature, and he is blinded by the God of this World, till the God of all Worlds sends his Spirit with the Word for the opening of his eyes.

Thirdly,

Thirdly, God hides the heart from understanding, as by not giving, ſo by withdrawing the light which he hath given. Many have forfeited their eye ſight and their light, and God hath taken the forfeiture of them: Which he doth firſt, when men are proud of the light, and puſt up with knowledge. Secondly, when men are unthankful for the light, and will not acknowledge God the giver of it. Thirdly, when men grow wanton or vain in the light, when they abuſe it, and having the light walk in darkneſs. All which reaſons Gods withdrawing light, as many Scriptures teſtifie, ſo they are teſtified in that one Scripture, *Rom. 1. 21, 22.*

Fourthly, As God may be ſaid to hide the heart from understanding, by a total withdrawing of light, ſo by withholding it for a time, or in part, by clouding or eclipsing it. God hides the heart of ſome men from understanding, only in ſuch a point, or at ſuch a ſeaſon, giving them light in other things, yea and in that thing too at another ſeaſon. This fourth way I conceive moſt proper to this Text of *Job*; for his friends were not under that terrible judgement of a total hiding their hearts from understanding; only the light was withheld from them in and about that tranſaction. As when Chriſt after his reſurrection appeared to thoſe Diſciples, *Luke 24. 26.* the Text ſaith, *Their eyes were held, that they ſhould not know him: And Verſe 31. Their eyes were opened, and they knew him:* Thus God at one time holds the intellectual eye of ſome good men, that they cannot diſcern ſuch or ſuch a Truth, yet afterwards he opens their eyes and they diſcern it.

Hence Obſerve.

First, *The wiſeſt men do not ſee all truth, nor are they able to judge of all matters.*

Theſe were wiſe men, very wiſe men; they ſpake Excellent things, and very understandingly about God, they gave *Job* very good counſel, but yet they failed here. *Elihu, Ch. 32. 9.* ſaith, *Great men are not alwayes wiſe; we may ſay wiſe men are not always wiſe: and as no man is wiſe at all times ſo there is no man wiſe in all things.* We cannot conclude, that becauſe a man hath given a right judgment in ſome one, or in many points, that therefore we may truſt his deciſions in all points. As God hides all wiſdom from ſome men, ſo he very rarely,
if

it at all, trusts any one man or sort of men at one time with all wisdom. *Jobs* friends were well acquainted with, and they have acquainted us with many excellent notions about that great Doctrine of Providence; but they were much mistaken about the providence of God with *Job*, nor did they shew themselves acquainted with that Excellent Design of God in his afflicting Providences, thereby to try the strength and manifest the graces which he hath bestowed upon his people.

Secondly, Observe:

The hiding of the heart from, and the opening of the heart to understanding, are the work of God.

We see no further then God gives us light, and so far as he leads us, we go right; if he withdraw, we turn aside, and quickly wander from the way of truth, and righteousness. We have nothing of our own but sin and ignorance, wisdom is of God; *Every good and perfect gift comes from above.* As God hides all Gospel-truths and Mysteries from worldly wise men; So no Gospel-Mystery is known to any man till God discover and make it known, *Matth. 11. 25. At that time Jesus answered and said, I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the Wise and Prudent, but hast revealed them unto Babes.* By Wise and Prudent, he means worldly wise men, mean Philosophers and Politicians, or Hypocritical Professors, such as the Scribes and Pharisees were, from these God (in judgment) hides the things of the Kingdom of Heaven; and reveals them unto Babes, even to such as are at the greatest distance in Natural Considerations from the capacity of such Rich and Heavenly manifestations. There is no greater Argument, that God opens the heart to understand, then to see Babes understand: If true Knowledge in Spiritual Mysteries were from Man, they who have most of man in them would have most of that Knowledge; but we are taught by experience, that such men as the World calls *Fools* do not erre in the way of holiness, *Isa. 35. 8.* And that the course of all Worldly wise men, is a continual erring from that way; and that some godly men, who are higher by head and shoulders then some of their Brethren in Natural Wisdom, have run into, and maintained Errors; whither can we ascribe

all this, but to the power of God. *Moses* speaks of the many signs and miracles which God wrought in the midst of that people, which they did not understand: Why, what was the reason? *Moses* tells us expressly, what, *Yet the Lord hath not given you a heart to conceive, nor eyes to see, nor ears to hear to this day, Deut. 29. 4.* They had sensitive eyes and ears, yea, they had a rational heart or mind, but they wanted a Spiritual eye to see, a Spiritual ear to hear, a Spiritual heart or mind to apprehend and improve those wonderful works of God: And these they had not, because God had not given them such eyes, ears, and hearts. Wonders without grace, cannot open the eyes fully, but grace without wonders can. And as a man hath not an eye to see the wonderful works of God spiritually, until it is given, so, much less hath he an eye to see the wonders of the Word of God, till it be given him from above; and therefore *David* prays, *Psal. 119. 18. Open thou mine eyes, that I may behold wondrous things out of thy Law.* And if the wondrous things of the Law, are not much seen till God give an eye, then much less are the wondrous things of the Gospel. The light of nature shews us somewhat of the Law, but nothing of the Gospel was ever seen by the light of Nature: Many who have seen and admired some excellencies in the Law, could never see and therefore have derided that which is the excellency of the Gospel, till God hath opened their heart to understanding.

Thirdly, Observe.

It is a great judgment to have our hearts hidden from understanding the things of God.

It is a sore judgment not to have the light, but it is a sorer judgement not to see by the light when we have it. To have a heart hid from understanding, is far worse then to have a heart unable to understand. Our inability to understand, ariseth two ways.

First, From a natural infirmity in the understanding.

Secondly, From the natural obscurity of the matter presented to the understanding.

Plain truths are not apprehended by a weak understanding, and the strongest understanding cannot apprehend some obscure truths, as the Apostle *Peter* saith of Saint *Pauls* Epistles, that in them there are some things hard to be understood,

2 Pet.

2 Pet. 3. 16. Now as there is an affliction in it, not to be able to understand any truth which God hath revealed for our use, ſo there is much wrath and judgement in it, when God hides understanding from the heart in any of thoſe things which he hath revealed for our uſe, but eſpecially in thoſe things which are neceſſary, either to our future, or our preſent peace. Thus the Prophet *Iſaiah* was ſent to preach that people blind, and deaf, and ignorant, *Chap. 6. 9, 10. Go tell this people, Hear ye indeed, but underſtand not, and ſee ye indeed, but perceive not: Make the heart of this people fat, and make their ears heavy, and ſhut their eyes, leſt they ſee with their eyes, and hear with their ears, and underſtand with their hearts, and convert and be healed:* As if the Lord had ſaid, This people ſhall want neither Means nor Miniſters, neither Word nor Light; but they ſhall reap no benefit neither by Means nor Miniſters, neither by Word nor Light; yea, all theſe means ſhall produce contrary effects, they ſhall be hardened and not ſoftned, blinded and not enlightned, their ears ſhall be deafned, not bored by the Word. They would not hear, therefore they ſhall not; they would not underſtand, therefore they ſhall not be able to underſtand. They who reſuſe the offers of Mercy, ſhall be deſtroyed with the offers of Mercy. And as God doth often take away the Goſpel in wrath, ſo he ſometimes ſends it in wrath. It is a great miſery to have the Goſpel hid from a people for want of Revelation, but it is loweſt miſery to have it hid in the Revelation. *Jeruſalem*, ſignifies, *The Viſion or ſight of peace*; and this was the glory of *Jeruſalem*; yet at laſt this glory was taken from *Jeruſalem*, though her name continued; *Jeruſalem* (the ſight of peace) could not ſee her peace, *Luke 19. 41, 42, 43.* When Chriſt came near to *Jeruſalem*, He beheld the City, and wept over it, ſaying, *If thou haſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace:* What then? Chriſt ſuppreſſes the happineſs which they ſhould have enjoyed by ſuch a ſight, with a ſilent admiration; and only tells them weeping, *But now they are hid from thine eyes:* How hid? Was there no more preaching in *Jeruſalem*, no publick Miniſtry after that day? the whole Colledge of Apoſtles preached there, and they preached the things which belonged both to their temporal, and to their eternal peace; yet as the things which belonged

to their eternal peace were hidden from moſt of their eyes, ſo the things which concerned their temporal peace, were hidden from ſo many of their eyes, that their ruine was unavoidable. God hid their heart from underſtanding, therefore he did not exalt them; yea, therefore he caſt them down.

Thus *Job* deſcribes the ſequel of that ſad diſpenſation to his friends, *Thou haſt hid their heart from underſtanding*: What follows?

Therefore ſhalt thou not exalt them.

Maſter Broughton renders it; *Therefore thou ſhalt not give them Honour*: And is this all, That they ſhall not be exalted or honoured? No, the Negative hath this affirmative in it, Thou wilt therefore caſt them down, or humble them: As *Prov.* 17. 21. *Solomon* ſpeaks of the Father of a Fool, *He that begets a Fool, doth it to his ſorrow, and the Father of a Fool hath no joy*: Is that all, that he hath no joy? No, the meaning is that the Father of a Fool, hath much ſorrow; yea, the denial of all joy, affirms more then the feeling of much ſorrow, for it ſpeaks all ſorrow. So, *to accept perſons in judgement is not good*; that is, It is extream ill: There is nothing worſe then that, which in this ſenſe is not good. Thus here, Thou haſt hid their heart from underſtanding, *therefore ſhalt thou not exalt them*: that is, Thou ſhalt humble and abaſe them; and though Non-exaltation, in this place, doth not carry all kind, or the extremity of abaſement, yet it carries a very great abaſement: Why? What was this abaſement, or *non-exaltation*?

We may interpret it two wayes: *Thou ſhalt not exalt them*: that is,

First, Thou ſhalt not give them this honour to determine my cauſe; thou wilt take the matter out of their hands into thine own, or thou wilt put it into ſome other hand.

Secondly, Thou ſhalt not exalt them to the honour of a conqueſt over me, or to carry the cauſe againſt me; yea, they ſhall be overthrown, and the cauſe ſhall go againſt them: Both theſe wayes answer the event. *Jobs* three friends had neither the honour to end this controverſie, nor did they at all prevail in the end; they went not away with victory

*Hinc colligo te
nolle ut de re-
portata ſuper
me victoria
glorientur. Bol.*

nor

nor could they glory, that they had got the day of *Job: Thou shalt not exalt them.*

Note Hence.

First, *Exaltation is from God.*

Promotion comes neither from the East, nor from the West, nor from the South; that is, It comes not by the power of any creature, in any coast or quarter of the Earth. Whence comes it then? The next Verse directs us, For God is the Judge, he putteth down one, and setteth up another, Psal. 75. 6, 7. We can no more make our selves great men, then we can make our selves men: Our civil frame is as much from God as our natural; by what hand soever we are exalted, it is God that exalts us.

Secondly, Observe.

God hides understanding from them, whom he is about to abase, or cast down.

The fall of most men is from their own folly, and usually God takes away their wisdom, whose honour he takes away. They shall not see the way to their own preservation, who are intended for destruction. All Ages have taught us this Doctrine in the downfall of the greatest Princes; who have refused all counsels and overtures for their own good, till their evils have proved past cure, and themselves irrecoverably lost. That which a Child might foresee, they have had no eyes to see, nor hearts to consider: because God would either not exalt them, or not establish them in their exaltations, therefore he hid their hearts from understanding the things of their own peace. Fools are not fit to be exalted to high places, and when once we see those who are in high places, *acting the foolish man*, we shall soon see them tumbling down from their high places, *and acting the miserable man*. Some who were never very wise, have been exalted to, and continued in high places; but there was scarce ever any man, who (in this sense) lost his wits, that hath either been exalted to a high place, or continued in his exaltation.

*Quos perdere
vult Jupiter
hos dementas.*

Thirdly, Considering of those particulars wherein the *Non-exaltation* here prophesied of, did consist.

Observe.

It is an honour to hear and judge the cause of another man:

God is the Judg of all the earth, he will hear and deter-

mine the cauſes and caſes of all mankind. He that hath the hearing but of any one caſe, ſhares in this honour of God and they who are ſet apart by office to do ſo, are called Gods, *Pſal. 82.* God puts ſo much of his own work into the hand of a Judge, that he therefore puts his own name upon him.

Again, We may look upon *Jobs* Friends, not as Judges of his caſe, but as Parties, putting in their accusation, and pleading againſt him.

Hence Obſerve.

It is an honour, and an exaltation to win the day in any cauſe, or to get the better.

Whatſoever the contention be, or in what way ſo ever managed, whether by the Sword, or by the Tongue, or by the Pen, to be victorious in it, is honourable; and he that loſes his Cauſes, loſes much of his Credit alſo. And though prevailing, or ſucceſs doth not at all juſtifie the matter (it is the matter which muſt juſtifie the ſucceſs) yet ſucceſs doth always exalt the man. He that overcomes in a Diſpute carries away the honour, though poſſibly he carry not away the truth.

Laſtly, From the Connection of this with the former part of the verſe,

Obſerve,

They who maintain errorr among men, ſhall not find favour with God.

A heart hid from underſtanding is hid from the truth; God loves his truth ſo well, that he will not exalt thoſe who depreſs his truth. *Jobs* Friends being left in the dark (as to that point in queſtion) *Did not ſpeak of God the thing that was right, Chap. 42. 7.* And therefore the Lord ſaid to *Eliphaz*, *My wrath is kindled againſt thee, and againſt thy two Friends.* Though an errorr be held unknown and in zeal for God (as they did) yet the jealousie of God waxeth hot againſt ſuch: Theſe repenting, were, and ſuch as they, repenting, may be pardoned, but they ſhall not be exalted. And if they who for want of light of knowledge, in much heat of honeſt zeal, defend a leſſer errorr (ſuch was theirs) ſhall not be exalted, how will the Lord caſt them down who broach, and ſpread blaſphemous Errorrs, and damnable Doctrines, in a tim

time of clear light, and against frequent admonitions, if not convictions. *Whosoever* (saith Christ, *Mat. 5. 19.* *shall breake one of these least Commandments, and teach men so* (joyn- ing the error of his practice with, or turning it into the Errour of his Opinion) *he shall be called least* (that is, nothing at all, or No-body) *in the Kingdom of Heaven*: And he who is no- thing in the Kingdom of Heaven is not exalted, how high soever he may get in the Kingdoms of the Earth. And if the teacher of Errour against the least Commandment of the Law shall have place in Heaven, where will their place be who teach Errours against the Commandments of the Law, yea against the most precious and absolute necessary principles and foundations of the Gospel?

Verf. 5. *He that speaks flattery to his friend, even the eyes of his Children shall fail.*

There is some variety in expounding these words; because of the several notions into which the Original is rendred: As we read the Text, it is a plain affirmation of judgement upon the posterity of Flatterers.

The word which we translate *Flattery* signifies in the Verb to divide into parts, and hence in the Noun, a Lot or Portion, because every lot or portion is divided from the whole; it signifies also a prey or booty, which men take in War, or which Thieves and Robbers take from Travellers upon the high way, and that upon the former reason, because when a prey is taken, they divide, or cast it into several portions, or parts: Hence also (say some) it signifies to flatter; because the tongue of a flatterer is divided from his heart.

Further, It signifieth to smooth and pollish, or (as we say) to make a thing very glib and neat. This comes nearest our translation; for a flatterer hath a smooth pollihed tongue, and his trade is to smooth, or sooth both things and persons. The flatterers tongue is like the Harlots tongue, to whom this word is applyed, *Prov. 7. 21.* *With much fair speech, she caused him to yield, with the flattering of her lips* (with the smoothness, or as some translate, with the lenity of her lips) *she forced him*: Flattery seems to be far from force; yet nothing puts, or holds men under a greater force then flattery.

חלק Divise
in partes; infli-
bil emollivit,
la vigruit,
blanditus fuit.

He that speaks flattery to his friend.

ἡ τῆς χρεῖ-
σολογίας καὶ
ἐπαγγελίας.

Hæc est blan-
dities quæ à
Græcæ voca-
tur ἀρεσκία,
et Aristoteles
vulgo ἀρεσκί-
ας, appellari docet
eos, qui comi-
ter cum omni-
bus conversan-
tur, sed veram
amicitiam
cum nemine
colunt. Arist.
18. ad Nicom.
Pertinax Imper-
ator dictus
χρησολόγος
quod blandus
esset magis
quam benignus
Bez. in loc.
ex Aurelio.
Vict.

Flattery is a special language, though it be spoken in all languages. Men learn to speak flattery, even as we learn to speak Latine, French, Italian, Spanish, or any other Language: Flattery is an Art, it hath Rules of its own, and Terms of its own; he that speaks flattery: Master Broughton in this place calls it, *Vain goodly-speech*: And the Apostle Paul calls it, *Good words, and fair speeches*, Rom. 16. 18. The expressions which the Apostle useth, are most proper to the description of flattery; they are both Compounds, as the Spirit of the flatterer also is: He hates simplicity, or singleness of heart, making a shew of much goodness in word, but is void of deed and substance: He promiseth fair, and when he speaks, you would think he minded nothing, or were solicitous about nothing but the Honour and advantage of him to whom he speaks, when indeed he minds nothing but himself, and self-concernments, as the Apostle in that place deciphers him, *He serves not our Lord Jesus Christ, but his own belly? and by his good words and fair speeches, he deceives the hearts of the simple.* The Greeks have another characteristical word for this sort of men, by which they mean all such as seem to carry it fair with all men, but maintain true friendship with no man, we may call them *Men-pleasers*, but *Self-seekers*. As also one of the old Emperours had his Surname from that word used by the Apostle in the place last mentioned; because he was observ'd very ready to give all men good words, but had no regard to do good, yea, he did very much evil, or as another gives the reason, because he was a *Fawning Prince*, rather than a kind one. Job seems to charge his Friends, that they were men of such a temperament, and had rather faun'd upon him then been real friends to him.

But here it may be questioned, Why doth Job speak his Friends speakers of flattery? He had little reason to complain he was flattered; and we find him often complaining that he was roughly dealt with: Job heard few polished, or buttered words, but bitter words great store, why then doth he say, *He that speaks flattery to his friend?*

We

We may understand it two wayes.

Inference to } *Job.*
} *God.*

First, His friends had spoken flattery to him; for though in some things they were very severe and harsh, yet in other things he might interpret their sayings to be but soothings; they made him large promises of a restauration, that his estate should be like the morning, that he should outshine the very Sun, and be a great man again. Thus they spake, *Chap. 5. 19. 20. Chap. 8. 5. Chap. 11. 15, 16, &c.* he looked on all their promises as flatteries, because in his own thoughts he was a dead man, and his Calamities past all hope of recovery in this World. As if he had said, *Why do you feed me with such vain hopes, and Prophecie to me of Wine, and of strong Drink, of earthly honour and riches, of length of dayes, and of a multitude of years yet behind in the race of this present life? I cannot but call this flattery, and a departure from the Laws of friendship: For alas! My days are extinct, my breath is corrupt, and yet you are telling me of long life, and good days in this World. And indeed this is at once the custome and the fault of many who visit their friends upon the borders of death, they think they are not friendly, unless they labour to give them hopes of life, and deliver their opinion peremptorily, We doubt not but you will do well enough, you will recover from this sickness, and getting over this brunt, and see many dayes. This is flattery: it is our duty to speak comfortably to our dying Friends, to set forth the love of God, and his readiness to pardon, to prepare them for a better life, and to make their passage out of this more easie: But when we see them at the Graves mouth; when death is ready to seize on them, then to tell them of long life, is rather the office of a Flatterer then of a Friend. We shew more love to our dying friends, by offering our counsels, and tendering up our Prayers for their fitness to depart out of this life, then by shewing our desire, that they should live, and our lothness to part with them.*

*Is est Xenodoch.
 & qui ver-
 bi multum
 pollicetur re
 nihil praestat.
 Bez.
 Blandiebantur
 dum externa
 bona illi polli-
 cobantur. Mer.*

Secondly, *Jobs* friends may be said to speak flattery to God; and then the words are an Argument from the greater to the less; as if he had said, *If he who speaks flattery to his friend, a man like himself, shall be punished, then much more shall*

be,

he, who speaks flattery to God. But, you will say, How can God be flattered? There are two wayes of flattering men.

First, By promising them more then we intend.

Secondly, By applauding them more then they deserve.

When we cry up those for wise men who are little guilty of wisdom; or commend those as good, who are very guilty of evil; both these are strains of flattery: It is impossible to flatter God in this latter sense, for we cannot speak of God higher then he is; his Glory, Wisdome, and Goodness, are above, not only our Words, but our thoughts. But we may flatter God in the first sense, by promising him more then we intend; they on their sick beds do but flatter God, who tell him how good, and holy they will be, when their hearts are not right with him: Yet neither is this the flattery of God which *Job* may be supposed to suggest against his friends. The flattery here suggested, is their justifying the proceedings of God in afflicting *Job* by condemning *Job*; as if there had been no way left to clear up the righteousness of God, but by concluding that *Job* was unrighteous: This manner of arguing, *Job* calls, *Speaking wickedly for God, and talking deceitfully for him*: This he also calls, *The accepting of his person*, Chap. 13. 7, 8. As if they had been the Patrons and promoters of Gods cause and honour, while they thus pleaded against *Job*, and laid his honour and innocency in the dust. That there is a sinful flattery of God in such a procedure against man, was shewed more largely in the place last mentioned, to which I refer the Reader for his further satisfaction.

He that speaks flattery to his friend, What of him? The next words tell us what,

The eyes of his Children shall fail.

But shall he himself escape? Shall not he smart for it? Saith not the Scripture, *Whatsoever a mans sower, that shall he reap*: the sower shall be the reaper.

This is not spoken to free the flatterer from punishment, but to shew that more then he shall be punished for his flattery; as he himself shall not escape, so he may bring others also into danger with him: As sin spreads it self in the pollution of it, so in the punishments of it. When but one sins, many may be defiled; and when but one acts a sin, many may be

be endangered ; a man knows not upon how many he may bring evil, when he doth ill himself.

The eyes of his children shall fail.

What is meant by the failing of the eyes, was shewed, *Ch* 11. 20. where Zophar saith, *The eyes of the wicked shall fail, and their hope shall be as the giving up of the ghost.* In general 'tis this, They shall be disappointed of their hopes, or they shall expect so long and nothing come, that their eyes shall fail with expectation. *The eyes of his Children shall fail.*

Some by Children, understand, not his natural Children, or the Children of his body, but his Children in a figure, such as imitate and follow him, who take his course, and tread in his paths ; for as they are called the Children of the Devil, who are like him, and do his works; and as we are called the Children of God, not only in reference to our new birth and Spiritual generation, but also in reference to our new obedience and holy actions, *Mat.* 5. 44. 45. So they may be called a mans Children, who resemble him in his manners, as well as they who issued from his loines.

*Morum atque
vitæ imitatio-
res. Aquin.*

Hence Note.

First, *The punishment of sin doth not alway rest or determine in him that committed the sin.*

The bitter fruits of sin are often transmitted, and handed over to those who had no present hand in them when they were committed. The whole family, and posterity of sinners may smart many a day after, and inherit the sins of their Progenitors, as well as their Lands ; when the Father purchaseth, or provides an Inheritance for his Child by flattery, or any other indirect way, the eyes of his Children may fail for it. I have met with this point before, *Ch.* 15. 33, 34. and elsewhere, therefore I only touch and pass from it.

Secondly, Consider the particular sin against which this judgement is pronounced : It is the speaking of flattery.

Hence Observe.

The sin of flattery is a very provoking sin.

That sin which shall be punished in posterity, is no ordinary sin : Those good actions which the Lord promiseth to reward in posterity, or in after times, have a special excellency in them : It shewed that the deed of *Jehu*, in destroying

Abahs House, and rooting out his Idolatry (though *Jehre* himself was a very bad man, and did it with a bad heart, yet I say, it shewed that the deed) was very good, because the Lord promised to reward his Children for it, with the possession of the Throne of *Israel* to the fourth generation, *2 King.* 10. 30. Now as those acts have a great deal of Excellency in them, for which God rewards and blesteth to posterity ; so those sins have a special malignity in them, which are threatened and pursued with revenges to posterity. Such sins have a touch of the first sin in them. The punishing of *Adams* first sin is hereditary to the last man, all have smarted for that sin, and the eyes of his Children have failed because he looked upon, and eat the forbidden fruit. Now every sin which is thus spoken of in Scripture, as Idolatry in the second Commandment, and here flattery hath a special stamp of the first sin upon it ; not only as being a sin, and so a derivative from it, but as having much of the sinfulness of that sin in it : The evils of which did ~~not~~ not die with those who gave it life.

And as all flattery is very sinful, so Spiritual flattery, or flattery about spiritual things is most sinful ; both because about them we ought to be most plain-hearted, and because a deceit about them doth most hurt. Any kind of flattery is bad enough, but this is worst ; such was that of the false Prophets, *who daubed with untempered Morter, and cryed Peace, peace, when there was no peace.* Who set themselves to please, not to instruct the people, and were therefore busie in sewing pillows under every Elbow. A flatterer would make all men lean soft, sit easie, and be well persawded of themselves, though their case be stark naught : He that thus speaks flattery to his Friend, doth indeed speak misery, yea, and death to his friend. The flatterer is the greatest hater, and no man speaks worse of another then he who speaks better of him then he deserves, or then his state will bear. It is dangerous to speak all the good of a man that is true, but to speak good of him which is not true, may be his utter undoing.

And though it hath been said, and often experienced, that flattery gains Friends, and Truth speaking hatred ; yet none have run into so much hatred as flatterers. For as it is
said

said of Treason, They may love the Treason, but all hate the Traytor; so many love to hear themselves flattered, but all hate flatterers. And though true reproofs are bitter Pills, and very distastful to most in the taking down, yet wise Solomon hath assured us, That he that rebuketh a man, afterwards shall find more favour (even with that man) than he that flattereth with his lips, (Prov. 28. 23.) There are many who as the Psalmist speaks (Psal. 36. 2.) *Flatter themselves*, They are their own Parasites. But as they who flatter others, do most commonly fall under their displeasure, so all they (sooner or later) shall fall under their own displeasure (and that's worse then the displeasure of any, yea then of all men) who have flattered themselves. It is our wisdom and our peace, to be plain with our selves and with all men, how much present disquiet soever we get by it. Paul speaks it out to the Thessalonians, 1 Epist. 2. 3, 4, 5. *Our exhortation was not of deceit, neither at any time used we flattering words. But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men but God.*

Further, These words may be expounded not as a threat against his Friends for their flattering of him, but as a threat against himself, in case he should have flattered them. And so they carry also the weight of reason, why he used so much freedom in reproofing them, and shewing them the danger that hung over their heads: As if he had said, *You my friends may perhaps wonder at my boldness and plainness of speech, while I tell you that God hath hid your hearts from understanding, and that he will not exalt you: But you must pardon me, I had rather incur your frowns by my downright dealing with you, then Gods by flattering you; I had rather make your ears tingle by reproofing you, then make the eyes of my Children ake by my applauding you; For this I have learned as a certain Truth, that he who speaks flattery to his Friend, the eyes of his Children shall fail.*

Hence Observe.

That even a godly man doth, and ought to strengthen himself in doing his Duty, by the remembrance of these evils which are threatned against the neglect of it. A Believer makes use of the threatnings, as well as of the promises, to keep his heart close in obedience. That is the best obedience

which springs from the fear of the Lord and his goodness, but that may be a good and a pure act of obedience which springs from the fear of the Lord, and his wrath. Christ exhorts and forewarns his friends to fear him, who after he hath killed, hath power to cast into Hell, Luke 12. 5. 'Tis noblest and most Spiritual, to obey God for himself, without respect either to Heaven or Hell; yet we may have respect both to heaven and hell, to reward and punishment in our obedience. Joseph resisted temptation by the highest argument, when he said, *How can I do this great evil and sin against God?* Gen. 39. 9. He resists temptation by a good argument, who saith, *How can I sin against God, which will do so much evil to my self, or draw many evils upon mine?* And thus Job argued according to this Interpretation, when he said, *He that speaks flattery to his friend, the eyes of his children shall fail:* Or, as Master Broughton renders, *The eyes of the given that way (that is, to flattery) shall be consumed.*

*Vox Bini non
filios sed intel-
ligentes vel
considerantes
significat à
Verbo B quod
est intelligere,
hinc sic confi-
citur textus. Et
oculi consi-
derantium
cum deficient
Boli.*

There is another reading of the latter clause, and so of the whole Verse, *The eyes of those that consider, observe, or attend him shall fail;* and so they derive the word (*Bamin*) not from (*Ben*) a Son, or a Child, but from (*Bin*) which signifies to understand or consider, *The eyes of those that consider him shall fail:* Then the meaning is, my friends are so exact, and acute in flattery, in composing and uttering flattering speeches, that they who hear them are wrapt in an Extasie, and their very eyes do fail with their intentness in beholding them. They are such powerful Orators, that they can draw the minds and eyes of their Auditors whither they please, and cause their eyes to ake with looking so wittily on them, having (as the Apostle speaks in a like case) their persons in admiration.

Job having thus complained against, and taxed his friends of flattery, goes on to aggravate the sadness of his condition, and upon the whole, to move the Lord to hasten an end of his miseries, or to hasten his end, either to determine them, or to determine him.

J O B, Chap. 17. Vers. 6, 7.

He hath made me also a by-word of the people, and aforetime I was as a Tabret.

Mine eye also is dim by reason of sorrow, and all my members are as a shadow.

IN these two Verses, *Job* repeats and aggravates his affliction; and he doth it (as he had done before) by shewing the effects of his affliction. We judge of causes by the effects, that which produceth a great effect, must needs have a greatness of causality in it. Two effects of his affliction are laid down in this Context,

The first tells us what his afflictions wrought in others.

The second, what it wrought upon himself.

What his affliction wrought in others, is set forth, *Verse 6.* *He was become the talk of all, possibly, the sport of not a few.* The Argument stands thus.

That is a very great affliction, which every man speaks of; or which makes a man a by-word.

But such is my affliction, every one talks of it, and I am made a by-word of the people.

Therefore my affliction is very great.

What his affliction wrought upon himself, is expressed in the seventh Verse. Dimness in his eye, and weakness in his whole body, *Mine eye also is dim by reason of sorrow, and all my members are as a shadow.* The Argument may be formed thus.

That is a great affliction, the sorrows whereof dims the eyes, and macerate all the members of the body.

But such is the sorrow of my affliction, that my very eyes are dim, and all my members are macerated; therefore mine is a great affliction.

As it he had said, *Should I hold my peace and sit down in silence, yet my dim eyes and dried bones, my withered skin and crippled limbs, are as so many tongues, yea trumpets, to speak, and speak aloud, the sorrows of my heart, and the sufferings of my outward man.* This seems to be *Job's* scope in the words now underhand.

Vers. 6.

the misery which fell upon the Moabites by that War was put into Verse, and passed into a Proverb, Numb. 21. 27, 28, 29, 30. *Wherefore they that speak in Proverbs say, Come into Heshbon, let the City of Sihon be built and prepared: For there is a fire gone out of Heshbon, a flame from the City of Sihon, &c.* That is, A fierce hot War is made, which hath consumed *Ar* of Moab, and the Lords of the high places of *Arnon*. Holy David met with this measure from men in the day of his sorrows, Psal. 69. 10, 11. *When I wept and chastened my soul with fasting, that was to my reproach, I made Sackcloth my Garment, I became a Proverb (or a by-word, 'tis Job's language) to them: In the next Verse he tells us who did this, by way of distribution, They that sit in the Gate (that is, Great ones) speak against me, and I was the Song of the Drunkard, that is, Of the common sort. When those false Prophets, Ahab and Hezekiah (who to put the Jews into a hope of a speedy return from their Captivity in Babylon, Prophesied the speedy ruine of Babylon it self, when, I say, those false Prophets) should be cruelly put to death by the command of the King of Babylon, according to the Prediction of the Prophet Jeremiah, then the same Prophet foretells also, that this judgement of God upon them for their lyes, should be made a By-word, and their names a curse, Jer. 29. 21, 22. And of them shall be taken up a curse, by all the Captivity of Judah, which are in Babylon, Saying, The Lord make thee like Zedekiah, and like Ahab, whom the King of Babylon rosted in the fire. That signal Victory of Gideon over the Midianites became a proverb in Israel, Isa. 9. 4. As in the day of Midian. And the Lord promises his people, that the fall of the King of Babylon shall be so notorious, that they shall take up this proverb, and say, How hath the oppressor ceased? The golden City ceased, Isa. 14. 4. The Prophet Habakkuk assured them that this should be, while he said, Chap. 6. Shall not all these (certainly they shall) take up a Parable against him, and say, Wo to him that encreaseth that which is not his; how long? And to him that ladeth himself with thick Clay.*

*Plaga Zedekia tangant
se, sit frater &
servus Zedekia. Vatab.*

Secondly, Observe.

It is a great burden to be made a disgraceful by-word.

Thus God threatned to his own people, and numbred it among the forest punishments of their disobedience, Deut. 28.

commutative. And as those proverbial Sentences which direct Justice and good Manners, are of great command and authority among men; so likewise are those which had their rise from the reproof of any mans injustice, or evil manners. If once a man be made a *by word* (whether the grounds of it be true or false, make no matter as to this point) it will stick by him, and overcome his credit; let him do what he can, he shall hardly claw it off again as long as he lives. *Thou hast made me a by-word.*

Further, to clear the Text, we may consider that the word *By-word* in the Hebrew is of the Infinitive Mood, and so some render it, *Thou hast made me for the parabolizing of the people*; or that the people make Parables and Proverbs of me, which we render fully to the sense, *Thou hast made me (a Parable, a Proverb, or) a by-word to the people*. Two things are usually implied when a man is said to be a *by word*.

*In parabolizare
populorum.
Nim est infinitivum, q. d. ut
similis proverbio & vulgi
fabula, vel ut
de me proverbium faciant.
Merc.*

First, That he is in a very low condition; some men are so high, that the tongues of the common people dare not climb over them; but where the hedge is low, every man goes over.

Secondly, That he is in a despised condition: to be a *by-word* carries a reflection of disgrace. He that is much spoken of, in this Sense, is ill spoken of, and he is quite lost in the opinion of men, who is thus found in their discourse. It is possible (though rare) for a man to be in a low, or bad condition, and yet to be well spoken of, yea to be highly honoured; some are had in precious esteem, while they lye upon the Dunghil: but usually a man greatly afflicted is little valued, and he whose state is laid low in the World, his person is also low in the opinion of the World. *Job* was at that time a *By-word* in both these Notions; he was low in state, and he was lower in esteem.

Hence Observe.

First, *Great sufferers in the things of this World, are the common subject of discourse, and often the subject of disgrace.*

Such evils as few men have felt or seen, all men will be speaking of. Great sorrows, especially if they be the sorrows of great men, are turned into Songs, and Poetry plays its part with the saddest disasters. When *Sihon* King of the *Amorites* had taken many strong Cities from the King of *Moab*,

*Fieri solet ut
insignes virorum
illustrium
calamitates in
proverbium
adhibeantur
deque
in
ficant comicas
res. Merl.*

the

Vers. 6. *He hath made me a by-word of the people.*

(*He*) Who is that? The Antecedent is enquired for: Our late Annotations fix it upon *Eliphaz* who spake last, and at whom he pointed in the Verse before. *He hath talked so of me, that now I am a common talk: He hath spoken such words by me, that now I am made a by-word.* We had need take heed what we say of any brother, for if one man give out the word, enow will follow to make him a by-word.

Hæc de domino dicet, quem ubique facit suorum calamitatum autorem. Merc.

Others resolve it upon God himself, *He*, that is, God hath made me a by-word. *Job* at first acknowledged God the author of his troubles, and so he hath done all along, as hath been toucht in diverse passages of this dispute: as no man lifts up his hand, so no man lifts up his tongue without God. As afflicting actions, so afflicting speeches are at his dispose: *He hath made me*

[*A by-word.*]

*לחן Pote-
statem quan-
dam habet &
excellenti-
am significat pro-
verbium para-
bolam, axioma
quod vocatur
propositio
maxima.*

The Hebrew word in the Verb, signifies properly, *to rule, to govern, to have dominion, or supream power, as a Prince or Potentate*: and by a Metaphor it signifies any thing that excelleth, or is eminent in any kind: upon this account it is oft employed to signifie those Rules of Truth and holiness, to which every mans reason must yield obedience; such are called in a way of Excellency by Moralists, *Proverbs*, by Orators *Sentences*, by Logicians *Maxims*, or *Principles*, which are not to be proved, but supposed, No man must deny them, or if any man do he is not to be disputed with; such Rules are Rulers; and they are thus expressed upon a two-fold reason.

First, Because of the difficulty and mysteriousness of their meaning; they are of few words, but of so large and multiplying a sense, that they do as much master, as enlighten the understanding.

Secondly, They are so expressed because of the extent or universality of their usefulness, they being such as bear sway in, and have an influence upon all transactions; that, One Sentence, or Rule of equity, *What you would have others do to you, do so to them*, runs through the whole course of mans life, and reacheth us in all acts of Justice, whether distributive or commuta-

37. The Lord ſhall bring thee and thy King whom thou haſt ſet over thee, to a Nation whom thou nor thy Father have known, and there thou ſhalt ſerve other Gods, Wood, and Stone, and thou ſhalt become an aſtoniſhment, and a Proverb, and a by word, among all the Nations whither the Lord ſhall lead thee. This threat was renewed, 1 King. 9. 7. And the Pſalmiſt bewails it that God had brought his people into ſuch a condition, *Thou haſt made us a by-word among the Heathen, a ſhaking of the Head among the people: thou haſt made us a reproach to our neighbours, a ſcorn and deriſion to them that are round about us,* Pſal. 44. 13. The Prophet Jeremiah ſpeaks terrour from the Lord, 24. 9. *I will deliver them to be removed to all the Kingdoms of the earth for their hurt, to be a reproach, and a Proverb, and a taunt, and a curſe in all the places whither I ſhall drive them:* The Hypocrite, who putteth the ſtumbling block of his iniquity before his face, and cometh to a Prophet to enquire of the Lord, hath his doom denounced in this terrour, Ezek. 14. 8. *I will ſet my face againſt that man, and make him a ſign and a Proverb, and cut him off from amidſt my people.* Again, Ezek. 16. 44. *They that ſpeak in Proverbs ſhall ſay, Such as the Mother is, ſuch is the Daughter, The Hittites and the Iſraelites were both alike in ſin, and they ſhould not be unlike in puniſhment:* Such ſhort ſentences are an advantage to memory, and ſerve inſtead of larger Hiſtories of eminent Providences, whether mercies or judgments.

Thirdly, Obſerve.

God often turns that to the honour of his ſervants, which men intended to their diſgrace.

Job was a by-word, in diſgrace; God made him a by-word too, but for his honour. Job is famous to a Proverb at this day, for as when we would ſet forth the greatneſs of any mans ſuffering, we ſay, *He is as poor as Job*; ſo when we would ſet forth the greatneſs of any mans patience, we ſay, *He is as patient as Job*, or *he is another Job*: All the virtues, and graces which the Saints have manifested under ſufferings, are proverbially expreſt under the ſufferings and patience of Job. Never did *Cæſar*, nor *Alexander*, nor any of the great Heroe's of the World obtain ſuch a Name and Glory, by victories over men, as Job did by patient ſuffering under the hand of God.

In proverbium abiit, Jobi patientia.

And as he is proverbially spoken of for his suffering, so likewise for his holiness, God made his piety a proverb too, though his friends suspected him for an Hypocrite. When the Lord would shew himself so unalterably resolved, that nothing should take him off from bringing judgement upon a sinful people, he saith, *I will not do it, though Noah, Daniel, and Job stood before me*, Ezek. 14. 14. As if he had said, I will not do it, though the most eminent men in holiness, or the greatest favorites that ever I had in the World should sue that they might be spared; if any in the world could obtain this of God, *Noah, Daniel, and Job* could, but they should not; therefore none shall. See with what honourable Names he is listed, *Noah, and Daniel*, men remembred, yea Crowned with honour by God and all good men, are but company good enough for *Job*: *Thou hast made me a by-word.*

לפני

Interpretatur,

antea, prius,

i. e. לפני

vel ante facies,

i. e. in conspe-

ctu hominum

et in oculis

eorum.

Exemplum sum

coram eis.

Vulg. i.

Sumitur ver-

bum Tophet ut

מפת

portentum,

prodigium, res

mira. i. e. Ex

emplum quod-

dam prodigio-

sum.

et μη δεικν

μντων παρ-

δειγματισμου

Et nolle eam

ignominia ex-

ponere, Bez.

Græci, dicunt

εναυθεν, nam

εναυθεν, dici-

tur proscriptus

publice incipio

And aforetime I was as a Tabret.

[Aforetime] The word may be taken two ways.

First, As signifying what was or hath been done in former times, in which we translate, *Aforetime, or formerly I was as a Tabret.*

Second, As signifying what is or hath been done in the presence of others, *Before them I was as a Tabret*: We put in the Margin, *Before their face, or in their sight*; That is, They being witnesses of it, *I was as a [Tabret.]*

The Vulgar Latine translates the word which we render *Tabret*, an *Example*, *I am a by-word and example before him*: which is a good sence; and then the word *Tophet*, (of which more by and by) is used for *Mophet*, which signifies a wonder of some strange unusual thing which appears, or is reported to the admiration of all beholders and hearers. I am a Proverb, and a strange Example: Strange Examples grow often into a Proverb. So the Greek expresseth it; and we in English say to a man who hath offended greatly, *You shall be made an example*; that is, *You shall be surely punished*, Mat. 1. 19. *Joseph* being very tender of the honour of *Mary* his espoused Wife, perceiving that she was with Child before they came together, he was loath to make her a *Paradigme*, or an *example*, of dishonesty and disloyalty; he was unwilling to make

make her a publique example, and therefore *was minded to put her away privily*, Till the Lord gave him warning in a dream about it: So saith Job here, according to this rendring, *I am a by-word among the people*, and as it were, a *Paradigme*, a *publick example*. Great afflictions have these three things in them, in reference to others.

First, They are a wonder to others.

Secondly, They are a terrour to others.

Thirdly, They are an instruction unto others.

We find all these and more in one Verse, Ezek. 5. 15. *So shall it be a reproach and a taunt, an instruction and an astonishment unto the Nations round about thee, when I shall execute judgements in thee in anger, and in fury and in furious rebuke, I the Lord have spoken it.*

The Apostle Peter describing the judgements of God, first, upon the Angels, Secondly, upon the old World, and lastly, upon Sodom, and Gomorah, saith, that *God turning the Cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample to those that after should live ungodly*, 2 Pet. 2. 6. The burning of those five Cities by immediate fire from heaven, made them examples, or instructions to all succeeding Generations; we may read the odiousness of those sins, and the severity of God against them, by the light of that fire to this very day. Great afflictions are teaching afflictions; *those calamities which destroy some should instruct all*: We are not only to admire and wonder at them, to be amazed and terrified at them, but to be taught and admonished by them. So the Apostle concludes concerning the several judgements which God had brought upon the Jews, while they murmured and disobeyed him in the Wilderness: *All these things happened to them for examples (or types) and they are written for our admonition, upon whom the ends of the World are come*, 1 Cor. 10. 11. There are two sort of examples written in the word.

First, there are examples for our imitation,

Secondly, There are examples for our caution.

Some are examples by the good which they have done, these must be imitated; others are Examples by the evils which they have suffered, by these we must be warned: This translation of the Text intends Job an example of Caution.

Again, *Aforetime I was a Tabret*; that is, *Aforetime I was in good repute, or I was pleasant company*: As if he had said, *I am now derided, mocked at, and tossed upon the tongues of men, yea, I am now voted an Hypocrite, though heretofore in my prosperity, report gave a very pleasant sound of me, though absent, and my person was as welcome to them as a Tabret. To speak of me where I came not was musick, and I was musick wheresoever I came; but now what am I? A by-word, musick still if you will, but in scorn, a song of disgrace.* That's the first sense.

Hence take one Observation, before I proceed to further Explication.

The affections and opinions of men are very variable.

I am now a by-word, before time I was a Tabret. As the estates of men change, so usually do our opinions of them. *Job's heart was the same as before, he was as holy as ever he was, only he was not so wealthy as he was, his spirit was as full of grace as before, only his purse was not so full of Gold as before; he had not so many thousand sheep, nor so many hundred Oxen, he had not such a family, and retinue, such worldly riches and honour, and because he endured such a change in his condition, see what a change he suffered in mens affections, he that before was as a Tabret, all were glad of him, is now a by word, the scorn of all.*

Christ giveth testimony of *John Baptist*, John 5 35. *He was a burning, and a shining light; and what follows? And you rejoyced in him for a season: Though John did burn and shine all the while which God continued him in the Candlestick of the Church with equal heat and lustre, yet they rejoyced in him but for a while, or for a season. The Jews changed their thoughts of John, and their esteem of him was weakned, though John continued in the same strength of parts and gifts: Then, how would they have changed if John had changed? The peoples hearts were flatted toward him, though his abilities were not; John had not that repute and honour after a few years which he had at the first. And the word in the Gospel which we translate to rejoyce, comes near the word which we have in this Text, a Tabret; For it signifies to leap and dance; and the Tabret is a Musical Instrument, at the sound of which Men dance and leap; for a time they leaped about John; he was a burning and shining light, and they danced.*

danced and skipped about him, as Childern doe about a blazing fire in the streets, but this was only for a season: *John* himself found the World a changling, his followers kept no constant tenour towards him, how constant soever his tenour was. How great a change did Christ himself find? *He is yesterday, to day, and the same for ever,* Yet one day the *Jews* cry *Hosanna*, they will needs make him a King, he had much ado to keep himself from a Crown; the air eccoes with *Blessed is he that cometh in the name of the Lord*: yet presently after, the cry was, *Crucifie him, crucifie him, he is not worthy to live*, he could not keep himself (by all his power as man) from a Cross; a murtherer is preferred before him, *Not this man, but Barrabbas*. We read, *Acts 14.* how suddenly the Tide and Stream of affections turned, and how opinions varied about *Paul*; when he and *Barnabas* had wrought a great cure, the people came and would needs adore them and offer Sacrifice, and said, *The Gods are come down in the likeness of men*; They brought Oxen and Garlands, and would needs worship them, There was much ado to stave them off from Deifying, or making Gods of them, and yet before that Chapter is at an end, their acceptation of him was at an end; and *Paul* was stoned as unworthy the society of men, by the same men, and in the same place where he was saluted as a God. It is no new thing in the World, to see those a *by-word* of the people, who even now were their *Tabret*: to adore one while, and to despise another, to applaud to day, and to dislike to morrow, now to smile and anon to frown, is the constant inconstancy of the creature.

Therefore, *Live not upon the breath of men, upon popular air, or the speech of people*: Though to have credit with men be a blessing, yet let us live upon the credit which we have with God, and rejoyce only in his esteem. Most men are full of change, and are apt to vary their aspects every moment, their affections are as movable as their outward condition is. Only God never alters his opinion of any man, he never rejects where he hath accepted, nor casts off where he hath imbraced, once a friend and alwayes a friend, once pleased with us and alwayes pleased with us; yea God is pleased with his while he manifests a Fatherly displeasure against them; and they are as a *Tabret* to him while he makes them a *By-word* among the

the people. *Job* was a Tabret in the ears of God, when he was a by-word among the people.

Thirdly, Because a Tabret or Drum is empty of all but aire, and giveth nothing but a sound; some interpret thus, *I am before them as an empty Vessel, or as one that hath nothing in him but wind, and from whom nothing comes but a sound of words*; that is, They look upon me as a man of no real worth. *Paul* saith of himself, that though he spake with the tongues of men and Angels; that is, With the most excellent tongues. Angels have no tongues, nor have they any faces as men have, yet in Scripture, the face of an Angel is put for the most beautiful face, and the tongue of an Angel for the most eloquent tongue among all the Children of men: Now saith *Paul*, though I had the tongue of Angels, or men, and were the best speaker that ever was, yet (being void of true charity) *I should become as a sounding brass and a tinkling Cymbal*, 1 Cor. 13. 1. such a tinkling Cymbal was *Job* esteemed, a Drum full of aire, or an empty Vessel, as *Jerusalem* was left by the King of *Babylon*, Jer. 51. 34.

Existimant esse
se vocem quæ
significat, Dom-
inum vel
principem, q.
d: qui princeps
eram factus
sum in prover-
bium & fabu-
lam. Rab. Lev.
Vatabl.

Fourthly, Some both of the Rabbins and latter Writers tell us, that *Tophet* is a Chaldee word, signifying Lord, or a Prince: And they refer us for a confirmation to, Dan. 3. 2. Where we find the word put into the Summons which *Nebuchadnezzar* sent to his Nobles and great Officers, for their attendance at the dedication of the Image which he had set up: We render it, *Sheriffs*, whether our word hits that is doubtful, but without doubt it signifies such as were in high Authority, being there Marshall'd before the Rulers of the Provinces.

Taking this interpretation of the Word, *Job's* meaning is, *I am now a province, or a man of no credit, though heretofore I was a Prince, or Rulers in their presence*. Some reject this because the mixture of the Chaldee with the Hebrew, was long after *Job's* time, which yet may be easily reconciled. And the sense is good, being indeed the same in substance with the second Exposition.

Fifthly, This word *Tophet* which signifies a Drum, or (as we) a Tabret, which is a smaller Drum (for there is the Martiall Drum, or the Drum of War, and the Tabret, which is a Mirth Drum, a Drum used at Sports, and Dancing, this word

word I say) gives demonstration to a place very famous or infamous rather in the Scripture of the Old Testament : A part of good *Josiah* his Reformation is thus described, *2 Kings* 23. 10. *And he defiled* (in the opinion of Idol-worshippers, though indeed the purest worship used there, was more filthy then any filth which *Josiah* threw into it. He, saith the Text defiled) *Tophet which is the Valley of the Children of Hinnon, that no man make his Sons and Daughters pass through the fire to Molech.* The Prophet *Jeremiah* complained of, and threatened that place, *Chap. 7. 31, 32.* *They have built the high places of Tophet which is in the Valley of the Son of Hinnon, to burn their Sons and Daughters in the fire, &c.*

Now, the reason why that place was called *Tophet*, from the word in the Text, arose thus, because when the Jews in those abominable Idolatries offered their own Children, the fruit of their bodies, in sacrifice to *Molech*, the reputed God of the *Moabites* and *Ammonites*, who was so called from *Molac*, signifying to Rule or Reign (for as all Idols would Rule as Kings, so this was a chief, a King Idol ; hence some conceive *Molech* to be the same with *Baal*, which is also a name of supremacy, signifying Lord, or Master) This *Molech* was an hollow Image of Brass, into which they put much fire, having the face of a Bullock, and hands spread abroad like a Man : He had seven Chappels, and whosoever offered his Son to him, entered into the seventh ; which when any did, they used to beat upon Drums and Tabrets, that the shrieks and cries of the poor Child might not be heard by the Father : Hence the place was called *Tophet*, from *Toph*, a Drum, which comes from a Radical word signifying to beat, or strike with the hand, because Drums are artificially beaten, and we ordinarily say, *Beat the Drum*, or *At the beat of a Drum*.

And hence this place *Tophet*, where those Children were Superstitiously tormented by fire and burnt to Ashes, grew to a proverb ; so that any place of extream Torment was called *Tophet* : As hell is called *Barathrum*, because *Barathrum* was a place so called among the *Athenians*, into which they cast notorious malefactors. Hence also hell is called *Gehenna*, from the Valley of the Son of *Hinnon*, where those Children were sacrificed, or from *Ge*, signifying a Valley, and *Naham*, roaring or crying : So that it was called *Gehinnon*, from the

Barathrum
quod supplicii
locus erat apud
Athenienses,
pro inferno u-
surpatur. Beem.
de Orig. Ling
Lat.

A nomine Ge-
hinnon, i. e.
Vallis Hinnon,
infernus dictus
est Gehenna.
Hieron. in. 10.
Cap. Mat.
Vallis Ge-
hinnon
ruguir. genuit.
cry

Et ignis gehennæ primum ero.

Rab. Da. Pag. Sum velut Gehenna.

q. d. Etiam me vivum adjucent Gehennæ, vel miseranda alicujus mortis generi.

Sed res hæc quadrare non potest nam ignis illius vallis Gehennæ multo posterior fuit quam Job. Pined. Mecc.

Existimo Toph significare tympanizatum. i. e. hominem qui passus est illud supplicium quod Græci, vocant τὸ τυμπανον, Latini quoque Tympanum. Bold.

Tympanizatio illa videtur esse qua reus per quatuor membra distentus bacillis ad numerum invenire tanquam tympanum percutietur. Id.

cry of the Children, and Tophet from the beating of Drums to drown the cry of the Children. And upon this account some learned Translators render the sence thus, *He hath made me a by word, and I am as Hell*: that is, they judge me worthy of Hell and damnation; yea, *that I am a very Hell, I am as Tophet before them*; or they look upon me, as a man in Hell already: But I find this interpretation discharged from this Text upon good reason, especially by a demonstration of the invalidity of that reason upon which it is grounded, either by the first Discoverers or maintainers of it. For the Idolatry of sacrificing Children to *Moloch* in *Tophet*, and the fire in the Valley of *Hinnon* were not heard of in the time of *Job*; the first mention of the *Valley of Hinnon* is, *Josh. 18. 16.* at the distribution of the Land of *Canaan* among the Tribes of *Israel*, and the name *Tophet* was not given it till some Ages after that, nor till the Idolatry of the Jews was grown to its height (which was not presently, but by certain degrees) for that act of theirs in offering their Children to that Idol seems to be the highest growth and top-branch of it. And therefore I pass this Exposition.

Sixthly, The word *Tophet* is conceived to set forth the manner of a punishment or torture used in those times: Some Malefactors were adjudged to have their bodies stretched out by the four quarters upon an Engine, and then to be beaten upon their bellies to such a number of stroakes as the Law, or sentence of the Judge appointed. Which manner of torture was called by the *Greeks Tympanization*, or as we may express it in our language *Drumming*, and the person adjudged to that punishment was said to be *Drummed*, when it was inflicted upon him, because he was beaten upon his body like a Drum, and beaten also like a Drum in measure, or to a certain number of stroakes, the greatest number not exceeding fourty, as the Judicial Law of *Moses* appointed, *Deut. 25. 2, 3.* which may be a confirmation of this Notion upon *Job's* Text; to which also we may add the present custom of the Eastern Countries: especially among the *Turks*, who commonly punish their Captives and Gallyslaves stretching them naked upon a broad Plank board, and giving them many cruel stroakes upon their bellies: but above all, the Author of the Epistle to the *Hebrews* gives a clear light to this, *Hebr. 11. 35.* where

where describing the several torments which the Saints of the Old Church among the Jews endured, he saith, *Women* ἄλλοι δὲ ἐ-
received their dead raised to life again, and others were tortured. τυμπαίνοντες.
So we translate : The Greek is, *Others were drummed*, that is,
they endured the torture of Tympanization, or Drumming ;
which word also used by the compiler of the history of the *Macc*
cabees, 2 *Macchab.* 6. 19. 28. who tells us that *Eleazar*, and ἄρδαιετος
other Martyrs were Tympanized or Drummed ; he offered ἐπὶ τὸ τυμπα-
himself willingly to the torment or Drum ; the manner of τὸν πόντον.
which may be easily collected from the thirtieth Verse of that
Chapter in the *Maccabees*, where the Author saith, *As he was*
ready to give up the ghost, because of the strokes, &c. which shews
two things.

First, That the torture was by beating with staves, or
Cudgles.

Secondly, That it was not usual for men to dye under
such beatings, that punishment not being to death, but to
pain and disgrace ; as appears also from that of *Pilate* concern-
ing Christ, who when he found nothing in him worthy of
death, said, *I will chastise (or beat) him, and release him*, *Luke*
23. 15, 16. And *Paul* received forty stripes save one, five times
of the Jews (which seems to have been a torture somewhat
like this we are now upon) and was thrice beaten with Rods,
and yet survived them all, 2 *Cor.* 11. 24, 25.

The Prophet *Nabum* also may be thought to allude to this
custome, *Na.* 2. 7. And *Huzzab* which some take for the
proper name of the Queen of Ninevie) shall be led away captive,
she shall be brought up, and her maids shall lead her as with the
voice of Doves, tabring (or drumming) upon their breasts, it is
this word in the Text ; that is, They shall inflict that punish-
ment upon themselves, which others use to inflict on evil do-
ers, as if he had said, They shall torture themselves, or be
their own tormentors for very grief and vexation of those mi-
series which their enemies shall bring upon them. As the poor
Publican filled with godly sorrow and remorse for his sin,
Smote upon his breast, *Luke* 18. 13. So it is usual for such as
are overburdened with worldly sorrow, to smite upon
their breasts, and add a voluntary pain to that which is in-
flicted.

Job is conceived to aim at this form of punishment ; and

Statuit me ad
dominari popu-
lis & tym-
panizatus pa-
lam ero. Bold.

Ac si publicè
fuissem tympa-
nizatus & ba-
cillis caesus.

Bolduc.

then (taking the former part of the Verse, not as we render it, *I am a by-word*, but as the word properly signifies, *to Govern, or bear Rule*, and then I say) the sense appears thus, *I who have been a Ruler, or in place of Authority heretofore, and now looked upon as a man either had been, or deserves to be tortured, drummed, or cudgelled; as if I were at once an ordinary man and an extraordinary Malefactor*: We may also keep to our translation of the former part of the Verse, and suite this Exposition of the latter part very well unto it; Thus, *He hath made me a by-word of the people, and before them I am in no better repute then a man who for his faults hath undergone publick shame; as if we should say (according to our customes) then a man that hath been whipt about the streets, or that hath stood upon the Pillory, or that hath been branded with a hot Iron in the hand or face; both which applications of this Exposition center in that Observation lately given, about the changableness and inconsistency of mans opinion concerning and of his affections towards man: And therefore I shall not insist further upon the use of it, but only add, that,*

A Learned Interpreter takes much pains to make out a Proof of this Exposition from that passage of the Prophet *Isaiah, Chap. 30. Vers. 30, 31, 32, 33.* where the Lord having made gracious promises to his own people of their deliverance from the *Assyrian* bondage, thus threatens the *Assyrian*, the Rod of his anger, and the staff of his indignation, *Ver. 30. The Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering tempest and hailstones. For through the voice of the Lord shall the Assyrian, be beaten down, which smote with a Rod. And in every place where the ground shall pass, with the Lord lay upon him, it shall be with Tabrets and Harps, and in battels of shaking will be fight with it. For Tophet (which is the word of the Text) is ordained of old, yea, for the King it is prepared, he hath made it deep and large: The pile thereof is fire and much wood, the breath of the Lord like a stream of brimstone doth kindle it.* In these words (saith my Author) there is a clear description of that kind of torture, called *Tympanization*, or *Drumming*, with which the King of *Assyria* is either threatned (*in specie*) particularly, and properly, or by a *Synecdoche*, to shew that God would

would lay severe punishments upon him. For (saith the Prophet) *Through the voice of the Lord shall the Assyrian be beaten down, which smote with a Rod: He smote with a Rod, but he shall be beaten down with a Staff; for in every place where the grounded staff shall pass, or every passing of the Rod founded; that is, Of the Rod founded in the Decree of God, which so establisheth it, that no power nor policy of the Assyrian shall avoid, or remove it: For though God will not let the rod of the wicked rest upon the lot of the righteous, Psal 125. 3. yet the Rod of God shall rest upon the lot of the wicked, There shall be the rest thereof, Zech. 9. 1. The Rod of God, by the lighting down of his arm, Vers. 30. shall strike home to, yea into the flesh of his enemies, and there make deep gashes or cuts, running like so many Rivolets with blood; and (saith he) The Lord shall lay it upon him, or as our Margin hath it, shall cause it to rest upon him; when the Lord layes it on, let who so will, or rather who so can (and indeed none can) take it off, The Lord shall lay it upon him; and (as it follows) it shall be Tabrets and Harps, which, as most Interpret of the joy which the Jews should have at the downfall of the Assyrian, so my Author expounds it sutable to his Notion, of the manner of Gods smiting the Assyrian; which should be as a Drum or Tabret is smitten, with many repeated stroakes, which in some exercising of that Art, pass so thick, and so uncessantly, that the Sticks seem to rest upon the Drum, as also the finger upon the Harp, and not to move at all off from either; even thus shall God lay his Staff upon the Assyrian: and in battels of shaking will he fight with it, or with them, that is, by the shaking of Battels, or by frequent renewed Battels, will he fight with and destroy them. For (as it follows) Tophet is prepared of old; that is, The Engine upon which he shall be tortured; the form and manner of which is in many particulars described out of Ancient Writers, by the Author of this Exposition, but I shall not stay upon them. This Tophet is prepared of old, or, from yesterday; that is, God hath prepared it aforehand, and made it ready, He hath made it deep and large; that is, proportionable in all its demensions for that use and purpose; yea for the King it is prepared (the great King of Assyria) which is added, because this was a punishment for common men, yet the King (saith he) shall*

Juber amoveri
 non islem stipi
 tem ple bea
 claram pana
 me damnet ve
 rum. Prud-in
 Rom. Martyr

be thus tortured, he shall no more escape the hand of God, then the meanest of his Subjects, and he shall be handled in the same manner as the meanest among them shall. The dishonour of such a suffering is a greater punishment to a great King, then the pain of it, yet he cannot be dispensed with, *yea for the King it is prepared. The pile of it is fire, and much wood*: What's the meaning of that? My Author answers, This punishment of Drumming was sometimes but preparatory to another: First, they were beaten, & then they were burned; and therefore (saith he) before the Engine a great fire was made, into which when they were tortured by beating, offenders were cast and consumed to ashes. Our Martyrologies tell us of some, who have been first hanged, and then burned; and ordinarily among us, when Traytors are put to death, a fire is made at the place of Execution, into which their bowels are cast, when their bodies are cut up and quartered. Thus here, *The pile thereof is fire and much wood*: And the *breath of the Lord as a stream of brimstone doth kindle it*; that is, The Lord being extreemly angry with, and incensed against the King of *Assyria*, will therefore kindle this fire of his wrath totally to consume him.

But here it may be demanded, Did any of the Kings of *Assyria*, who captivated and afflicted the Jews, suffer such a kind of death as this? I suppose none of them did: Some tell us that the Army of *Senacherib* which invaded *Judea*, was overthrown and destroyed by the Angel in that place called *Tophet*, or in the *Valley of Hinnon*, which is also given as a reason why that word is used in the Prophet; but *Senacherib* himself was slain in the Temple of his Idol, 2 Kin. 19. 27. Nor is it (as I conceive) the mind of our Expositor, to conclude from hence that the King of *Babylon* was put to death by such a torture; but only to shew under the description of that kind of death, that the death and destruction of the King of *Babylon* should be very terrible, and that God would judge him, even as notorious offenders are, both to a painful and a shameful end.

As this Interpretation of the Prophet gives much light to that of *Job*, so it is an ingenious conjecture upon that place, and carries a fair correspondence both to Truth and Reason. Nor is there (that I have met with) any Interpreter who doth

doth not understand that Text of *Isaiah* in its first and literal sense, of the temporary judgements which God threatned to powre out upon the State and King of *Babylon*, as most in a Tropological and Allusive sense, Interpret it of eternal judgement in Hell, which is indeed a fiery *Tophet*, and is prepared of old; yea for the King it is prepared, for the great King of *Assyria*, as well as for the meanest person.

There is a seventh Translation and Exposition of these words which takes the former part of the Verse as was toucht upon the last, and reads the whole thus; *For he will make me a Governour among the people, though I have thus been made as matter for the Fiddlers or Taberers Songs.* So that, as the former Exposition renders the Text as a complaint, proceeding from *Jobs* grief, that he who had been a great Man, a Governour of the people, should be now punisht as a slave or as a Malefactor; for this renders it as a Prophecie, proceeding from his Faith, That God would restore and raise him again to be a Governour among the people, though now he was the scorn and derision of the people.

*Nam fore ut
instituat me
ad præstenden-
dum popu-
li, quamvis
tympanotriba-
rum mæneria
ante fuerim.*

Jan.

*Restituet me
deus in dignita-
tem meam &
altius prove-
het. Jun.*

This reading rises cleerly enough from the words of the Text, yet I have one exception against it, as to the constant Tenour of *Jobs* profession; who though he were full of faith in God, that it should go well with him for eternity, yet he constantly disclaims any hope of Restauration to a temporal greatness; and having said at the beginning of this Chapter, *My dayes are extinct, the Graves are ready for me*, it seems unsuitable to say here (which is the sense of this Translation) *My worldly joyes are blossoming, the Thrones are ready for me*: And therefore (with much reverence to the learned Author) I lay by this Interpretation.

Lastly, Master Broughton translates thus, *That maketh me a by-word to the people, and I am openly a Taber*: He applyes it not (as we) to the former time, but to that time, *I am a Tabret*, and that openly, or in open view, in the sight of all. We say of a man that is abused and jeered, *He is played upon*; so saith *Job* (according to this rendring) *They play upon me as a Taber*, they rejoyce in my sufferings, they make themselves merry with my sorrows, and rejoyce at my calamity; so the Lords of the Philistims dealt with *Samson*, having put out his eyes and imprisoned him, they sent for him, to make them sports

*Posuisti autem in
me fobulam in
gemitibus & ri-
sus eis deveni.*

sport, Judg. 16. 25. Thus (as the sense of this Translation leads us) *Job* aggravates his sorrows by the joy which others discovered at it; which is also the meaning of the Septuagint, whose reading is, *Thou hast made me a talk among the people, and I became a laughing stock to them.*

Hence Observe.

Grief is most grievous when others rejoyce at it.

Those afflictions which make others laugh, make us most mournful: When *Nero* had set *Rome* on fire, he made himself musick at it, and that calamity upon the City, was as a *Tabret* to him, while they were sorrowing, he was singing. As to rejoyce at the evil which others suffer, is base joy, the worst of joyes in it self, so it makes the evils which we suffer worse to our apprehension. The Prophet laments over *Jerusalem*, because of this, *Lament. 2. 15.* *All that pass by, clap their hands at thee, they hiss and wagge their head at the Daughter of Jerusalem, saying, Is this the City that men call the perfection of beauty, the joy of the whole earth? All thine enemies have opened their mouth against thee, they hiss and gnash the teeth, they say, We have swallowed her up certainly, this is the day that we looked for, We have found, we have seen it.* *Jerusalem* was as much burdened with her Enemies joy, as with her own sorrows. If when we mourn, we have some to mourn with us, we are comforted in our mournings; but when God leaves us to the scorn and contempt of men, when they make themselves merry with our troubles, and exult at our Calamities, when our Tears are as Wine to them, and the bread of our affliction becomes the bread of their desire, this renders our sorrows out of measure sorrowful. Hence *David*, *Psal. 25. 2.* prays so hard, *Lord let not mine Enemy triumph over me:* It is easier to lose a battle, yea to dye in a battle, then to be led in triumph, or to be triumphed over after the battle: *David* being freed from that fear, gathers a strong argument that God had respect to him, *Pf. 41. 11.* *By this I know that thou favourest me, because mine enemy doth not triumph over me.* It is greatest mercy when we triumph over our enemies, but it is great mercy when God delivers us from being triumphed over by our Enemies, for as the mercies of the wicked, so the joyes of the merciless are cruel. The Apostle reports it as a great part of his affliction, that he was made *a gazing stock, or a spectacle to the world, to Angels*

and men, 1 Cor. 4. 9. The word which the Apostle useth is an Allusion to the Romane Theaters, whither all the people resorted to sport themselves, and their special sport was, to behold the Combats of Men with Men, or of Men with Beasts; Such a sporting Spectacle were the Apostles made (in their Combates with the World) to the World, and to Angels, and to Men: They had Spectators enow, they were a Spectacle to the World, that is, To the Inhabitants of the World, who are distributed into their first and greatest division in their next word, *Angels and men*: Heaven and Earth are the Fabrick of the whole World, Angels and Men are all the Inhabitants of both, yet some restrain Pauls Text, to evil Angels only, or Devils, because it sounds harsh to the Ear, that the good Angels should delight themselves in beholding the sufferings of good men; but it is not Pauls scope to shew that every beholder of their sufferings took delight in their sufferings, but that all did, or might behold them, for those things were not done in a corner. The Apostles were set forth by their Adversaries as if they had invited all the World, Angels, and Men, good and bad, to laugh at them; yet as good men could not behold them without weeping, so the good Angels could not behold them with rejoycing, unless it were at their constancy and their courage of God, or at that Crown which they saw ready prepared for those who overcome: And in this sense good men also rejoyced at their sufferings. But when any mans sufferings are rejoyced at, because he suffers and is in pain; This is very painful.

This was Moabs burden, Jer. 48. 39. *They shall howl, saying, How is it broken down? How hath Moab turned the back with shame? So shall Moab be a derision, and dismaying to all them about him.* And when the Psalmist would expresse how highly God was offended at the counsels and plottings of wicked ones, he tells us, *He that sitteth in heaven shall laugh, he shall have them in derision, Psal. 2.*

And if ever people had cause to bless God because he hath not made their enemies to rejoyce over them, we have cause to do it. What a by-word should we have been by this time, what a Tabret to the Nations round about, what musick to many thousands at home, had the Lord given but that occasion to them, that he hath oft, and oft put into our hands?

Blessed

Blessed be his Name that he hath not made us a Tabret to others, but hath often put a Tabret into our hands, and a new Song in our mouthes, even of thanksgiving to our God.

Job having aggravated his sorrows, by their effects upon others; now shews what effect they had upon himself.

Vers. 7. *My eye also is dim by reason of sorrow, and all my members are as a shadow.*

Ut illa de inferiori sensibili cognitione qua fit per phantasmatum sic ista de intellectu oculo exponi debet. Bold: עַיִן Denotatur in illo verbo אֲנִי provocatio, indignatio, irritatio. Caligavit ab indignatione oculus meus. Vulg. Magna cogitatio obsecrat aduersus intus visu in morbo comitanti aperiti nihil cernunt animo caligante. Pli. lib. 11. c. 37. de oculis & lachrymis. עֵינַי אֲנִי Formavit.

[Mine eye] The Eye is taken two ways, either properly for the Corporal Eye, or Tropically for the understanding: Some interpret Job of the Eye of the mind; and that hath compliance with the Translation which is also given of the latter clause, as I shall shew when I come thither. But I rather take it literally for the Eye of the body. Mine eye, that is, That Organ of sight which is as the Glass or light of the whole body, even that is dim by reason of,

[Sorrow.]

The word signifies more then ordinary sorrow, it signifies sorrow with indignation, or from provocation: Jobs sorrow had a touch of indignation, and it stirred him up to some undue provocations: Sorrow is taken two wayes.

Actively.

Passively.

Actively, for the sorrow, sorrowing.

Passively, for the sorrow, sorrowed.

Sorrow is the affliction it self, or sorrow is that passion which moves in us when we are afflicted, By reason of sorrow mine eye is dim: Sorrow is a wast both to the vital and visive powers, Psal. 6. 7. Mine eye is consumed because of grief: Again, Psal. 31. 9, 10: Have mercy upon me, O Lord, for I am in trouble; mine eye is consumed with grief, yea my soul, and my belly. This effect of grief hath been toucht before, Chap. 16. 16. Mine eye is dim by reason of sorrow.

And all my members are as a shadow.

[Members] That is, first, all the members of my body: Secondly (the Hebrew bears it) all the Creatures, and Imaginations of my mind are as a shadow.

The

The same word is used (*Gen. 6. 5.*) *The thoughts of the imaginations of mans heart* (that is, the figments or features of things which are formed up there) are evil, and only evil continually: We put *All my thoughts*, in the Margin of our Translation: As if he had said, *My mind is so enfeebled that I can scarce think or frame any solid notion; my mind is so unsettled that I know not how to make up my thoughts, or bring them to a rational issue about any poynt.* Sorrow weakens the intellective part, as well as the sensitive: As if he had said, *My mind which heretofore was apt to conceive, and to bring forth the exactest Ideas and platformes of truth; I who could shape and fashion excellent meditations, am now so weak headed, that I can scarce put two thoughts together, and all I do is but a shadow to what I have been able to do.*

This is a fair sense, yet considering the context, I rather understand it of the members of his body, which were so decayed and poor, that he looked like a *Skeleton*, or (as we say of such) an *Anatomy*, nothing being left but skin and bone nothing but a pack of bones; so that he was rather the shadow and appearance of a man, then a man.

Hence observe.

The sorrows of the mind break the body, as well as the mind.

This effect of sorrow hath been met with in other places, and particularly (*Chap. 16. 16.*) I shall only add, that although godly sorrow (as was there shewed) may work deeply to the expence of bodily strength, yet there is a very gracious promise (*Isa. 58. 11.*) that God will make the bones of such fat, that is, fill them with marrow, which is the strength of the whole outward man. And they who are weakned by the continual exercises of godly sorrow, here, are in preparation to an estate, where they shall sorrow no more: *There will be no dimme eyes in heaven, nor members like a shadow*: Our vile body shall be fashioned like unto his glorious body, and all tears and mourning shall flee away. Perfect happiness is inconsistent with a blubbered eye. And though in Heaven a Saint may be called *Adam* (because his body, for the substance of it, shall be the same as it was here on earth, though extreamly refined and sublimated, yea, spiritualliz'd, yet earth still, now I say, though a Saint in

Heaven after the resurrection, may (in this sence) be called *Adam*, (made of Earth) yet no Saint can be there called *Enosh*, that state being incapable of the least mixture of sorrow.

J O B, CHAP. 17. Vers. 8, 9.

Upright men shall be astonied at this, and the innocent shall stir up himself against the Hypocrite.

The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

IN the two former verses *Job* shewed the greatness of his affliction from a twofold effect.

In these two Verses he shews two reasons why his afflictions were so great, not as *Eliphaz* and his Associates had suggested, because he was a great sinner, or had sinned beyond the common line of man; but,

First, That men, even *upright men* might be astonied, at the strangeness of this dispensation of God, and of his strength, supporting a weak creature under it, and carrying him through it: *God will do some things which shall at once teach and astonish his people, and give them not only matter of instruction, but cause of wonder.*

Secondly, That, the innocent and righteous might be encouraged by my example to proceed vigorously in the wayes of holiness, notwithstanding all the opposition they finde from men, and the afflictions laid upon them by the hand of God; forasmuch as the favour of God shines in upon me through all these Clouds, and I have no doubt of his love, though I feel all this smart.

*Naki non tam
in conscientia
purum apoc-
to, quam ab am-
ni passione, hu-
manoque re-
spectu immu-
nem virum hic
significat. Bold.*

Vers. 8. *Upright men shall be astonied at this.*

Who is an upright man hath been opened before; yet here the upright man is a man free from Passion and prejudice, as well as from hypocrisy and false-heartedness.

The word which we translate [*Astonied*] signifies astonishment with admiration, or such an admiration, as leaves a man

man aſtonied and ſenſleſs, or puts him quite beſide himſelf; when natural reaſon is much overpowered, we act as if we had no reaſon.

Upright men ſhall be aſtonied. Maſter Broughton reads it in the Imperative Mood, *Let upright men be aſtonied at this:* He carries the ſame form to the end of the context, *Let the upright men be aſtoniſhed at this, and let the innocent ſtir up himſelf againſt the Hypocrite: Let the righteous hold on his way, and let him that hath clean hands be ſtronger and ſtronger:* As if the words contained a uſe of exhortation or direction to ſeveral duties which Job's ſtate call us unto:

We ſay, *Upright men may be aſtonied*, as importing the event, or what was intended in the act: As if he had ſaid, *Men of a right temper will not be tranſported with ungrounded jealousies and uncertain conjectures concerning me, when they ſee all this upon me, but will refer my ſtrange diſaſters to the unconceivable wiſdom of God, who thus orders the afflictions of his people, and ſeems to reward their holy ſervices with ſharpeſt ſufferings.*

Upright men ſhall be aſtonied, at what? At this, or upon the conſideration of this thing: but what is this thing, the conſideration whereof ſhall raiſe up ſuch aſtoniſhment? When the Buſh burned and was not conſumed, Moſes reſolved, *I will turn aſide now, and ſee this great thing:* Strange ſights call us to conſideration. We have in this Text, *A buſh burning and not conſuming:* upright men may well be aſtonied and turn aſide to ſee it.

More particularly, there are four things upon which the occaſion of this aſtoniſhment is pitched.

Upright men ſhall be aſtoniſhed at, or upon this:

Fiſt, *At your hard dealing with me, at your rigid cenſures of me, your bitter by-words and taunting Proverbs againſt me,* will certainly cauſe upright men, men of a clear judgment and conſcience, to ſtand aſtonied: As if he had ſaid, *It is not my ſingle opinion that you have wronged me, but all men of integrity will not only ſay the ſame, but be amazed at your dealings with me.*

Secondly, *At this,* that is, At the deliverance which God will give me out of theſe troubles; thus the ſenſe is made out by thoſe who render the ſixth Verſe as the Propheſie of

Animo dictis,
fidei virt boni
glorientur in
Deo & de hy-
pocrit um con-
fusione exul-
tent. Jun.

Jobs Faith that he should be restored and set up to govern among the people: This turn of things shall work astonishment in the best and most sober spirited men, *upright men shall be astonied*, to see me translated from the dunghil to the Throne, from a state of greatest contempt, to a state of highest honour. Good men shall glorifie God in me, and shall rejoyce at the downfall of Hypocrites; but though the event did verifie this, *Job* was at the last restored, and was made as a Prince among the people, and his restauration was such as might justly astonish and draw all that either saw or heard of it into admiration, yet I much doubt whether *Job* had any such scope in these words, which rather continue and heighten the aggravations of his then present troubles, then hold out any intimations of his hope, much less of his assurance of a raising to a future worldly prosperity.

Thirdly, Some conceive this matter of astonishment to be the patience of *Job* under his sufferings, that he should endure and hold out in such extremities, till his eye was dim by reason of sorrow, and his members were like a shadow. *upright men shall be astonied at this*; Is it not marvellous that a man should act a life of grace, when it could scarce be perceived that he acted the life of nature? As God doth often work miraculously for the deliverance of his people out of trouble so they sometimes (by his power) work miraculously under troubles, before deliverance comes. Such patience, such humility, such meekness, and faith, are recorded in Scripture, as have caused upright men to stand astonied. This is a good sense, but I rather pitch upon a fourth as most proper to this place.

cladis hac
mea universis
est stupenda
sed justis pre-
serim Pined.
Quod ita atro-
citer affligar
cum sim inno-
cens, &c.
Merc.

Fourthly, I conceive when *Job* saith, *upright men shall be astonied at this*: He points at the greatness of his affliction: As if he had thus expressed it, *My being made a by-word among the people, my dym'd eyes and lean body will make such a report and be such a sight, as will set all honest men a wondring, upright men shall be astonied at this. What! Hath he dealt thus with Job, a holy man, concerning whose integrity he hath given such ample testimony? this is indeed the Lords doing, but it is marvellous in our eyes.*

Hence observe.

First, That the best, of men, *upright men* are sometimes at a loss how to interpret the outward dealings of God. Some.

Some providences of God put the wisest to a stand; not only are Fools and wicked men, but men of the greatest experience and understanding in the wayes of God, so puzzled that they know not what to say, or how to answer? The Lord is pleased to give as hard Texts and Chapters in his works as he doth in his word; many outward administrations lye so close, yea so cross to his ordinary proceedings, that we know not what to make of them: if we see a wicked man afflicted, we shall see a godly man afflicted much more: If we see a godly man prosper, we shall see a wicked man prosper double to it; these are strange things, at which not a few are amazed, and at their wits end, should we judge of all the dealings of God by humane reason, we should conclude some of them without, or against reason, though indeed they are only above our reason, or have a height of reason in them, which we cannot reach and therefore must admire.

No man wonders at that for which he can give a reason, and therefore we say it altogether unbecomes a Philosopher (who would be thought knowing about the reason of every thing) to wonder: There are depths in the providences of God which no man is able to reach or fadome, else upright men need not be astonied at them. The Preacher gives a caution, that we should not be over-curious in prying into such secrets (as some make the connexion of those two verses *Eccles. 7. 15. 16.*) *All things have I seen in the dayes of my vanity: Solomon* was a man of a vast observation, and though he had not seen all things in their particular existence, yet he had seen all things in their general nature; and he gives instance in two things which he had seen, *There is a just man that perisheth in his righteousness* (*Job* was a righteous man and he perished outwardly) *and there is a wicked man that prolongs his life in wickedness.* Among all his observations, he thought none of greater moment then these two: Now when God puts the righteous into a perishing condition, and sets up the wicked in worldly glory; this is matter of much admiration and inquisition, therefore he subjoynes (according to this interpretation) his caution (*Vers. 16.*) *Be not righteous over-much, neither make thy self over-wise; that is, be not anxious in searching out every particular, or every little little about this administration of God; make not thy self over-*

*Dum plus ſcire
vis quam oportet,
præ admiratione
rei humanum cap-
tum vincit ad
mentis ſtuporem
devenit. Pir-
ned,*

over-wiſe, do not think that thou canſt reach the reaſon of all that God hath done in cauſing a righteous man to periſh, and a wicked man to flouriſh, there is more in it then thou canſt comprehend, *Why ſhouldeſt thou deſtroy thy ſelf?* that is, Thou may'ſt amaze and bewilder, yea undo and deſtroy thy ſelf, if thou ventureſt too far upon thoſe ſecrets of providence, but thou wilt not be able to extricate or reſolve thy ſelf by all thy venturing.

Now, If the providences of God be ſuch a deep, that upright wiſe men are aſtonied at them, then what a deep are the counſels and decrees of God? Providences are the diſpenſations of God to the eye, they are the objects of ſenſe; if we cannot ſee to the end of that which is before us, as providences are, how ſhall we ſee the end of that which is ſo far from us, as the Counſels and Decrees of God are? The Apoſtle ſtood as a man aſtonied at both (Rom. 11. 33.) when he had ſpoken of that amazing diſpenſation of God in caſting off the Jews and receiving the Gentiles, he cries out, *O the depth of the riches, both of the wiſdom and knowledge of God: How unſearchable are his Judgments;* and among them, this ſpecial judgement in taking the Goſpel from the Jews, and breaking them off who were the natural branches, that the Gentiles who were the wild Olive might be grafted in: *How unſearchable is this judgment, and this way of God paſt finding out; upright men are aſtonied at this.*

Secondly, Obſerve.

How ſtrange ſoever the dealings of God are with his, yet righteous men are only aſtonied at them.

They are not ſcandalized, they are not offended at God for them, they do not blaſpheme the name, or apoſtatize from the wayes of God, nor do they quarrel at his diſpenſations; For as when they are aſtoniſhed at the proſperity of the wicked, they preſerve high and holy thoughts of God, and only ſeek reſolution at the mouth of God; as the Prophet Jeremiab did (Ch. 12. 1.) *Lord, thou righteous, yet let me reaſon with thee, Why doth the way of the wicked proſper?* Or as Habakkuk (Ch. 2. 2.) propounds his queſtion to find out the knot in the wayes and dealings of God; Now I ſay, as it is thus with the righteous, when they ſee the great proſperity of the wicked, ſo when they ſee the greateſt adverſities of the godly, they

they are only amazed at the dealings of God, they do not despond, much less blaspheme because of his dealings. But when carnal men see those who have gone for righteous, or upright; under afflictions, they run into desperate extreames.

First, They despise and sleight them.

Secondly, They judge them hypocrites.

Thirdly, They look upon them as the most miserable men in the world: *Afflicted grace and innocence hath no beauty in a carnal eye.*

Fourthly, They judge hardly of God, who deales thus severely with men; what? Are these the servants of God, and doth he use them thus? doth he recompence them thus for the paines which they have taken, and for the work which they have done him?

Fifthly, They grow into an abhorrence of holiness, and into a distaste of Religion it self. If God pay his Servants wages in such a coyn as this (say they) let who so will serve him, we are not ambitious of his Livery. If this be the portion of Professors (as you call them) let who will professe; thus they are scandalled and offended.

It is storyed, that when *Aygodand* King of the *Moors* (who had long maintained war against *Charles the Great*, hoping to make a fairer agreement with him) had promised to receive the Christian Faith, and be Baptized, he coming with a gallant retinue to the *French Court*, saw there a number of poor men fed and cloathed by the Emperours charity, and enquiring who they were, it was answered, *That they were the Servants of God*: What, said he? Are the Emperours Servants so rich and brave, and are the Servants of God so poor and squalid? I had a purpose to be baptized, but now I am resolved never to serve that God, who keeps and rewards his Servants no better. What this King spake out, many speak in their hearts: they will not serve Christ upon self-denying and suffering termes.

As when the Cross falls upon Hypocrites, they depart from the Faith, and (with *Demas*) embrace this present world, they will not endure a storm for Christ, nor hazard their worldly possessions for all the promises in the Gospel; so when the godly fall under crosses and afflictions for the Gospel, evil and prophane men reject it, they will

*Aygodandus ab-
jeto servorum
Dei statu offen-
sus a Christia-
na fidei profes-
sione abstulit
Lampad. in
Sleyd part. 3.*

will none of it; the righteous may be astonied and wonder, but the wicked blaspheme *at this*.

Thirdly, Observe.

Good men are apt to have strange thoughts about afflictions and crosses.

They who are well acquainted with the Theory of sufferings, yet when they come to suffer indeed, find much loathsomeness and averfness to it. The Apostle Peter saw this and laboured to remove it (1 Pet. 4. 12.) *My brethren, think it not strange concerning the fiery tryal, as some strange thing had happened to you, but rejoyce, &c.* They looked strange on tryals, as if they had never seen nor heard of them before: They knew not how to digest such hard meat as sufferings are, under the profession of the Gospel; their hearts were somewhat cold to those fires, and they had no mind to come near lest they should burn their fingers, and were therefore warned, *Think it not strange concerning the fiery tryal.* Jesus Christ (as the Prophet describes him, Isa. 53. 3.) *was a man of sorrow and acquainted with grief.* Christ and grief were no strangers, why then should a Christian think strange of it? The Apostle useth that argument (Vers. 13.) *But rejoyce in asmuch as ye are partakers of Christs sufferings:* Ours are the sufferings of Christ, not only because we suffer for him, and he suffers with us; but because he suffered the same things, yea far greater both before us and for us: Christ took our sufferings upon him, when he took our nature upon him, yet our nature thinks strange to partake in the sufferings of Christ.

The Apostle Paul (1 Epist. 3. 3, 4.) Tells the *Thessalonians* that he sent *Timotheus* to establish them, and to comfort them concerning their faith, *That no man should be moved by these afflictions:* Intimating that the best of men, the best Saints are apt to be moved by afflictions; he means it of an inward motion, that is, to have their spirits disturbed and troubled, as *Dauids* was when he put those questions to his soul (Psal. 42. 11.) *Why art thou cast down O my soul, and why art thou disquieted within me: But why should no man be moved by those afflictions? The Apostle shews why, For your selves know that we were also appointed thereto: for verily when I was with you I told you before that we must suffer tribulations, as it came to pass & ye know it.* Paul gave them notice before affliction came, lest they

q. d. Tribulationem iustorum jam nobis causa & ratio explorata est: at quondam ut pote ignota, multam admirationis & philosophandi materiam ipsis iustis praebebat

they ſhould be moved when they were come. Thus Chriſt warned his Diſciples, and he warned them for this end (*John 16. 1.*) *theſe things have I ſpoken to you that you be not offended.* What things were theſe? They (ſaith he) ſhall put you out of the Synagogues; yea, the time cometh that whoſoever killeth you, will think that he doth God ſervice: Chriſt foreſaw that when theſe things came they would find work enough to quiet their ſpirits in, and to ſquit themſelves from troubleſome motions: And as Chriſt to keep or make their hearts quiet, tells them of their ſufferings aforehand, ſo he therefore tells them that he himſelf had ſuffered before hand (*Job. 15. 18.*) *If the world hate you, you know it hated me before it hated you;* you know it, and knowing it, you ought not to be troubled when you meet with troubles in the world: The Servant muſt not expect better uſage then his Maſter. We ſee ſo much laid in to fortifie our ſpirits againſt outward croſſes, in, or for the profeſſion of the Goſpel, it is an abundant argument that our hearts are apt to ſtartle, and we to be aſtonied at them.

And the innocent ſhall ſtir up himſelf againſt the Hypocrite.

(*The innocent.*) Here is a different Character, or cloathing of words, but the perſon is the ſame. *The innocent ſhall ſtir up himſelf:* The word ſignifies to ſtir up from ſleep, and to ſtir up from ſloth, it ſignifies alſo ſuch a ſtirring as the Eagle uſeth to provoke her young ones to flye (*Deut. 32. 11.*) Thus the innocent ſhall awake and ſtir up himſelf.

(*Againſt the Hypocrite.*)

The Hypocrite is taken two wayes: Either ſtrictly, as oppoſed to the upright in the former part; and under that notion I have heretofore ſpoken of the Hypocrite (*Chap. 8. &c.*)

Secondly, The Hypocrite may be taken largely, and ſo every wicked man is he, except he who openly profeſſeth wickedneſs, and yet even he may go for an hypocrite, for he is more wicked (when he hath profeſſed his utmoſt) (then he doth profeſſe himſelf to be.)

The *Septuagint* render him, *Unjuſt*, and the *Chaldee Paraphraſe*, *The backbyter, or defamer*: And another of the Greek

*Evigila-
vit, excitavit.*

*Sum-
qui reddunt
improbum quo-
modo ex vobis
exprimitur a-
pud Hebræos.
Druf.*

*Reddunt ini-
quam Sep. De-
In latorem Targ.*

*Iustus super inimicum con-
furret Olymp* Interpreters calls him the Enemy; The innocent shall stir up himself against his Enemy, or against his opposite: And who is that? but the wicked man under what motion soever we put him; The single termes thus cleared, fall yet under a different sense as joyned together.

*Suam orationem paulo incitatio-
nem ex-
cusat, q. d. quid
mirum me ita
loqui cum res
ipsa tam indig-
nasset? Pined.* First, Some conceive that Job makes an apology, or an excuse for himself in these words why he exprest so much passion, and useth such sharpness of speech towards his Friends; As if he had said, Blame me not for doing it, things are carried so, as upright men may be astonished, so it would make a wise man mad, and a weak man furious, a very post would be awakened and stirred, at what my friends have again and again pressed upon me; therefore pardon my passion, and (if you will call it so) my impatience.

*Non melior ad
rem tantam sa-
pientes percelli
utque adeo in
ejusmodi casu
interdum in-
fontes adversus
eos qui sic af-
fliguntur, tan-
quam adversus
hypocritas com-
proveri. Bez.* Secondly, Master Beza expounds Job aiming at a good man in great troubles mistaken for an Hypocrite, by those who are good; he represents him speaking thus, I am not ignorant that not only ordinary and common men, but even the wise and the upright will be troubled and astonished at my sufferings, and that sometimes (in such a case as mine is) innocent men will stir up, or set themselves against him that is thus afflicted, (as if he were an hypocrite: When God puts a disguise of great troubles upon his faithful Servants, they who are faithful will scarce own them; they are ready to number them among Enemies, at least to doubt very much (as they did about Paul upon another account, Act 9. 26.) whether he be a Friend, or a Disciple. Afflictions have made the sincere appear as hypocrites in the opinion of those who are sincere.

*Indignabitur
contra hypocri-
tam quod ille
calamitates tri-
buit peccatis.
Cajet.* A third makes this the ground of the innocents mans quarrel against the hypocrite, why doth he stir up himself, and engage against him? Why is he so angry with the hypocrite? Even because he sees the hypocrite foolishly condemning the godly as wicked, because they are afflicted, or ascribing their calamities meerly to their sins.

*Excitabit se
contra impium
florentem &
salicem, quod
videat illum
non recipere
digna peccatis.* Fourthly, Thus, the innocent shall stir up himself, that is, his spirit shall be troubled at the hypocrite, or wicked man whom he sees in a flourishing condition; so we may expound it by that caution which David gives (Psal. 37. 1.) Fret not thy self because of evil doers, neither be thou envious against the workers of iniquity. Good men have been much moved and fretted

fretted at the prosperity of the ungodly : But surely Job is not here declaring the infirmities of the innocent, but their graces. And therefore,

Lastly, *The innocent shall stir up himself against the hypocrite,* carries it in the commendation of the innocents persons perseverance and constancy in the faith and sincerity of his profession, what changes soever are upon him : As if he had said, *Though a godly man be afflicted and brought low, though he be scorned and trampled upon when he is brought low, yet he will not forsake his principles, or disclaim his profession; nay he will be so far from slacking in, or turning away from his profession, that he will manifest more holy zeal for God and his wayes, together with more holy opposition against wicked men, and all their wayes then ever he did before: The upright shall be astonied at this, but they shall not be disheartned, their wisdom and courage shall still appear in maintaining their quarrel against the generation of evil doers, wheresoever they meet with him. The innocent shall stir up himself against the hypocrite.*

Hence Observe.

First, *There is an everlasting opposition between the godly and the wicked.*

The innocent stirs up himself (like a Lyon) against the hypocrite : his heart riseth against him, not as a man, not as his enemy, but as a wicked man, and as an enemy to God. The foundation of this holy War was laid in that word of God (Gen. 3. 15.) *I will put enmity between thee and the woman, between her seed and thy seed. As there is an enmity, de facto, in wicked men against the righteous, they will ever be opposing them: So there is an enmity de jure, of right and duty in the righteous against the wicked, they ought ever to oppose them: that quarrel, those feudes must not be laid down; And therefore the Apostle John, who though he was the beloved Disciple, and was most pressing and perswasive to love among Saints and Brethren, yet he forbids the love of wicked men, Love not the World (1 Epist. 2. 15.) which refers as well to worldly persons, as worldly things : And the Apostle James is direct Chap 4. 4.) *The friendship of the World is enmity against God. Our peaceing in, or making peace with the world, is a proclaimed war against God himself. It is our duty, and it is our spiritual safety, to stir up our**

*Quamvis ad eo
videretur quod
affligatur, haud
tamen propterea
desiderio ducetur
ejus sequendi
aut ei se ad
jungendi sed
excitabit se,
&c. Merc.*

selves spiritually, against the wicked. As we deny not civil peace with Hypocrites, and the worst of men, so there is a spiritual warfare which we are bound to continue (how chargeable soever it may prove to us) against all hypocrites and wicked men. And if they say (of this Sword) as (*Jer. 47. 6.*) *O thou Sword of the Lord, how long will it be ere thou be quiet? We must answer as the Sword doth there, How can I be quiet seeing the Lord hath given me a charge against Askalon?* The Sword of that war receives its Commission from God, and is designed now to one Coast, anon to another: The Sword of this war hath long since received its Commission from God, against all the Coasts of sin, and powers of darkness, nor can it be quiet, or put it self up in its Scabbard while there is an Hypocrite appearing upon the face of the earth.

Gods quarrel must be perpetuated, it can never be taken up, *Let them return to thee, but return not thou to them*, was the Prophets charge (*Jer. 15. 19.*) There's no compounding of this difference; they must return and give themselves up to God and his wayes, else we can scarce give them an inch of ground, or make truce with them for an hour, much less may we make peace with them, or give them the right hand of fellowship.

Secondly, Here we have the hypocrite in his flourish and, the innocent in his affliction, the hypocrite aloft, and the innocent below; yet when it is thus, even then the innocent is described stirring up himself against the hypocrite.

Hence Observe.

A godly man afflicted, doth not at all approve or applaud the hypocrite, but opposeth him in his greatest pomp and worldly splendour.

When the wicked are at the highest, even as happy as the world can make them, yet a godly man will not change states with them, or (as we say) turn Tables with them; he would not have his outward prosperity, with his heart, if it were worth ten thousand worlds: *He sees and knows there is more excellency and worth in afflicted grace, then in the most prosperous wickedness.* The love of God is better then life, and if so, what are all the things of this life compared to it? Hence a godly man hath no better opinion of the wicked in riches,

riches, then in poverty, and he hath no worſe opinion of himſelf when he is poor then when he was rich : He doth not account grace the leſs glorious, becauſe it hath ſo little of outward glory upon it.

And ſeeing he will not change ſtates with him, he cannot envy him : We envy thoſe only whom we judge in a better condition then our ſelves. *David* under a temptation, *was envious at the fooliſh when he ſaw the proſperity of the wicked* (*Pſal. 73. 2, 3.*) and his feet were almoſt gone, his ſteps had well nigh ſlipt, but when he recollected himſelf & went to the Sanctuary, ſuch thoughts were quickly down, and envy was extinct, he ſaw matter enough to pity wicked men, but none to envy them, they ſtand in ſlippery places, and are ſuddenly caſt down. *How are they brought into deſolation, as in a moment they are utterly conſumed with terrors.*

And as he doth not envy them, ſo thirdly, much leſs doth he imitate them, he is ſo far from imitating them, that he ſets himſelf to oppoſe them, and he oppoſeth them all thoſe wayes, and with all thoſe weapons that God hath put into his hand: He ever oppoſeth him by counſel and conviction, by reproofes and prayers. And as he fights againſt the Hypocrite by prayer ſo by prayer he fortifies himſelf againſt all ſinful compliances with him.

Thus *David* prayed (*Pſal. 141. 4.*) *Incline not my heart to any evil thing, to practice wicked works with men that work iniquity, and let me not eat of their dainties :* As if he had ſaid, *Though wicked men be fine fed, and diet upon dainties every day, though they devour the fatt, and drink the ſweet, and have all things that their hearts can deſire, yet Lord ever keep me from the practice of wicked works with men that work iniquity, and let me not eat of their dainties, who find a ſweetneſs in ſin, and take pleaſure in unrighteouſneſs.*

It is the counſel of the wiſe man (*Prov. 1. 10. 11.*) *My Son if ſinners entice thee, conſent thou not: do not associate with them, they will tell thee of great matters ; they will ſay, Come let us lay wait for blood, we ſhall fill our houſes with ſpoil caſt in thy lot among us, let us have all one purſe. My Son, walk not thou in the way with them, refrain thy foot from their paths; for their feet run to evil, &c.* He that would refrain his foot from walking in, muſt refrain his heart from approving of, the paths of wickedneſs.

This

This the innocent doth and more, while he stirreth up himself against the Hypocrite. And as he sets himself against the way of the Hypocrites, so he labours to set forward with all his might in the way of holiness, for that's his way, as appears in the next Verse.

Vers. 9. *The righteous shall hold on his way, and he that hath clean hands shall wax stronger and stronger.*

(The righteous)

Ex tanti viri
exemplo atque
memoria incre-
mentum acci-
pient singulare.
Sanct.
Tenebit more
bicus. Merc.
Apprehensa
tenebit firmiter
non discedet re-
latum quidem
unguem sed he-
rebit firmiter in
sua vivendi in-
stitutio & pie-
tatem ardenti-
us colet.

It is the same man still, who should be encouraged by *Job's* example to a vigorous progress; He, the righteous man.

(Shall hold on.)

The word signifies to hold with strength, to hold toughly, to hold as with the teeth, resolving never to let go, but ever to go on,

(In his way.)

What way? It may be taken either particularly for that way of opposition which he maintained against the hypocrite; or secondly, for the way of righteousness, and that two-fold.

First, the way of his heart, or his inward way.

Secondly, The way of his hand, or his outward way.

The righteous man holds on in both these wayes; he continues his course both in the holy motions of his spirit towards God, and in the holy actions of his life towards man: in this way he is full of motion, but he will not move a step nor willingly decline to the right hand or to the left, out of this way: Here he walks as to industry, and here he stands as to constancy. *The righteous shall hold on his wayes.*

Hence Observe.

First, *The righteous shall persevere, perseverance is at once the duty and the privilege of the Saints.*

As they are in a good state, so they shall go on in a good way. *The path of the just is as the shining light that shineth more & more unto the perfect day (Pro. 4. 18.)* The goodness of the hypocrites is as the morning cloud, and goeth away as the early dew (*Hos. 6. 4.*) The wind scatters the morning cloud, & the rising Sun exhales the early dew; thus the goodness of the Hypocrite

ἀνδρὶς ἐταρὰ σὶ
καὶ τῆς ἐκκλ.
τῆς οὐδ', ἡνθα
justus vie sue.
Theodol.

grace is gone, but the goodneſs of the righteous (like the goodneſs of God, of and from whom it is) *endureth* (in its proportion) *continually* (psal. 52. 1.) As they who joyn works to grace, make grace to be no grace; ſo do they who ſay the work of grace may be loſt, or that grace may for ever loſe its working; The work of grace may be clouded, but grace is no cloud, the working of grace may decline, but grace cannot dye.

The righteous ſhall hold on his way.

Further, This Scripture tells us that he ſhall hold on, not only in fair way, and in good weather, but in ſtormy weather, and rugged wayes, when his wayes lye among ſharp ſtones, and rugged rocks, through bryars and thorns; yea I may ſay, when his way lyes among Beares and Lyons, he will on.

Hence Obſerve.

A godly man perſeveres, notwithstanding all ſeeming diſcouragements from God, and all real oppoſitions from men.

Though God ſeeme to caſt cold water on him, yet his fire never goes out, and often (by a holy *Antiperiſtaſis*) he is inflamed the more: while the evil World thinks to daſh him out of countenance, and dampe his ſpirit, he is the more emboldned: As the Apoſtles approved themſelves the Miniſters of Chriſt, So doth every Believer (in his Sphear) *in much patience, in afflictions, in neceſſities, in diſtreſſes in ſtripes, in imprisonment, by honour, and diſhonour, by good report, and evil report, &c.* (2 Cor. 6. 4. 8.) Let the way be what it will, foul or fair, a green Carpet way, or a deep pochy way, let it be what it will, he goes through thick and thin. Pauls puts the queſtion, and reſolves it (Rom. 8. 35.) *Who ſhall ſeparate us from the love of Chriſt?* he puts it of a perſon, who ſhall? And he answers about things, *Shall tribulation, or diſtreſs ſhall theſe ſeparate us from the love of Chriſt?* That is, either from that love which we bear to Chriſt, or from that love that Chriſt beares to us; what ſhall make Chriſt out of love with us? Or what ſhall make us out of love with Chriſt? Shall any thing? Nothing ſhall, for thoſe things ſhall not which might ſeem moſt able to make us out of love with Chriſt, or to tell us that Chriſt doth not love us, *Shall tribulation, diſtreſs, or perſecution*

or famine, or nakedness, or peril or Sword? nay in all these things we are more then Conquerours through him that loved us. He loved us, therefore he will love us, and we shall go on to love him: for through him, we shall not only conquer, but overcome, or more then conquer, whatsoever stands in the way to divert us from his love, or to render him unlovely. Nothing can separate Believers from the love which Christ beares to them; if any thing can do it, sin can, but sin cannot, because he hath more then conquered it by his own power: nothing can separate Believers from the love which they bear to Christ, if any thing can tribulation can, but that cannot, because we shall more then conquer it through his power. *The righteous shall hold on his way*; he neither turnes back nor stands still. David was sorely shaken and tempted (*Psal. 73:*) yet his feet were (but) almost gone, and his steps were (but) well nigh slipt. As Hypocrites at the most are but almost Christians, they are not Christians altogether, and as they step at their nearest but well nigh Heaven, they shall not enter in; so the feet of true Believers may almost be gone out of the good way, but they shall not go out altogether; and their steps may well nigh slip from God, but they shall be upheld; and hence it is, that though they have many, not only slips, but falls in the way, yet they shall neither slip nor fall quite out of the way; this Davids experience taught him, at the twenty third Verse of that Psalm: *Nevertheless (saith he) I am continually with thee, & thou hast held me by my right hand*. That is, Though I have many troubles in thy way, yet I depart not out of thy way, I have temptations to leave thee, but I will not leave thee; *I am still with thee, I am where I was*, yet not by any power of my own, but by thy power for *thou holdest me by my right hand*. It is not the hold which we have of God, but that which he hath of us that makes us hold on our way: We should quickly let go our hold of God if God had not infinite faster hold of us, *thou holdest me by my right hand*. There is a (*manutenentia Dei*) an invisible hand-holding of God, by which the whole visible Creation is supported, without which no creature could hold on in the way of nature much more is there an invisible Hand-holding of God, by which the spiritual creation is supported, and without which the new creature cannot hold on in the wayes of

of Grace. 'Tis the hold which Chriſt hath of us, and the rooting which we have in him, by which we are confirmed. If rael the people of God, is ſaid, *to grow as the Lilly and to caſt forth his roots like Lebanon* (*Hof. 14. 5.*) The Trees of Lebanon are high, and ſpread out their branches, but they are alſo deeply rooted, they have as much under ground as above, they have as much hold in the earth as they have ſhew in the ayre. As the Saints grow up and ſpread forth their branches, ſo they grow down and caſt out their roots like Lebanon; ſo that the winds and ſtorms which ſhake them, do indeed but ſettle them. 'Tis the goodneſs of the root which at once makes them fruitful, and makes them firm: he that ſtands by this ſtrength ſhall ſtand, and he that is fruitful by theſe roots ſhall be fruitful ſtill, and bring forth more fruit in age, *The righteous ſhall hold on his way.* As Chriſt ſpeaks terribly to the wicked, that they ſhall hold on their way (*Revel. 22. 11.*) *He that is unjuſt, let him be unjuſt ſtill, he that is filthy, let him be filthy ſtill.* Theſe are not permissions to wicked men to be wicked ſtill, much leſs are they perſwaſions unto wickedneſs, but they are dreadful comminations; wicked men are threatned with this plague, to be given up to the wickedneſs of their own hearts: Now as Chriſt ſpeaks terribly there to his Enemies, ſo he ſpeakes comfortably and encouragingly to his Friends, *he that is righteous, let him be righteous ſtill, and he that is holy, let him be holy ſtill:* which carries not only the force of a command upon them, or the direction of a rule to them, but alſo the ſweetneſs of a gracious promiſe, or of a ſpecial priviledge, that they ſhall be maintained in righteousneſs and holineſs unto the end, or that *they ſhall hold on their way.* Hypocrites make a faire flouriſh, and ſtand ſome brunts, they may endure for a ſeaſon, but they endure not long, much leſs to the end. *They went out from us,* ſaith the Apoſtle *John* (*1 Epist. 2. 19.*) they had once an appearance and a preſence with us, but *they were not of us,* that is, they had no real communion and fellowſhip with us; their bodies were with us, but not their hearts, and when we loſt them, we loſt no more then the Corn doth when the Chaffe is winnowed away, or then the body doth, when hurtful humours are purged away. Who were theſe? He means the apoſtate profeſſors of that age, *Ebion, Cerinthus, &c.*

Cum creverimus in Domino mittemus radices noſtras ſicut arbores Libani, quæ quantum in auras conſurgunt vertice, tantum radices in ima demergunt, ut nulla tempeſtate quatiantur ſed ſtabili motu conſiſtant. Hieron.

These *were not of us* : How did the Apoſtle know that ? He tells us how in the next words, *For if they had been of us, they would no doubt have continued with us, but they went out, that they might be made manifeſt that they were not all of us* : Saint John puts it beyond all diſpute, and himſelf had not the leaſt doubt of it, that they who are once in the Church, ſhall continue in it ; and that they who depart, do not depart from grace, but from a ſhadow of grace : They do not fall from what they were, but manifeſt what they were not : *They went out from us, that they might be made manifeſt that they were not all of us*. But why doth the Apoſtle ſay they were not *all of us* ? Were any of thoſe Apoſtates of them ? *Not all*, is a known Hebraiſme for none (*Pſal. 143. 2*) *In thy ſight* (not all men, that is,) *no man living ſhall be juſtified*. So (*1 John 3. 15.*) *Ye know that every murderer hath not*, that is (as we tranſlate) *no murderer hath eternal life abiding in him*. So here, *they were not all*, that is, *None of them were of us* : Many have forſaken a profeſſion of Faith, but he that hath Faith will not forſake the profeſſion of it : *The righteous ſhall hold on his way* : and not only ſo, but,

He that hath clean hands ſhall wax ſtronger and ſtronger.

To continue in the right way is very good, but to encrease in it, is far better ; he that holds his own in ſad times, is to be commended, but he that thrives and gaines in godlineſs in ſad times is to be admired : and who is that ? *Job* tells us,

[*He that hath clean hands.*]

The words are a circumlocution, deſcribing the ſame perſon, who was before called, *upright, innocent, and righteous*. And yet ſurely it is not a bare repetition of the ſame perſon, under another title ; for though we muſt take this cleanness of hands in conjunction with cleanness and uprightneſs of heart : and though it be not ſo hard a matter to ſhew a pair of *white clean hands*, as it is to have an upright, or a *clean white heart* ; yea, though it be true, that clean hands will not wax ſtronger and ſtronger in a day of affliction, unleſs joyned with an upright heart, yet (I ſay) theſe clean hands imply ſomewhat elſe, not only beſides that uprightneſs,

neſs, but alſo beſides that innocency and righteouſneſs ſpoken of before.

The *band* is the inſtrument of action, and *clean hands* are an embleme of holy actings: So that *Job* ſeems to intimate, that he, who beſides the uprightneſs of his heart, and the general innocency and righteouſneſs of his way, is alſo careful to keep himſelf free from every ſpot which might ſoule his hands; *He (I ſay)* who is thus compleat and ſpotleſs, is full-eſt of courage when troubles and ſorrows are upon him. 'Tis true, a mans general uprightneſs and innocency will mightily uphold him, in the main, yet if he have got a viſible blot or defilement upon the face or hand of his converſation or dealings with men, this will be a damp upon his ſpirit, and a deadning to his heart, though the bent of his heart ſtands fair towards God.

Again, this may be added in answer to a Plea which ſome make when they are taxed with the uncleann-eſs of their hands (ſay they) *O we have good hearts, we are upright towards God; we confeſs we fail many times, but we have good meanings, and we would both do and be better*: Is thy hand unclean? Thy heart is a thouſand times more unclean: Is thy way evil? Thy ſpirit is worſe: How can any man have a good meaning, or a good heart, when himſelf is evil: No man can. There is no excuſe for the uncleann-eſs of the hands, ſaying the heart is clean? For where there is a clean heart there will be clean hands. Many have clean hands, that have unclean hearts; but no man hath a clean heart whoſe hands continue unclean; much leſs will ſuch a one plead the cleann-eſs of his heart in excuſe for the uncleann-eſs of his hand; nor is there any ground for ſuch a Plea. Should a man ſay, here is a Tree that beares ill fruit, but it hath an excellent root, I am ſure it is of a right kind, but I (confeſs) the fruit is naught; would not any man of reaſon condemn ſuch reaſoning? would he not ſay, This is to bely nature? For every good tree brings forth good fruit: is it not alſo a belying of the Spirit of grace, to ſay, The heart is upright, but the hands are unclean: For an upright heart makes a clean hand, as clean hands are a probable evidence of an upright heart.

He that hath not both theſe, hath neither of them to pur-

poſe, which (we may conceive) was *Jobs* ſcope while he puts them here together.

Further, while *Job* ſpeakes in the third perſon, *He that hath clean hands*; he answers *Eliphaz* for himſelf, who in a third perſon charged him with the uncleannefs both of his heart and hands (*Chap. 15. 14.*) from which he alſo vindicates himſelf (*Chap. 16. 17.*) As if he had ſaid, *You have often charged me with the uncleannefs of my hands, but though I will not boaſt of my ſelf, yet this I feel, and ſpeak by experience, He that hath clean hands ſhall wax,*

(*Stronger and ſtronger.*)

וַיִּבְרַח
Addet fortitu-
dinem,
purus manibus
ſumet auda-
ciam. Sept.
Is cujus vita
pura eſt addet
robur, i. e.
magis ac magis
invaleſcet ut
bene aget.
Merc.

The Hebrew is, *He ſhall add ſtrength*; that is, he ſhall go on from one degree of ſtrength to another. But what ſtrength ſhall he add? He meanes not bodily ſtrength: The beſt of Saints may loſe that in the battels of affliction, and grow every day weaker and weaker: But he ſhall add ſpiritual ſtrength; So the Apoſtle ſtates it (*2 Cor. 4. 16.*) *Though our outward man periſh, yet our inward man is renewed day by day.* The more evil a Beleiver ſuffers, the ſtronger he is in goodneſs, and to do good; while his fleſh weares off and waſts, he gets new ſpirits, he takes heart, and is more couragious, as the *Septuagint* renders *Job's* Text.

Hence Obſerve.

First, *Grace* is of an encreaſing nature, it grows ſtronger and ſtronger.

True grace lives, and therefore it muſt needs grow. The grain of muſtard-ſeed proves a great Tree (*psal. 84.*) *They go from ſtrength to ſtrength, or from company to company,* that is, From one good company to another, ſtill gathering up goodneſs as they go: As the Bee goes from Flower to Flower, to gather Honey; ſo Beleivers go from duty to duty, from Ordinance to Ordinance, from praying to hearing, to gather grace and ſtrength; every grace hath ſtrength, and the more grace the more ſtrength, till we come to that, which is ſtrictly called, *Strength of grace.*

Secondly, Obſerve.

A therow godly man doth ^{not} only fall from grace in time of trouble, but he encreaſeth and groweth in grace; he addeth ſtrength.

As

As affliction gives a proof of grace, whether it be true or no, so where it is true, it is improved by affliction. *Tanto magis integritati fluit bit. Bez.* Naturalists tell us, that the reason of thunder and lightning is, because the heat being pent in, and imprisoned by the cold of the middle Region, breakes out (by an *Antiperistasis*) with terrible noyse and flashings: And thus when grace is pent in by opposition, persecution, and affliction, it enlarged it self, and breakes out with greater strength, yea with a kind of heavenly violence; and not only maintains its own, but is a gainer.

It is said of the *Ladecemonian Republick*, that when all other Kingdoms were undone by War, that only grew rich, was bettered by it. We may say, that whereas all prophane persons and hypocrites, are undone by affliction (all their Paint is washed off, their varnish discovered) Only true believers thrive, and are advantaged by it: He that hath an upright heart, and clean hands, growes stronger and stronger: His inner man increaseth in outward decays. It is said of the Israelites (*Exod. 1. 12.*) that the more the Egyptians afflicted them, *the more they multiplied and grew*; they multiplied in number, they grew in strength and stature; their oppression there was addition in temporals: It is so with all true Israelites in spirituals, the more they are afflicted and troubled the more they encrease: and whereas the Lord speaks in reference to wicked men (*Isa. 1. 5.*) *Why should you be smitten any more? ye will revolt more and more.* (The more evil men are smitten for their good, the worse they are.) We may say on the contrary, that the righteous, the more they are smitten with evil, the better they are; yea, they sometimes put wicked men to such a stopping expostulation, as God makes there concerning wicked men: *Why should we trouble them any more? They will hold fast more and more, they will not be beaten off with sower looks & hard words, no nor with our hardest blows. We may trouble and weary out our selves, yea and break our own hearts, but we shall never dishearten them.* All Ages have given experiments of this: The Apostles in the *Acts* rejoyced when they were threatned, and were emboldned with scourging. 'Tis said of the suffering Saints (*Heb. 10. 34.*) *They took joyfully the spoyling of their goods*: They were glad of an opportunity to put off their worldly goods at so great a rate, as a proof

proofe of the sincerity of our graces : Our gods never go off at so high a price, nor come to so good a Market, as when they are spoiled in a good cause. Paul tells us, That many waxed confident by his bonds (Phil 1. 14.) They were so far from withdrawing from the profession of the Gospel, because Paul was clapt up in prison, and laid by the heels, that they were more bold to avouch it : As some have been weakned and terrified by the sufferings of others, so many have been confirmed and heartned, they have been not only kept from discouragement, but they have waxed confident by bonds, and their spirits have been at greater liberty by seeing others in Prison, though they had reason enough to expect their turne would be next.

*Exquisitor
crudelitas gen-
itum adversus
Christianos, in-
lecebra est ma-
gis secl. ; plu-
res efficiuntur,
quoties meti-
mur. Tertul.*

One of the Ancients tells us, The more cunning and exact our persecutors are, the more constant and exact Believers are The Christians of those times grew into a kind of artificialness in grace, while the Heathens grew so artificial in cruelty ; and the oftner they were mowed down by the bloody Sword, the more were begotten and quickned by the word : The opposition which truth and holiness found, was a provocation to own the truth, and to them a sweet temptation unto holiness.

Thirdly, Note,

When God gives new tryals, he will give new strength.

The righteous grow stronger as their afflictions grow stronger : Never fear greater tryals, when you are promised greater strength : If you have more burdens, you shall have more shoulders. Whether the Lord calls us to passive obedience, or to active, he is wise and faithful to proportion and give out suitable ability. It is not from the improvements of Free-will, but from the fresh annointings of the Spirit, That we are strengthened with might in the inner man (Eph. 3. 16.) Again (Col. 1. 12.) We are strengthened with all might according to his glorious power, unto all patience, and long-sufferance with joyfulness. Affliction it self cannot strengthen us in grace, it rather weakens us ; the encrease of strength flowes from the same Fountain, whence we had the first strength : All is from God. In the Lord have we righteousness and strength (Isa. 45. 24.) And he is an everlasting strength, the rock of Ages (Isa. 26. 4) As he is an everlasting strength in him.

himself, ſo he iſt to his people : And the reaſon why his people are everlaſtingly ſtrong, is, becauſe he is ſo, *Even the youths ſhall faint and be weary, and the young men ſhall utterly fall, but they that wait upon the Lord ſhall renew their ſtrength, they ſhall mount up with wings as Eagles, they ſhall run and not be weary, and they ſhall walk and not faint* (*Iſa. 40. 30, 31.*) But why ſhall the youths faint, and the young men utterly fall? are not beginners in grace as ſure to be upheld as the ancient or men of dayes? and why is fainting and falling the lot of youths and young men, who are ſuppoſed in their ſpiritual capacity, or in their natural, to have the greateſt ſtrength? The Apoſtle *Johns* experience of the young men ſeemes to differ very much from this Propheſie of them, *I write unto you young men* (ſaith he, *1 Epist. 2. 14.*) *becauſe ye are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one.* How doth *Iſaiab* ſay, the young men ſhall utterly fall, and yet *John* ſaith, *They have overcome the wicked one?* that is, The Devil. Every victory is an argument of ſtrength, eſpecially a victory over him who is very ſtrong.

I anſwer, The Prophet and the Apoſtle do not ſpeak of the ſame young men : The Prophets young men are any men that boaſt of their own ſtrength in ſpirituals, and truſt upon it; theſe of what age ſoever they be, he calls young men, not becauſe like young men they have a real great ſtrength, but becauſe (which young men are very apt to do in the ſtrength they have) they truſt in a ſtrength which indeed they have not; ſo that theſe are called young men, becauſe they boaſt of, and truſt in their ſuppoſed ſtrength, not becauſe they are really very ſtrong; and therefore theſe young men ſhall not only faint, but utterly fall. But the Apoſtle *Johns* young men, are ſuch as have much ſtrength in them, and yet live, and walk, and fight in the ſtrength of Jeſus Chriſt, theſe young men are ſo far from falling utterly, that they ſhall ſtand for ever, and all their enemies ſhall either flee or fall before them, becauſe as the battel reneweth, ſo Chriſt will renew their ſtrength, and recruit their hearts with further aide at every further charge.

Only by going out of our own ſtrength, we get ſtrength, that was *Pauls* experience of himſelf (*2 Cor. 12. 9, 10.*) *When I am weak, then I am ſtrong; that is, when I am weak*
in

in my ſelf, and have low thoughts of my own ſtock, then ſtrength is ſent me in ; and I am ſupported by an almighty power, when I ſee that I have no might : *Therefore (ſaith he) moſt gladly will I rejoyce in my infirmities, that the ſtrength of Chriſt may reſt on me : Paul* was no ſooner convinced that the ſtrength he had was not ſufficient, but he heard that comfortable word from Heaven, *My grace is ſufficient for thee*: We are ſtronger by the grace in Chriſt, then by the grace we receive from Chriſt He that lives upon the grace received from Chriſt and not upon the grace in Chriſt, ſhall quickly feele a want of grace, and a decay of ſpirituall life.

Now, if grace received from Chriſt be not ſtock enough to live and continue upon, what is nature for any man to begin upon? *Peter* had received grace, and he made an honeſt real profeſſion to Chriſt, not a flattering verbal complement, when he ſaid (*Matth. 26: 33, 35.*) *Though all men ſhall be offended becauſe of thee, yet will I not be offended, and though I ſhould dye with thee, yet will I not deny thee*: yet becauſe he did not enough (if at all) renounce his own ſtrength, inſtead of waxing ſtronger and ſtronger, he was weaker and weaker and did not only deny his Maſter but forſwore him. Not only they who go out in the ſtrength of nature, but they alſo who go out in the ſtrength of inherent grace, may quickly (notwithſtanding a ſincerity of profeſſion) diſhonour their profeſſion, and fall from their own ſteadfaſtneſs : Therefore truſt in the Lord, and ye ſhall not only hold on, but grow ſtronger and ſtronger in your way.

And if ſuch be the ſtate of a godly man, that he holds on, and waxes ſtronger in times of trouble, what ſhall we ſay of them, who turn out of the way, or languish in it, when nothing troubles them? What ſhall we ſay of them who run out of the way, though there be no Lyon in the way, when we hear that Saints will not out though there be a Lyon in the way? What ſhall we ſay of them that depart from God, when (as *Job* ſpeakes in another place) they waſh their footſteps with Butter, and the rock powres out Oyl to them (that is, when God loadeth them with his benefits daily) when we hear that the righteous, and he that hath clean hands will not out of the way, though every ſtep be up to the knees in mire, though he be daſhed againſt the Rocks, and killed all the

the day long? Was there ever truth of grace in those who finding nothing but comfort and outward blessings in the way, do yet go out of the way, grow cold and sink in their profession? When Christ gives outward pleasure to his followers, and they forsake him, may they not justly be suspected to take pleasure in forsaking him? And that they never took any pleasure in following him, but only followed him for their pleasure? What would these do if they were assaulted with strong temptations or troubles, who turn aside being freed from all such temptations? What would they do if their wayes were full of bryars and thorns, who go back and Apostatize while their wayes are strewed with Flowers, and they tread upon Roses? 'Tis true indeed, that the warm Sun (as we say) causeth some to cast off their Cloaks, which the cold wind moved them to keep closer on; but, though it be a truth, that prosperity makes many forsake God, yet it cannot be denied but that adversity is a greater temptation to deny him. A sound heart may (possibly) give in a little in boysterous times, and Winterly dayes, but it is almost an infallible discovery of a rotten heart, to flinch in faire weather, or in a Summers day: As they who keep close to, and hold on in the wayes of God in dark and doubtful dispensations, shew a pure love to his wayes, so they who warpe, and recede, under clear and comfortable dispensations, shew a pure dislike of them.

Lastly, Note the various expressions used in these two verses, we have here the description of a godly man under four Titles.

First, *The upright.*

Secondly, *The innocent.*

Thirdly, *The righteous.*

Fourthly, *He that hath clean hands.*

These meet in one person, yet they have distinct significations: Uprightness is strictly opposed to hypocrisie; innocency to guilt; righteousness to oppression; and cleanness of hands to all the pollutions of conversation. Every kinde of goodness, and all the graces concenter in him that is truly godly.

He that is godly, is any thing that is good, and he that is wicked is any thing that is evil, you cannot call a wicked

man out of his name, how ill soever you call him. And you cannot call a compleat godly man out of his name, how good soever you call him, he is *upright*, and *innocent*, and *righteous*; his hands are clean, and his heart is clean, he is clean all over, and holy all over, while we call him all this we do not call him beyond what God hath made him.

J O B, Chap. 17. Vers. 10, 11, 12.

But as for you all, do you return, and come now; for I cannot find one wise man among you.

My dayes are past, my purposes broken off, even the thoughts of my heart.

They change the night into day, the light is short because of darkness.

THough Job's Friends had severely reprov'd and threatned him; reprov'd him for his supposed sin, and threatned him with further sufferings, in case he continued in sin; yet did they as often counsel, and encourage him; counsel him to repent, and to turn to God, encourage him with promises that God would repent and return to him, yea turn his captivity and afflictions, *As the Rivers in the South*; and that though he then was in a night of sorrow, yet a morning of joy, or joy in the morning should surely break out and shine upon him.

Now, as Job had before often (and also in the former part of this Chapter) supported himself under the weight of all their reproofs and threatnings by the power of God, and the conscience of his own integrity; so he had as often before, and he doth it here again in the latter part of this Chapter, cast off their promises and encouragements; together with all hopes of any restauration in this life, to such a flourishing outward condition as he once enjoyed.

And because his Friends discerning this in him by some of his precedent answers, had judg'd it as a symptome of secret guilt, and self-condemnation, which would not let him so much as expect any good: So *Eliphaz* had perswaded and smit-

smitten him (*Chap. 15. 22.*) He beleives not that he shall return out of darkness: Therefore Job wonders to see them persist in that opinion, and concludes them under a great defect of understanding, who did not perceive that a man so miserably pined, and worn with sickness and pain, as he was, had nothing to look after, or prepare for, but only a Grave. And this he doth with much rhetorical elegancy, and passionateness of speech, to the end of this Chapter.

His sense may be drawn together into this brief way of reasoning.

He who is as a dead man already, should not feed himself, or be fed by others with hopes of life, or of worldly prosperity in this life.

But I (for my part) am as a dead man, or but the shadow of a man.

Therefore I will neither feed my self, neither ought you to feed me with hopes of life, or of prosperity in this life.

Yet before he layes down, and illustrates this argument, he invites over his Friends to his opinion, and professeth that they had not yet spoken any reason, nor argued like wise men in all that they had argued to the contrary.

Vers. 10. *But as for you all, do you return and come now, for I cannot find one wise man among you.*

Though some wise men go out of the way, yet is for want of wisdom that any man goes out of the way; while Job calls upon his Friends to return, he implies that they going out of the way were not wise, and that it would be their wisdom to return into it.

(But as for you all.)

Job puts all his Friends into one predicament, and indeed they were much alike to him, having all troden in the same path, and met in the same judgement of, and resolutions against him. But what would he have them do? as he supposed them all in one way, and that out of the way: So he sets them all to the same work, that they might come right again.

Do you return and come now.

Yet there are three opinions about his meaning, while he saith, *Return and come.*

*Quasi scilicet te
studine una
omnes concurr-
rite. Nicet.
Ad disputatio-
nem provocat.
Sanct.
Veruntamen
omnes incumbi-
te & venite
quæso. Sept*

*Convertendi
verbum cum
quocunque alio
verbo junctum,
idem significat
quod rursus.
aut altera vice
aliquid facere.*

First, Some conceive, that *Jobs* Friends, being netled (as we say) and provoked with what he had said before, began to renew the dispute, and to rally themselves with conjoyned Forces, for a fresh encounter, which *Job* perceiving, he (according to this interpretation) dares them in these words, and sends them a challenge: As if he had said, *I see you are providing your selves, and consulting for a rejoinder with me; I, doe, do if you think good, return, and come, put your selves into what posture you please, joyn your forces together, I am ready to receive your charge, and make my defence, I am not afraid of you all; you are three, and I have not so much as a second, yet I will not turn my back from you all, therefore as for you all, do ye return and come now, come, when, or as soon as you will.*

Thus, He challengeth them to a further dispute. *Return, and come,* is (as the propriety of the phrase in the Original imports) *come again if you will, come a second time, come a third.* The word that we translate *Return*, when it is joyned with another Verb (say Grammarians) signifies as much as *Again*, or, *to do a thing the second time.* Take two places of Scripture for it (*Josh. 5. 2.*) *At that time the Lord said unto Joshua, Make thee sharp Knives, and circumcise again the Children of Israel the second time: So we translate: The Hebrew is, Return (which is the word of the Text) and circumcise them a second time: Not that they who had been once circumcised must have a second circumcision: But for as much as circumcision, which was first commanded to Abraham, had been long disused, while the people of Israel were moving and unsettled in the wilderness, therefore the Lord gives circumcision a kind of second Institution, by requiring Joshua to restore it solemnly a second time, as it was set up at first. Return and circumcise them; that is, renew that ancient Ordinance of Circumcision.*

The like way of speaking, read (*Psal. 85. 6.*) where *David* (in behalf of the Church) pleads with God thus, *Wilt thou not revive us again? The Hebrew, wilt thou not return, and receive us? We translate the Verb Return, by the Adverb, Again.*

Again. Wilt thou receive us again? Thou hast given us many revives: when we were as dead men and like carcases rotting in the Grave, thou didst revive us wilt thou not revive us once more, and act over those powerfully merciful works, and strong salvations once more, or again? So here, Return and come; that is, Come again.

The words thus expounded, are an argument of Job's magnanimity, and holy courage in maintaining his right, and standing up in the defence of his own integrity against all commers. As it is our duty to contend earnestly for the Faith once delivered to the Saints; so for our own faithfulness.

Secondly, Others expound the words as an advise, not as a challenge; not as a profession of his fixed purpose to oppose what his Friends should say in maintainance of their opinion, but only as a desire of their attention to what he had yet to say for his. *Come return now, as if he had thus expressed himself, Ye are not right, let me set you right, and instruct you better; learn of me; you have need enough to be taught, for I have not found a wise man among you. Thus David calls Schollars about him (Psal. 34. 11.) Come ye Children, hearken unto me, and I will teach you the fear of the Lord. The former gloss shewed the strength and courage of Job's spirit, this the piety and holiness of his spirit: 'Tis our duty, in meekness to instruct those who oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth (2 Tim. 2. 25.)*

Thirdly, The words are more generally taken for an invitation to repentance, *Come now, return;* Some translate the word *return* in this Text, by *Repent*, which is the sense of it in a hundred Texts of the Old Testament. Repentance is a turning and returning; all returning supposeth, either our being out of the way, or that we have gone as far as our business lyes in that way: The returning of repentance, supposeth only the former, for every step in sin is quite out of our way; what have we to do in the way of sin, but only to come out of it, our business lyes not there; all that we do there must be undone again, or else we are undone for ever.

In this returning of repentance, we may consider, first, the term

*Invita amicos
ad mutandam
sententiam.
Pined.
Rescipiscere.
Jun.*

terme from which, and secondly the term, to which we are called to return. The term from which is two fold.

First, Sinful practises.

Secondly, False and erroneous opinions.

Job doth not deal with his Friends about the former; he did about the latter; they were under a grand mistake concerning the Doctrine of providence, and from that he invites them to a speedy return.

The terme to which we are to return in the actings of repentance: is three-fold.

First, To our selves.

Secondly, To God.

Thirdly, To him whom we have wronged, or from whom we sinfully dissent.

Job may be interpreted as calling his Friends to a return, in this three-fold reference,

First, As repentance is a turning to our selves: a man that is carried away, either to false opinions, or into wicked courses, is gone from his nearest home: 'Tis a duty to deny our selves, but 'tis a sin to depart from our selves: And as it is a sin to depart from our selves, so every sin is a departure from our selves; therefore repentance which is a turning from sin, must needs be a returning to our selves. The Gospel represents the repentance of the Prodigal Son, under this notion (*Luk. 15. 17.*) *And when he came to himself, he said, &c.* He had not been with himself a long time before, yet at last he came to himself, this was his first step to repentance. An impenitent person is not only out of his way, but out of his wits; he is gone, not only from Divine truth and holiness, but from his own natural reason and prudence; if so, whensoever he repents, he returns to himself.

Secondly, Repentance is a returning to God; *If thou wilt return O Israel (saith the Lord) return unto me (Jer. 4. 1.)* The grace of repentance is most frequently and most suitably expressed by this act of returning to God; and they who do not repent are every where said not to return to God (*Amos 4. &c.*) *Yet have ye not returned unto me.*

Thirdly, Repentance is a returning to man: we must not be ashamed to acknowledg our failings one to another, or to return to them in duty from whom we have departed, either

ther by not giving them their due, or by accusing them unduely. We must not be ashamed of returning to them, by submitting to the truth, from whom we have departed by following or holding any errour. Thus *Job* may be conceived counselling and calling his friends to a return in these three senses given: First, to themselves: Secondly, to God: Thirdly, to him, whom they had so long opposed. But though all three may be included, yet the scope and designe of *Job* seems; to intend the third: *Return, and come now*: that is, *Return to me*, let not truth fare the worse for my sake do not you cast it off, because I hold it. It is not enough to turn from any evil, whether of opinion or practise, and return to the obedience of God, but we must also return to the love of good men, and unite with them in the truth.

But why must they return? *Job* give the reason expressly in the latter part of the Verse.

For I cannot find one wise man among you.

All the wayes of sin and errour are wayes of folly; they stamp a man for a foole and unwise, whosoever walks in them; *I cannot find one wise man among you*: when he saith, *I cannot finde*, It shews that he had endeavoured to find, he had been seeking for a wise man among them, but he found none; *The Lord* (saith *David* Ps. 14. 2.) *looked down from heaven upon the children of men, to see if there were any that did understand and seek after God* (but he found none) *They are all gone aside* (v. 3) *Job* seemes to have been upon such an inquiry: He had looked over his friends, and weighed them one by one, but he found not one wise man among them. *The Preacher* (*Eccles.* 7. 27, 28.) *counting one by one to find out the account, found but one man* (that is, one wise or good man) *among a thousand*: no marvel then if *Job* found not one among three, yet considering what three these were, men numbred among the *Worthies*, possibly the first three of that age and place, it may justly be marvelled why *Job* should speak at so low a rate, or so sleightly of them: was he not too censorious and rigid, too bold and advenferous, to speak thus concerning men of such gravity, authority, and reputation, for wisdom, and learning, yea, and for holiness too, as these three were? Shall we say that this censure proceeded from *Job's* wisdom, or from

from his passion? was he wise in saying so, or so much as charitable.

I answer, Job did not speak this from any ill will to his friends, or from contempt of them; it had been not only unfriendly, but very sinful to have done it. That word of Christ had its truth in those times, *He that is angry with his brother unadvisedly shall be in danger of judgment: and he that saith to his brother Racha* (which signifies an empty fellow, or a man that hath nothing in him) *shall be in danger of a Counsel, but he that saith, Thou fool, shall be in danger of Hell fire* (Matth. 5. 23.) Job did not call his friends fooles, when he said, *I find not one wise man among you*; So much may be said without passion or reviling: Nor did he question their wisdom in general, but (as hath been answered for him upon a like passage) only to the point in hand: As if he had said, after all this arguing, *You are still besides the matter, you have not hit the joynt of my case; come to me, I will shew you your mistake, and make it plain that you are all out.*

Hence Observe.

First, *It is no fault to speak of men as we find them.*

*Venite ad me
audiendum &
ostendam vos
omnes decipere
Drus.*

The rule of Christ (Matth. 7. 1.) *Judge not that ye be not judged*, forbids the rash judgment of men, secondly, wrong judgment of men, thirdly, final judgment of men (that's peculiar to God) but it doth not forbid all judgement of men. We may call a *Spade, a Spade*, and him unwise who is so: All reproving is taken away, if all judging be, for we must reprove no man but whom we judg faulty, *Let the righteous smite me* (saith David, Psal. 141: 5.) He meanes it not of smiting with the Sword, but of smiting with a deserved censure, as if he had said, *If I have done amiss let me hear of it, yea let me smart for it by a faithful reproof.*

Secondly, Observe.

A wise man may do or speak that which is a just forfeiture of his present reputation for wisdom.

This proceeds sometimes from a special judgment of God upon men, who in anger blasts their abilities, and commands a decay upon their greatest treasures of wisdom (Isa. 29. 14.) *The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid: it shall be so, saith God* the understanding of man is as much at Gods dispose, as his rich-

riches or honours are. Now as this proceeds sometimes from the special judgment of God upon man ; so it may proceed at any time from the natural frame of man, who at the best is a creature composed of light and darkness, of wisdom and folly, of knowledge and ignorance, of grace and corruption, of an old man, as well as of a new. The overactings of the worse part, may soon leave a good and a wise man (in the main) under an eclipse, both of his goodness and wisdom. *David said in his haste* (and as he said it, he sinned in saying so) *All men are liars* : But we may say it with fullest deliberation (and not sin at all in saying so) that *All men are liars*. The Apostle saith it (*Rom. 3. 4.*) while he saith, *Yea let God be true, and every man a liar* ; that is, Let this be acknowledged and confessed by all, that God cannot lye, such is his power that he can neither deceive nor be deceived ; but let it be as much acknowledged that every man is under a possibility of being deceived, yea and to deceive in the worst sense, and that in some sense every man is actually deceived, or a deceiver : which proves this to be a truth, *Every man is a liar* : The lye, is that, which no man will bear at the hand of man, yet all must bear it from the hand of God ; it is indeed a dishonour, but it is no slander to say, that every man is a liar : and because he is so, he may soon disintitle himself of wisdom. We must not lay too much upon men, for when they speak and do most unwisely, they speak and do most like men.

The Prophet (*Hos. 6. 7.*) saith, *They like men have transgressed the Covenant* : The Hebrew is, *They have transgressed like Adam*. The Apostle speaks of some, *over whom death reigned, who yet had not sinned after the similitude of Adams transgression*, *Rom. 5. 14.* Infants dye, and they dye in that sin which *Adam* committed, though they never come to commit sin actually as *Adam* did ; but all who sin actually, sin after the similitude of *Adams* transgression : He set the first Copy, and all his Posterity have written after him. We do but shew what we are, and whence we are, when we sin even a company of men, the Sons of *Adam*. To be a man is also to be a sinner. Now, as it may be said, we like men have transgressed, so we like men are unwise. It is very easie for the wisest man to do unwisely : we have but shewed our selves men

when we have shewed our selves unwise. That hath obtained an Axiome, *It is humane for man to err*: One of the wisest sentences among men, is, that man may do unwisely: He that doth all things wisely is more like God then a Man, nor can we do any thing wisely, but as God is pleased to teach and guide us. As we have need to ask our *daily bread* from God the supporter of our bodies, so our daily wisdom from God for the management of our affairs. [As God *takes the wise in their own craftiness* (1 Cor. 3. 19.) so he can take wisdom from the crafty; and unless he supply wisdom to the wise, they will soon be so overtaken by their own folly, that of a whole throng of them, it may be said, by him that engageth with them, *I have not found one wise man among you.*

Thirdly, Observe.

Wise men are rarely to be found.

There are store of subtle men, and crafty men there are but too many; but the wise man is a rare Jewel: it was for a wise man that the Prophet commands a search to be made, when he saith (Jer. 5. 1.) *Run ye to and fro, through the streets of Jerusalem, and see now and know, and seek in the broad places thereof, if you can find a man: Jerusalem was full of men, and yet a man could not be found, when diligently sought for: What man was this? the next words describe him for a wise man indeed, if there be any that executeth judgment, and seeketh the truth. I cannot say that such wise men are thick sown, but I am very sure, they are thin come up. Paul found so great a scarcity and dearth of them, even among the Saints in the Church of Corinth, that though he doth not say it positively (with Job here) I have not found a wise man among you; yet he speaks it interrogatively, and chidingly (1 Cor. 6. 5.) I speak to your shame, is it so, that there is not a wise man among you? No not one that shall be able to judge between his Brethren: There are not many knowing wise men, among all men but judging wise men are fewest of all.*

Hence, Observe.

Wise men are apt to shew themselves unwise in expounding and judging the providences and dealings of God towards man.

The works of the most wise God are all right, but few men are wise enough to pick out the true meaning of them.

Pro-

Providence is carried about the world in a Chariot of light, and yet there is much darkness in the minds of most men about it. This arises chiefly two wayes.

First, From the seeming confusions which are in the world; God doth not keep a method, nor Govern himself by presidents, no man can tell certainly which way he will goe, by looking into the way which he hath gone; for though he useth no liberty in the issue of his dealings, but rewardeth every man according to his works, yet he useth much liberty in the means which leads unto it.

Secondly, This arises from the narrowness of mans heart, who measuring God by his own line, and comparing what God hath done, by what he would do, cannot as the Apostle speakes in another case) attain unto the righteousness of God in what he doth.

'Tis excellent wisdom to know how to interpret and improve the dealings of God with our selves or others. The grossest mis-interpretation of his dealings, is, to conclude the guilt or innocency of man, the love or hatred of God from them. *Jobs* friends upon such mistakes, incurred this censure, *I have not found one wise man among you.*

Job having by way of introduction, spoken to the men, or to the persons of his Friends, proceeds to speak his own case.

Vers. 11: *My dayes are past, my purposes are broken off, even the thoughts of my heart.*

עברו
Transferunt

What do you tell me of comfortable dayes? *My dayes are past, they are gone by*: as we say, *The Show is gone by*, or, *the Company is gone by*; so saith *Job*, *My dayes are gone by*: There's no looking after them any more: they are out of sight, why would you bring them into my mind again? Dayes may be taken here in a twofold sense.

First, For the terme of his life.

Mortui vicinus
sum

Secondly, For the state of his life:

As taken for the terme of his life, *My dayes are past*, is, I am a near neighbour to death, death and I am ready to meet and imbrace; the life of man is measured by dayes, when our dayes are past, there's nothing left to measure, nothing to measure by.

My dayes are past.

But how could *Job* affirm, The term, or *dayes of my life are past*, when, as, he was alive that day to say this, so he lived many a faire day after he had said it: Can we call that *past*, which is still present with us? or which is yet to come?

He affirms this, First, because he conceived that the greatest part of his dayes were actually past, and that it was not worth while to reckon up the few dayes behind, he did not think that remnant so considerable as to measure it, but threw it by as a piece of *useless nothing*: Our dayes are so passing, that (with a little Rhetorick) we may say they are past, as soon as they begin; how much more may we say so, when we are sure they must shortly end, and are really almost, yea, only not, past.

Secondly, *Job* might say, *My dayes are past*, because doubtless it had seized on his spirit, that his Glass was run, that he should dye presently, he never looked to outlive that storm: So that his *dayes were past* in his account, though not in Gods account. *Job* could say of himself (as we use to say of those Women, who have gone out their full time of Child-bearing) that, *He had not a day more to reckon*: As *Job* had a full assurance that he should live eternally, so he had a kind of assurance that he should dye very shortly: And therefore as to his own apprehensions, and the calculation which he had made of his dayes, their date was out, and he might say, *My dayes are past*.

Again, As taken for the state of his life, so *My dayes are past*, is, *My good dayes, my prosperous dayes, are past*; you tell me of a day of deliverance, what a morning I shall have, but I look on all my dayes here, as dayes of darkness; we say of a man who is not only in an evil, but in a desperate, or irrecoverably evil condition, *He hath seen all his best dayes, or all his good dayes are gone: Job was full of trust for a good eternity but he had no hope of good dayes*. The term of a mans days may continue long, when the comfort of his dayes, is, or when his comfortable dayes are quite past: Though *Jobs* dayes continued, as to the term of his life, yet his dayes (as he judged) were past, as to any comfortable state of life, in which sense he might also say, *My dayes are past*.

Nor

Nor did *Job* speak thus complainingly, or with a low spirit, *My dayes are past*, he did not whine it out as they do, who are loath to dye, and would fain live still in the delights of life; but he spake boldly and chearfully, he spake of his Dying day, as of his Marriage day, *My dayes are past*. As a young man saith, *My Marriage day is at hand*, I shall be married shortly; with such a holy alacrity *Job* spake, I shall dye shortly, *My dayes are past*: He looked upon his comfortable dayes in the World as past, and yet he was comforted: *Job* was full of pain, yet usually in the close of his speeches he gathered up himself, and spake in a height and heat of spirit: As the Cock towards morning flutters his wings before he Crows, and gives warning of the approaching day; or as the Lyon strikes his sides with his Tayle, to rouse up his spirits before he attempts his prey; so *Job* stirr'd up himself towards the close of his answers, and resumed new spirits, acting *That dying man* to the life, who having nothing in this World, either to fear or hope, dyes without fear, yet with abundance, yea in assurance of hope: *My dayes are past*.

Hence Observe.

First, As the words are taken in the former sense: *A gracious heart hath peace in the approaches of death*.

His contentments are not done, when the term of his life is done: he can say, *My dayes are past*, as cheerfully, as *Agag* said, *Surely, the bitterness of death is past*. Some godly men have dyed far more pleasantly than ever any wicked man lived.

Secondly, from the latter sense observe.

A gracious heart can take present comfort, and rejoyce in this World, while he knows that all his worldly comforts and joyes are past.

Faith over-looks, or looks thorow and beyond all the evils of this life, to a good which shall never dye; ye faith sees and enjoyes a present good, while sense sees nothing, and indeed hath nothing else to see, but evil. A carnal man parts with his good dayes, or with the good of his dayes, as *Phaltiel* went to deliver up *Michal*, *Sauls* Daughter and *Davids* wife by right, weeping all along as he went (2 Sam. 3. 16) There's a sad parting between a worldly heart and worldly things; but he that is spiritually minded, though he doth not despise

deſpiſe the meanest of worldly good things, as made by God for the comfort and use of man, so when God calls him from them, or them from him, he can part with the use of them, and yet not be dispossessed of comfort ; he knows that he hath a present good, and that he hath greater good to come, while he saith, *My dayes are past.*

My purposes are broken off.

וְנִסְתָּ
Cogitavit ple.
v. magis in ma-
lum aliquando
in bonum.
וְנִסְתָּ Cujus
singularis וְנִסְתָּ
quod antiquitus
legebant. Zem.
ma ferre scelus
denotat וְנִסְתָּ
autem quod ab
eodem themate
vocabulum est
medium. Druf.
Rupti sunt ar-
ticuli cordis
mei. Sept.
Convulsæ sunt
compages cor-
poris mei. Aug.

The word which we translate *Purposes*, signifies most usu- ally an evil purpose, or wicked designments ; yet it is used also, as among the Rabbins, so by the Penmen of Scripture in a good sense for a warrantable, yea for a holy purpose : In the Book of Proverbs (Chap. 1. 4. Chap. 2. 11,) it is translated *Discretion*, or *Advertisement*, proceeding from the teachings of wisdom, which stirs up gracious purposes in the soul towards God, and every good.

My purposes are broken off: The Septuagint render, *my heart strings are broken* : The heart strings by a metaphor, may be taken for purposes, because purposes are as Bands or strings upon the heart, and therefore when purposes are broken, we may say, the bands or strings of the heart are broken:

Another reads, *The bindings or fastnings of my body are loos- ned, or torn asunder* ; which translation (as also the former) taken literally, notes only his nearness to death ; for when a man dyeth, we say his heart strings break, and his whole body is in a fit of convulsion.

My purposes are broken.

The word signifies a violent forcible breaking, as if a Giant had broken them.

but what was it which broke his purposes ? The violence and continuance of his afflictions was this breaker ; or his purposes were broken by the confused motions and trouble- some representations of his own fanſie, to which sick men are very subject.

Again, what were those purposes of his which were broken ? If they were evil purposes, he had reason to rejoyce, not to complain ; if they were good purposes, was it not his sin as well as his affliction that they were broken off.

I answer to that, *Purposes may be good, and yet broken without*

without the sin of the purposer, if himself be not the cause of that breach, and the impediment of their performance : If our holiest purposes are broken off by the inevitable providence of God, the holiness of man receives no blemish by it. The purposes of Job were good doubtless, either spiritually good, or civilly good ; and they may be taken either for those purposes of doing good , which he had, before he fell into trouble, or for those which he had laid up in his breast, to do, when he should be again restored and delivered out of trouble. As if he had said, I had once an expectation of life, and I purposed with my self what to do with, or in my new life, but now those purposes are all broken off, for I see my life is ready to be broken off. The next clause seems to explain this, and in that we shall see more fully what he means by these purposes.

Even the thoughts of my heart.

Every thought of the heart is not a purpose, yet every purpose is a thought of the heart ; our thoughts are made up into purposes, either what to do, or not do : Hence it is usual to say, I thought to have done such or such a thing, that is, I purposed to do it. Therefore Job might well say, *My purposes are broken off, even the thoughts of my heart*, because purposes are nothing else but a frame, or pack of thoughts: there is an elegancy in that word which we translate *Thoughts*. The Hebrew is, *the possessions of my heart*; so we put in the Margin of our Bibles: A learned Translator renders it thus, *The thoughts which my mind was wont to possess are pulled or snatched away*; he means it not of all his thoughts, as if his power of thinking had been lost, but of those special thoughts which he had, or hopes, which he nourished about his restoring to happy days; these once possessed his heart, but they were gone. Thoughts are call'd the possessions of the heart two ways.

First, In a passive

Secondly, In an active

Passively, Because they are possessed by the heart, the heart doth enclose and hold our thoughts : The heart is the natural proper vessel or receptacle of thoughts, therefore they are

מורשי
Possessiones cordis a radice
מורשי Cogitationes meas a
vulsa sunt quas possidere solebat animus meus Jun
Dicuntur cogitationes possideri a corde quid enim magis proprium aut innatum cordi quam suscipi ipsius cogitationes. Drus. Coe.

} sense.

are called the possessions of the heart: The heart is the soyl and seat of thoughts; there they are planted, and there they dwell.

Actively, For as thoughts are possessed by the heart, so thoughts possess the heart; thoughts are full of Activity; they trouble and they comfort the heart; look what our thoughts are, such is the state of our hearts; if our thoughts are quiet our hearts are quiet, if our thoughts be unquiet our hearts are unquiet, if our thoughts be joyful our hearts rejoyce, in the Gospel, *Luk. 24. 38. Why are ye troubled, why do thoughts rise in your hearts?* that is, why do troublesome and disconsolate thoughts rise in your hearts? 'Tis as natural for thoughts to rise in the heart, as it is for water to rise in a spring, therefore Christ did not chide them because thoughts, but because such thoughts did rise in their hearts: we cannot hinder our hearts from thinking, no more then we can hinder the fire from burning, or water from wetting, but 'tis our duty to hinder our hearts from undue, or discouraging thoughts, and to check them for thinking so. Thoughts rule the heart and put it into several frames and forms according to their own likeness; and therefore it is both our wisdom and our holiness to put and keep our thoughts in the best likeness. The heart (in a figurative sense) is nothing else but the frame of our thoughts; and our thoughts in a proper sense are nothing else, but the *possessions of the heart*.

Tabulae cordis
Chald.

Further, The Chaldee Paraphrase saith, *The Tables of my heart are broken*; So it is an allusion to writing: The Law was written at first in Tables of Stone, and now a heart of flesh (not a fleshly heart) is the Tables of the Law, our hearts are Tables both for our own writing and for Gods. Job had written many purposes upon those Tables, therefore he might well say as in this case, My purposes, or all that was written upon the Tables of my heart are broken. In my heart I had written and set down many particulars which I purposed to have done, but now those lines are crossed, or quite blotted out. God writes many of his own thoughts in our hearts, and our thoughts are broken, *The Tables of our hearts are broken*.

Scriptura cordis
nunc litura est. Pined.

Hence

Hence Observe.

First, *Right purposes are good, but it is not good to live upon purposes.*

Action must presently follow resolution, and performance must bespeeded after purposes, else they are to little purpose. When David had said, *I will confess my transgressions unto the Lord* (*Psal. 32. 5.*) he instantly confessed them: And when he said, *I will take heed to my wayes* (*Psal. 39. 1.*) he instantly took heed to them. His purpose was in nature, before his practice, but in time they went together: There is a double danger in delaying purposes.

First, That the mind of the purposer may change, and his spirit grow flat towards them.

Secondly, That the seasons may change and though he have a mind, yet he may want means and opportunity to perform them.

There is danger in both wayes, and much sin in the former way of breaking purposes: The danger of both will be more discovered in the second Observation.

Secondly, Observe.

When great afflictions come, especially when death comes all our purposes are broken off.

As man is apt to busie himself about many things which he cannot know, so about many things, which (though they are possible to be done, yet) he shall never do. It is in man to purpose, but we must ask leave of God, before we can perform: Cross providences break many purposes, but death breaks all. All our purposes concerning the World, and the things of the World dye with us. When the breath of great Princes goeth forth (*Psal. 146. 4.*) *In that very day all their thoughts perish.* Great Princes are full of great thoughts, but they who cannot keep themselves from perishing, shall never keep their thoughts from perishing. The imaginary frames which they set up, the contrivances, plots, and projects of their hearts are all swept away like the Spiders webb, or broken like the Cockatrides Egg, when themselves are swept away from the face of the Earth, and broken by the power of death. The thoughts of many Princes and Politicians dye while themselves live: *Achitophels* purposes were broken and disappointed, while himself looked on, and he was so vexed to see it, that he executed himself because his

purposes were not executed. In these times of publick striking, how many purposes have we seen go to wrack: They who have been long laying their designs, and brooding upon their counsels have had their eggs broken in a moment, and their thoughts blown away like Chaffe before the wind, or the lightest dust before the whirlwind: Now as the purposes of many about gathering riches, about taking their pleasure, about advancing themselves to, or establishing themselves in honour and high places, have perished before they dyed; so when such dye, all their purposes shall certainly perish: And as the purposes of all about worldly things perish in the approaches of death; so do the purposes of some about spiritual and heavenly things. How many have had purposes to repent, to amend their lives and turn to God, which have been prevented, and totally broken off, by the extremity of pain and sickness, but chiefly by the stroak of death; when they have (as they thought) *been about to repent, and (as we say) turn over a new leaf in their lives;* they have been turned into the Grave by death, and into Hell by the just wrath of God.

Non potera-
gi contemplatio
in rerum divi-
narum ut quon-
dam solebat in-
tendere propter
vim doloris.
Phil.

Some interpret this Text, as *Jabs* complaint of the unsettledness of his thoughts about heavenly things, and the breaking of his purposes in the pursuit of eternity: He could not make his thought about Heaven, hold or hang together, even those thoughts were full of gaps and empty spaces, or rather like *Ropes of Sand*. Many honest and gracious soules have found work enough upon a death-bed, or a sick-bed to attend the pain and infirmity of their bodies. When they have purposely set themselves (the habitual bent of their hearts being alwayes set that way) actually to seek God, to meditate upon the precious promises, to put forth fresh lively workings of Faith upon the Lord Jesus Christ, they have been suddenly recalled, yea even forcibly fetcht back by some violent assault of pain, or a previous charge of death: So that those thoughts which should be (and they desired that they might be) like their objects, most durable and steady were yet more like some odd ends or broken sheards, more like vanishing flashes, or wandring fantasies, then that beautiful frame of heart, or those well combined and fastned meditations which they intended. For though all the troubles of this life, and the approaches of death it self cannot break

dis-

disappoint or scatter those fixed purposes, and thoughts which a believer hath had, or those results and resolves which he hath often made in his own soul about the hopes and concerns of eternal life; yet he may be pittifully puzzled, amuzed, and interrupted in his present motions and meditations about them.

Hence take this caution.

Seeing not only our worldly thoughts perish, but our spiritual thoughts may be much broken by strong temptations, and variety of bodily distempers, in times of trouble and sickness, let us hasten to settle our purposes and thoughts about eternal life, yea to see our soules passed from death, to life, before we see sickness and sorrow, much more before we see our selves ready to pass from life to death. Purposes to repent, or to mind heavenly things, not only may, but for the most part are broken off, and lost when sickness and sorrow finds us. Beware of this deceit of the Devil, who tells us we shall have leasure to seek God when we are sick, and that we shall have a fair opportunity to settle all the affaires of our soules, when we are going out of the body: then (he tells us) we shall have nothing else to do, and therefore we shall surely do it then. Let not Satan deceive us with these vain words, for then he intends us most blows, then is his season to break our thoughts into a thousand pieces, and to vex us with the splinters, even when we lye upon our sick beds, or rather bewildred with affliction. There is scarce one of twenty, but findes breakings, and convulsions upon his thoughts, at the same time when he feels them upon his body: how often have sick men been heard to say, we cannot set our selves to think seriously of heaven, or to act Faith, &c. *To suffer and be sick, is work enough for any man at one time: he had not need to have his greatest work to do when he hath such work to do.*

They who have had brave spirits, and fixed holy purposes upon their death-beds, were such as had been long exercised in them before. Wo to those who put off their beginnings in grace, till they are ready to finish in nature: A dying man is unfit for any business, how much more for this. He is extreemly indisposed for worldly purposes, much more for heavenly: and therefore as soon as a man that hath any

*Propter multas
plices animi
motus & per-
turbationes jam
dolebat jam ti-
mebat, nunc se
erigibat in spem
melio rem, nunc
iterum concido-
bat.*

Estate, begins to be sick. Friends will move him, *Pray Sir, settle your Estate, make your will, you know not how God may, deal with you, if your disease should encrease a little more, you may be totally disabled to do it; therefore pray hasten: yea, we find that most men of valuable Estates in the world make their wills in their health, when they are free from sickness and furthest from death, when they have the greatest activity of mind and body: They wisely remember how some who had a full purpose to make their wills in sickness, have been suddenly overpowered by the malignity of a disease, and could never do it, but have left all at six and sevens. If so, shall any man leave his soul undisposed of, or at six and sevens, till such a time? A sick man being minded of any worldly business (unless he have great mind to it) thinks it excuse enough to wave it, because he is sick; I pray do not trouble me with it (saith he) I cannot think of it now, you and I will speak about it hereafter when I am recovered: Do sick men think it reason they should be excused from worldly business because they are sick, and shall any man resolve, that it is best to deal about spiritual businesses when he is sick? if Job who had a holy and sound mind under a diseased body, said, *My purposes are broken off, and the thoughts or possessions of my heart:* how much more will they feel these breaches, whose minds are sick and more diseased than their bodies?*

Further, Observe.

The difference between God and man, what a vain creature man is, and how excellent God is.

God never had one of his purposes broken; whatever he purposed; he hath carried to perfection, he never lost a thought, nor any of the possessions of his heart, *The counsel of the Lord standeth for ever, and the thoughts of his heart to all Generations (Psal. 33. 11.)* 'Tis the glory of God that his purposes stand, he is able to make them stand, though all the world should combine as one man to cast them down. 'Tis the dishonour of man that he so often falls from his own purposes, and eats up his own resolves; and 'tis the punishment of some men, that their purposes receive a fall, that their most solemn debates and settled resolves are scattered and confounded: *The Lord (in judgment) bringeth the counsel*

counſel of the Heathen to nought, he maketh the devices of the people of none effect (Pſal. 33, 10.) All the thoughts of man are loſeable, and moſt men loſe their thoughts.

It is the comfort of Beleivers that they are not bottom'd upon their own purpoſes or thoughts, but upon the thoughts and purpoſes of God (that's their baſis) and that ſhall never be broken; God is unchangeable, and therefore his purpoſes cannot break: when mans purpoſes are broken, he either changeth, or ſuffers a change, of which *Job* complains in the next Verſe.

Verſ. 12: *They change the night into day, and the light is ſhort becauſe of darkneſs.*

Here are two things to be opened.

Fiſt, what is meant by changing the night into day. Secondly, who it is that changeth the night into day.

They change the night into day.

Hath not the Lord made a promiſe, yea a Covenant (which is more then a promiſe) and annexed a ſign to it, which is the ratification of a Covenant (Gen. 8. 22.) that to the end of the world, while the earth remaineth, *Seed time, and harveſt and Summer, and Winter, and cold and heat, and day and night ſhall not ceaſe*; that is, they ſhall not ceaſe in their turns and ſeaſons: How is it here ſaid, *they change the night into day*, as if the night and day were out of courſe, when as the Lord had covenanted, that they ſhall continue in their courſe?

I anſwer, there is a twofold change of times, of day and night.

Fiſt, A natural

Change.

Secondly, A metaphorical

The united power of all creatures in Heaven (and Earth cannot make a natural change of day into night, and God the Creator hath promiſed that he will not make that change he will not break the ſucceſſion of night and day, while the earth remaineth.

But a metaphorical change of night into day, and of day into night, hath been often made, for when the night is ſo full of trouble to us that we cannot ſleep, the night is changed into

*Hoc tormentum
cordis nec nos
interrumpebat
quæ est tempus
d putatum huius
mana quieti
gravius est pati
omni defectum
in nocte quam
in die. Aquin.
Mea cogitationes
noctem me
animum rodentem
in noctem mihi
hi convertunt
in diem; efficiunt
ut ut noctes
ducam in
somnes. Merc.*

*Propter calamitates
omittes Jun.*

*Haec mea cogitationes
noctem mihi in diem
convertunt. Merc.*

into day, and when the day is so full of trouble to us, that we cannot neither do our work, nor take our comforts then the day is changed into night: The night is the time appointed for natural rest, therefore the night may be said to be changed into day, when we cannot rest, and this is a great affliction; for though in some sense, and in Scripture sense too, to have the night changed into day, is a mercy, and notes a change from a troubled estate into a comfortable estate, yet to have the night changed by our restlessness, or want of sleep, is both an affliction it self, and an argument that we are burdened and over-pressed with other manifold afflictions.

In this sense Job complains of the change of his night into day; and thus God often changeth times and seasons, both to particular persons and whole Nations (*Dan. 2. 21.*) *Daniel answered and said, Blessed be the name of God for ever and ever, for wisdom and might are his, and he changeth the times, and the seasons, he removeth Kings, and he sets up Kings: he changeth the times and seasons; that is, he makes seasons comfortable, or troublesome, peaceable, or unquiet, he changeth the night into day, or the day into night, as himself pleaseth.*

And the light is short because of darkness.

That is, The day is to me as no day, because of my calamity and misery; my day is short, because darkness suddenly overtakes it. Artificial dayes are long or short, according to the distance which the darkness of the night keeps from them. Our metaphorical dayes are long or short, according to the distance which the darkness of trouble keeps from them. Thus the change of day into night, and of night into day, is to be reckoned by the condition we are in: when we cannot sleep in the night, our night is changed into day, and when sorrow seisseth on us in the day, our day is changed into night, or, *The light is short to us by reason of darkness.*

But who was it that made this change? *They change the night into day, and the day into night: Who? Some ascribe it to his troubled thoughts, of which he had spoken before; his thoughts were so torn and distracted, that their confusions turned the night into day, and the day into night; that is a plain*

plain sense; as if he had said, *By reason of my continual cares and distractions, I take no comfort neither night nor day.*

Others refer it to his Friends, *They, that is, my Friends turn the night into day, and the day into night;* and if his Friends be the Antecedent, it comes much to one, for his friends did it by filling him with troublesome thoughts, and unquiet reasonings; his Friends did it by filling his heart and head (as we say) with their Proclamations.

Hence note.

When the mind is unsettled the man cannot rest.

Waking nights and wearisome dayes are the portion of a troubled spirit.

There is a further elegancy considerable in the latter branch of this Verse. *The light is short because of darkness.* The Original is, *The light is near because of darkness.* The word signifies nearness whether in time or place, and it is usually put in Scripture for short, for that which is of short continuance (*Job 20. 5.*) *The triumphing of the wicked is short.* The margin is, *The triumphing of the wicked is from near;* that is, it is hard by, it began but lately, and it will soon be over, or at an end. In this elegancy the holy Ghost speaks of false Gods (*Deut. 32. 17.*) *They sacrificed to Devils and not to God, to Gods whom they knew not, to new Gods that wear come newly up:* The Hebrew is, *to near Gods* (it is this word) *to short Gods;* Gods that are near: that is, Gods short or near in their original, they have been but a little while, they are newly come up, as we translate, *whom your Fathers knew not, nor feared:* Idols are new Gods, near Gods: we need not travel far to find out their descent and pedigree, the oldest of them are but of a late date, or of a new Edition, upstart Gods, as they are compared with *Jehovah* the true God, who is from everlasting: And as they are called near Gods, in regard of their original, and rise, so likewise in regard of their continuance, they are not for eternity, we shall see an end of those Gods shortly, they are not long-lived, much less are they to everlasting. The true God is the same for ever; false Gods are nothing, Idols are nothing in the world, and they shall in short time be thrust out of the world; and all the near Gods shall be put far away. What the Lord speaks of these night-Gods, the Gods of the darkness of this World. *Job* speaks of the

*Præsentium
malarum cogi-
tationes effici-
unt ut dies
quævis Inci-
dat, mihi sit
nox. Jun.*

*Propinquum
pro brevi expo-
nit. Rab. Sol.*

*Idola dicuntur
dijæ propin-
quo, i. e. qui
diu non durant,
vel qui de novo
pro diis haberi
ceperint. Merc.*

comforts or light which he once received from God. *The light is short because of darkneſs*; that is, it is ready to end and expire.

*Rara hora bre-
vis mora.
Bern.*

We may ſay of all the light which we have in this world, that it *is short because of darkneſs*: Spiritual light, or the light of Gods countenance ſhining in, or upon his people, hath a darkneſs attending upon it in this world. The experiences of moſt Chriſtians answer that of one of the Ancients about this heavenly light, *It comes but ſeldome, and is ſoon gone*: we have but ſome glympſes and glaunces of divine favour here, not a ſteady ſence of it; that (except to a very few) is reſerved for Heaven: 'Tis ſo alſo about temporal light; the light of Gods providence towards us hath darkneſs attending upon it, yea a darkneſs mixed with it: when our comforts have ſcarce ſaluted us, or ſpoken with us, they are interrupted and taken off by approaching ſorrows. Thoſe creature enjoyments and relations which have moſt light in them, have alſo much darkneſs hanging about them, and hovering over them. *Man at the beſt eſtate is altogether vanity: and his longeſt light here is ſhort because of darkneſs.*

But *Job* ſpeakes not this in reference to the general ſtate of man, much leſs to the beſt eſtate of man in this life; he applies it ſpecially to an afflicted eſtate, and particularly to his own: how ſhort is the light of an afflicted ſoul, how quickly do cloudes come over him, and Eccliſes ſhut the ſhining from him, when the light of a man in proſperity is but ſhort, and his day in danger of a night every moment? All our light on earth dwells upon the borders of darkneſs; the light of heaven hath no neighbourhood with it, and therefore is not only long, but everlaſting.

*Ille tenebroſæ
cogitationes a
mente mea di-
cedentes, pro
noſte jucundum
quietis diem
pro tenebris lu-
cem matutinaſſimam
i. e. optatam
pacem conſtitu-
unt. Bold.*

Yet I find a learned Interpreter making this Verſe ſpeak the return of *Jobs* light; *The changing of night into day*, is to be underſtood (ſaith he) in a good ſenſe: And the breaking of his thoughts and purpoſes is (according to this Interpretation) nothing elſe but the ſcattering of his dark and melacholly thoughts and purpoſes, which being removed and gone; the night of ſorrow was turned into a day of joy, and the morning light (here called the *near light*, be-
light

light doth not) this morning light (saith he) came before the face of darkness.

To which sense the Vulgar Latine translates the last clause, *After darkness I hope for light*, or though I be now in darkness, I hope for light: As if Job had said, *After this dark night and dreadful storm, God hath spoken to the angry Sea of my tempestuous thoughts, and behold there is a great calme.* But though the Author of this Exposition be so much in love with it, that he counts all other spurious; yet I rather persist in and stick to the former; seeing the whole context runs upon the aggravation of Job's present troubles, with which this Interpretation holds no agreement. Nor is there any necessity (as the Author supposeth) to take it up, for the avoiding of that imputation of a low, weak, and sinking spirit, which the former exposition in his apprehension subjects Job unto; for though we say that Job doth, as often elsewhere, so here again, make reports of his sorrows in highest straines of holy Rhetorick, yet we are so farr from saying that he desponded, or sunk under them, that we doubt not to say (which is all that this Author would say, or have others take notice in his singular interpretation) that he was more then a Conqueror over them all. 'Tis not only granted that Job did hope for a day of joy after his night of sorrow, but affirmed that he had a day of joy in his night of sorrow (for he could say in a true sense what the Apostle Paul after did, as sorrowful, yet alwayes rejoycing) yet his night (by reason of his outward troubles, and many assaults of inward terrour) was changed into a laborious toying day, and his outward light of comfort was short and quickly ended, when he had it, By reason of the faces (as the Original hath it) or sudden appearances of darkness.

*Et rursum post
tensbras spero
lucem. Vulg.*

J O B, Chap. 17. Vers. 13 14 15. 16.

If I waite, the Grave is mine house: I have my bed in the darkness.

I have said to corruption thou art my Father, to the worm, thou art my Mother and my Sister.

And where is now my hope? As for my hope, who shall see it?

They shall go down to the bars of the pit, when our rest together is in the dust.

J O B prosecutes the former Argument, and shews yet more fully the vanity of those hopes which his Friends would nourish in him about a temporal restauration. He shews also that though himself should nourish them, and even strive to hope, yet he could no more keep such hopes from languishing then himself from dying, *If I wait, the grave is mine house.*

If I wait.

Verbum קִיפ
affinitatem
habet cum קִי
perpendicularum,
linea.

Waiting it is an act of the mind, in expectation of some future good: The Original word signifies an earnest waiting, or waiting joyned with much intention of spirit, and strong desires, as if the mind did let out a Cord, or Line, to take hold of the thing, for which we waite. There are three acts of the soul upon the promises.

First, Beleiving.

Secondly, Hoping.

Thirdly, Waiting.

De ceteris Cami
cassibus hu
milium, manere
meam expecta
tionem: atqui
ce nitis vires
meas & vitam
meam venisse
ad ultimam li
neam quippe
mala mea cu
ram respuant.

We beleive the truth of the promise; we hope for the good laid up in the promise; we wait till that good be given out unto us. *If I wait* (saith Job) God waits upon us, and we wait upon God; God waits in mercy, we wait in duty; God waits to be gracious (Isa. 30. 18.) and man waits to be refreshed with the grace of God. Job, in this place, seems to make light or little of this duty of waiting: *If I wait, or although I wait, or what if I wait, what shall I get by it? Where's the profit? Or what are my comings in?* he tells

us

us what; if I wait, all that I ſhall get by it will be a Grave, or a bed in darkneſs: And all my preferment will be to call corruption my Father, and to ſay of the Worme, Thou art my Mother, and my Siſter: Here's all I am like to have for my waiting.

But was this all he looked for by waiting?

Yes, it was all he looked for, and all he thought himſelf in a capacity to receive in this World (though in that he was deceived) he had no expectation but to dye, and go down to the duſt; he had no hope to rejoyce in any kindred or alliance, but worms and corruption, theſe were his Mother and his Siſters and his Brethren: If I wait here's all I ſhall have. Thus (as I intimated before) the words carry a ſtrong confutation of thoſe hopes which his Friends endeavoured to raiſe up in him, that God would raiſe him up, and make him a Prince among the people, if he repented and turned to God. No, ſaith he, what do you tell me of a great houſe, and of a great Name, of a riſing Sun, and of the morning light, why am I ſo often told of theſe things? I tell you once for all, the Grave is my houſe, darkneſs is my bed, and the worms are my kindred and companions; let me hear no more of theſe groundleſs prophesyings, and unfavoury flatteries, for my wound is incurable, and I am at the laſt caſt, if I wait, the grave is my houſe.

*Docet præſentem
eſſe ſibi his
malis omnem
vitæ ſpem vel
ſi eam maximè
animo ſovere
velit.
Si expectem,
i. e. ſi expecta-
re ſtudeam,
Merl.*

Again, The word which we translate to wait, coming, as was toucht before, from a Root which ſignifies a Carpenters Line, by which he meaſures his buildings: Some render the text thus, if I build, the grave is my houſe: As if he had ſaid; I have no other houſe to build but a Grave, or when I have builded my beſt, I ſhall have no other houſe but a Grave.

*Si edificaverò,
infernus domus
mea. Rab. Dan.*

(The Grave.)

The ſame word ſignifieth Hell, as was ſhewed (Chap. 11. 8.) and therefore I will not ſtay upon it: if I wait, the Grave,

(Is my houſe.)

He calls the Grave a houſe, becauſe there we reſt as in a houſe: Man goeth forth of his houſe to labour, and comes

*Egyptij de-
functorum se-
pulchra, domos
eternas appel-
lisant. Diodor.
lib. 1.*

home to his house for rest : some tell us that Job calls the Grave his house, in allusion to those forms of making Graves or Sepulchers, used in ancient (which are also continued in these) times, with arches, and contrivances like a house :

[*And have made my bed in darkness.*]

*Intelligi potest
de lecto bene
ornato super
quem reponi
solebant princi-
pum cadavera
Musoleis, quod
juxta Hebrae-
am in plurali
dicitur, Gravi
Orata mea,
magnificum
quid sonat &
Compatium.
Gold.*

He speaks still in prosecution of the allusion : In a house there are Dining Roomes, and there are sleeping Roomes ; there is the Bed-Chamber, and the Bed in the Chamber. The Grave is my house (saith Job) and there I have a Bed, I have made it :

(*In the darkness.*)

The Grave is a dark place ; and the Grave is called Dark-ness in a double respect.

First, Because there is no light of the body there .

Secondly, Because there is no light of the Sun there.

The light of the body is the eye, and the light of the aire is the Sun ; but in the Grave the Sun shines not, or if it did, yet there the eye sees not, therefore the Grave is darkness : *I have made my bed in the darkness* : And darkness is most fit for a bed, sleep loves darkness : A working Room must be light, but 'tis no matter how dark a sleeping Room be : when we go to sleep, if it be not dark, we make it dark, that so we may sleep the better. The Apostle gives that as an argument why the Saints should not sleep as do others, because they were once darkness, but now light in the Lord. He that is in aerial light can hardly get his body to sleep, and will you who are in spiritual light compose your souls to sleep ? All sorts of sleepers covet the dark, and therefore they who sleep in death, are elegantly described making their bed in darkness ; so that they may have (as it were) all accommodations for their rest, *I have made my bed in the darkness.*

It may be questioned (towards the clearing of this Verse) Did not Job wait ? Why doth he say, *If I wait* ? Was he upon liffs or ands about that great and necessary duty ? He resolved peremptorily (Chap. 14. 14.) *All the dayes of my appointed time will I wait till my change come* : And is he so much changed already into an unresolv'dness about his wait-
ing ?

I answer, This supposition about waiting, is not a negation, nor is it a note of his irresolution to wait for any thing, but only for that particular, about which his Friends were so busie to awaken and heighten his expectation. *Job* waited upon God for all things which he desired to have, only he did not wait upon God for that which the visible dispensations of God seemed to tell him aloud, that he should not have a temporal deliverance; yea, when he saith, *If I wait*, namely, for this thing, it is an argument that he acknowledged it a duty to wait upon God for all those things, for the receiving of which he had any rule or ground of hope from God: Every exception confirms the rule. He that saith he doth not wait upon God about that for which he hath no warrant, saith strongly, that he ought to wait upon God where he hath a warrant.

From which consequence we may Observe this unquestionable truth.

That it is the duty of man to wait upon God.

Waiting upon God is a duty of the first Commandement; it is a part of natural worship: It is not in mans liberty whether he will wait or no, he is commanded to waite: *David* speaks it double, and no doubt he laboured to act it double (*Psal. 50 1. 1*) *Waiting, I waited, or I waited patiently upon God*: The Apostle gives that advice to the Saints (*Heb. 10. 36.*) *Ye have need of patience, that after ye have done the will of God, ye may receive the promise*: There is doing the will of God, and then there is receiving the promise; yet we must do somewhat after we have done the will of God, before we can receive the promise; and that is, we must waite upon him: *You have need of patience*, saith the Apostle; what kind of patience? there are three sorts of patience.

First, The patience of labouring, that he puts in the former part of the Verse, it is our *doing the will of God*.

Secondly, There is the patience of suffering.

Thirdly, There is the patience of waiting after we have both done and suffered the will of God.

We have need of this patience, *patience of waiting*, that we may receive the promise, that is, the mercy promised; God hath preventing mercies, and they come to us before we wait for them; but his rewarding mercies must be waited for: he will

will exerciſe the grace of patience in us, by cauſing us to wait for our reward, as he exerciſeth the graces of love and zeal, in commanding us to do his will; and uſually without waiting after we have done his will, there is no receiving of the reward for doing his will. And for the Promiſes and Propheſies in general, *though God never fail in his own time, yet he ſeldome comes at ours*: That great promiſe about the deliverance of the people of Iſrael out of *Ægypt*, was performed punctually to an hour (*Exod. 12. 41. 42.*) *It came to paſs at the end of four hundred and thirty yeares, even that very night, it came to paſs, that God brought out all the Hoſt of Iſrael.* The time being out in the night, God did not ſtay till morning, but brought them out that very night: we count it a very venial ſin to break our word for a day, or to let a man wait a day beyond the time promiſed; we commonly ſay, *A day breakes no ſquare*: It is not ſo with God, he keeps his time punctually, he will not break his word one day. We read of the ſhortning of evil times, but not of their lengthning, God never makes his people wait for good longer then he hath promiſed. But though God keep his time exactly, and come juſt at the moment he hath prefixed and foreſhewed, yet we are apt to antedate the promiſe of God, and to ſet it a time before Gods time: we are ſhort ſighted and ſhort breathed; that which is but a moment in the Kalendar of heaven, ſeems more then an age to us. Now in this regard there is much need of patience, of waiting patience, to tarry, not only our time, but Gods time; which is the meaning of the Prophet *Habakkuk* (*Chap. 2. 3.*) *The viſion is for an appointed time, but at the end it will ſpeak and not lye, though it tarry, wait for it, becauſe it will ſurely come, and will not tarry*: The Prophet adviſes, *Though it tarry, wait for it*; there's our duty, yet he preſently affirms, *it will not tarry*: So then it may tarry, and yet it tarrieth not; it may tarry beyond our time, but it tarrieth not beyond Gods time; *it will come, and will not tarry*; that is, not beyond the time which God hath prefixed, though it may ſoon tarry beyond the time which we have prefixed; therefore if it tarry, wait; there is no remedy but patience.

The Apoſtle *James* gives the rule (*Chap. 1. 4.*) *Let patience have her perfect work*: that is, Let all manner of patience
work

work in you to the end, and let it work to all those ends, or purposes to which it is appointed: Patience hath her perfect work.

First, When it puts forth perfect acts.

Secondly, When it preserves in acting.

Patience ascends by three steps to the perfection of her work.

The first is a silent (not a sullen) submission or resignation of our selves to the dispose of God (*Psal. 39. 9. I was dumb (saith David) and opened not my mouth, because thou didst it.*

Secondly, A kind of thankful acceptation, or kissing of the Rod which smites us: *If their uncircumcised hearts be humbled, saith the Lord, Lev. 26. 41.) and they accept the punishment of their iniquity:* The phrase imports a welcome receiving of it, as of a love-token from the hand of a Friend, or that the Rod is not only justly, but mercifully and graciously inflicted: This a great perfection of patience, and to this Job's patience attained the very first day of his sorrows, while he blessed the Name of the Lord, not only for giving him so many good things, but also for taking them away (*Chap. 1. 21.*)

The third step is spiritual joy, and serious chearfulness under sorrowful dispensations: This the Apostle exhorts the brethren to (*Vers. 2.*) *Count it all joy when ye fall into diverse temptations:* And presently adds, intimating that the highest perfection of patience consists in this joy) *Let patience have her perfect work:* As if he had said, I have told you what the perfect work of patience is, do not give check to your patience till it be got up this step, and hath set your souls a rejoicing, or (as we speak) a crowing over all your temptations.

Every grace should have its perfect work in us, and so they have, when patience hath its perfect work: and then patience hath done that perfect work there commanded when we wait quietly, thankfully, and rejoicingly, till God hath done the work which he hath promised. This waiting patience is also called (by Christ himself) *The possession of the soul* (*Luk. 21. 19.*) *Possess ye your souls in patience.* What title soever we have to our own soules, we have no possession of them without patience: As Faith gives us the possession of Christ,

Christ, so patience gives us the possession of our selves : An impatient man is not in his own hands ; and as waiting patience gives us the present possession of our selves , so it will bring us to the possession of all good things else that we stand in need of to make us happy. The Prophet pronounceth them blessed, who wait ; every blessing is a good thing, but to be blessed is all good things ; *not only is a blessing but blessedness the reward of a waiteer.* The Lord is a God of judgement, *blessed are all they that wait for him* (Isa. 30. 18.) waiting is not only a duty, but a benefit, yea our blessedness. And if any object, How is it blessedness, or so much as a single blessing to wait upon God under this notion as a God of judgment ? To have said, *God is a God of mercy, blessed are they that wait for him*, might have taken upon the heart ; but to say, *God is a God of judgement, blessed are they that wait for him* : How can that be ? is there any desireableness in judgment ?

I answer, judgment is not there opposed to mercy (there's no blessedness in being near such judgment.) We may consider judgment in a threefold opposition.

First, Judgment is opposed to anger and severity (Jer. 10. 24.) *Correct me, O Lord, in judgment, not in thine anger* : It is a blessed thing to wait upon a God of judgment, in opposition to anger, or as judgment imports the golden Bridle of moderation upon the passions and affections.

Secondly, Judgment is opposed to injustice, it is a blessed thing to wait upon a just God , who will certainly do us right ; it is a misery , one of the greatest miseries under the Sun, to wait upon unjust and unrighteous men ; but how great a mercy is it to wait upon a just, and righteous God.

Thirdly, Judgment is opposed to folly, ignorance, and unadvisedness ; thus God is a God of judgment , or wisdom, and blessed are they that waite upon the wise ; it is a vexation to waite upon rash, foolish, heady men, who do they care not what, or know not what they do ; but to wait upon a man, much more upon the God of judgment, who knowes how to order and do all things, who hath the full compass of every cause within him, and will time every circumstance to our best advantage (to wait upon this God I say) is a high peice of happiness : God being such a God

of Judgment, *Blessed are they that wait for him*; and so blessed are they, that however he may put them to wait long, yet he at his coming will more then recompence all their waiting; as we find in that exultation of the Church, *Isa. 25. 9.* *And it shall be said in that day, Lo this is our God, we have waited for him, he will save us; this is the Lord, we have waited for him, we will be glad, and rejoiced in his salvation:* possibly some had said then to the Church (as was said continually to David, *Psal. 42. 3.* *Where is your God?* Ye have long looked for him, but he doth not yet appear. The Church having born those reproaches long, sees God coming at last, and then she breaks forth in tryumph, as if she had held God forth in her hand, and cries him up, *Lo this is our God, we have waited for him:* The words have a sound of some victory, yea of many victories in them. They shall in the end overcome all difficulties, who can but overcome their own hearts to a patient waiting upon God: As true repentance for the evil we have done, so holy patience for the good we would receive, shall never be repented of.

And (to add that further) though, when (as it appeared here to Job) God in his providential a^ctions, determines negatively, and speaks it out by the manner of his workings, that his will is not to give, or do for us such a thing, it ceases to be a duty to wait for it, yet to lay down the duty of waiting, or to throw it up at any time upon such grounds as these four (which are the usual grounds upon which it is laid down or thrown up) is extreemly sinful, and an high contempt of God.

First, It is extreemly sinful to give over waiting upon God, as being unwilling to tarry his leasure. *'Tis the prerogative of God, to date all times, as much as to do all things for us; our times are in his hands as well as our affairs, and he is the Disposer of all things, as in regard of the Means, so also of their Seasons.* Hence 'tis our duty to wait as a time, so all the dayes of our appointed time (how many soever they are, they are all of Gods appointment) till our change shall come, as Job professed his resolution to do, *Chap. 14. 14.* The Israelites are charged, *Psal. 78. 41.* *For limittin^g the holy one of Israel:* How did they limit him? There is a twofold limittin^g of God: First, to means, when we think we cannot

be saved unless we are saved our own way. Secondly, there is a limiting of God to times he must save us by such a day, or else we cannot be saved: *Thus the Israelites limited the Holy one of Israel, and set bounds to him, whose power and wisdom are immeasurable.* God may justly limit man, and man never doth justly till he keeps within the limits of God; but it is not a sin but a high presumption, for man to limit God: nor is it possible for man to break his own bounds more by any thing he doth, then by setting bounds to God, what, or when he shall do.

Secondly, It is exceedingly sinful to give over waiting on God for deliverance out of an affliction, because we are either displeased with God who sends it, or are angry at the affliction sent. When God throws a stone at us, we should stoop humbly, and take it up, put it into our bosome (if we do so, though it look like a worthless Pebble, it will quickly change into a precious pearl, however we must) not like the Dogg rage at it and bite it, which yet many do. Now they who are vexed at the affliction which God sends, or at God himself, for sending the affliction, these will never wait upon God for the removing of it. Such was the frame of that wretched King, 2 Kings 6 33. who said *This evil is of the Lord, wherefore should I wait on the Lord any longer?* As if he had said, I will never wait for any kindness at his hand, who hath already used me thus unkindly: He that takes an affliction in ill part at the hand of God, will never expect good from him; or if he do, it must come very speedily, or else his waiting is over. 'Tis not unlikely that this King, by the advice of the Prophet Elisha had waited a little, he was soon weary. *Why should I wait any longer?* There was reason enough why he should, but his unbelief would not let him see what he saw, nor understand what himself had spoken: For the reason which he gave why he would wait no longer, is the strongest reason that can be given why he should have waited longer, *This evil is of the Lord.* 'Tis true, that among men, they, from or of whom evils are, are usually the unfittest to remove them: Men who wound are seldom skil'd at curing; but the Lord brings no evil, but what he can remove, nor doth he make any wound but what he can heal; yea no power nor art in the World, can heal the wounds that he makes, or remove the evils which he

he brings, but his own. Hence the patient Believer cries out with the Church, *Hof. 6. 1. Let us return to the Lord,* yea let us wait upon the Lord, *for he hath torn and he will heal:* But the impatient Believer ſaith, *Let us turn away from the Lord, let us wait upon the Lord no longer, for 'tis he that hath torn us, and therefore ſurely he will not heal us.* Grace and Corruption may take up the ſame principles, but they draw Concluſions from them as contrary, as themſelves are.

Thirdly, It is exceeding ſinful to give over waiting, as thinking that God cannot help. Some ſhorten their patience by ſhortning the hand of God. That ſuch were the apprehenſion of the Jews, is more then probable by the Prophets Negative aſſertion, *Iſa. 59. 1. Behold the Lords hand is not ſhortned that it cannot ſave.*

Forthly, It is exceeding ſinful to give over waiting upon God, by turning aſide to ſinful wayes: Some find out (*as they ſuppoſe*) nearer wayes to help themſelves, then by attending upon God; they like not (*as ſuch have prophanely called them*) thoſe *pious delays*: and ſo over Hedge and Ditch they will, to the overtaking of their own ends. The Prophet *Jeremiah* deſcribes ſuch, *Chapter 18. 12 And they ſaid, there is no hope; or, our caſe is deſperate, all's loſt. What then? but we will walk after our own deviſes, and every one do after the imagination of his evil heart:* The Lord had told them *Verſe 11. Behold I frame evil againſt you, and deviſe a device againſt you.* But did the Lord deviſe a device, meerly to enſnare them, or did he frame evil againſt them only to undo them? No, his aim was their repentance not their ruine, and therefore he adds in the ſame Verſe, *Return ye now every one from his evil wayes, and make your wayes and your doings good:* As if the Lord had ſaid, *Though I am about to frame evil againſt you, yet do ye return to me, and all ſhall be well.* How do they reſent this threatning and this counſel? They grow deſperate upon it: And ſeeing God hath brought them into ſuch ſtraights, they would get out as well as they could. And as he was deviſing devices againſt them ſo they had devices of their own, and them they would follow. Thus they would not wait upon God for a remedy in the way of

repentance for their old sins, but they would provide themselves a remedy by running into new sins: *They had a device in their heads, which should match the device of God.*

Now what the Prophet subjoyns, Vers. 13, 14, 15. as a strong redargution of that people who refused to wait upon God in that way, the same may we say to all those who refuse to wait upon God in any way. *The Virgin of Israel* (he calls her so, to mind her what she should be, not to commend her for what she was) *hath done a very horrible thing, will a man leave the Snow of Lebanon, which cometh from the rock of the field? Or, will a man (as our Margin hath it) leave my fields for a Rock, or for the Snow of Lebanon?* that is, Will any traveller be so foolish, as to leave the plain fields, where he may pass with ease and pleasure, without let or hindrance to climb over craggy Rocks and precipitious Hills? will he leave a beaten path, to go through vast Woods and desolate Forrests covered with Snow, where no track of footsteps are to be seen? or (as it follows in that Verse) *shall the cold flowing waters which come from another place be forsaken: or, shall the cool running waters be forsaken for strange waters:* that is, Will any man who hath fresh Fountain-water of his own at home, go to seek water in a stinking Ditch, in standing Pools, and miry Puddles when he is a thirst? Such is the choice or exchange which they make, who cease waiting upon God in his wayes, and turn aside for help to their own *crooked wayes, Stumbling* (as the Prophet speaks at the fifteenth Verse of the same Chapter) *in their wayes from the ancient paths, to walk in paths, in a way not cast up, or where no Causey is.* Though the hand and providence of God doth sometimes bring this people (as the Prophet speaks, Isa. 42.16. *By a way which they knew not, and leads them in paths that they have not known:* That is, Into a way which they knew not, by any former teachings of men, or experiences of their own; yet his hand never leads them into any, which is not cast up, or which may not be made out, by some Rule or Example that's in the Word: To leave waiting upon God in his ordinary wayes, and to go in any extraordinary way which hath no ground in the Word, is purely to follow our own wayes, and to go after the imaginations of our evil hearts.

Job in this place apprehended it unseasonable for him to wait for those worldly attainments and enjoyments which his Friends promised him; but he was not unwilling to tarry the Lords leisure, nor was he displeased with God for afflicting him, nor did he say God could not help him, much less did he turn from God to any wicked way to help himself, when he said, *If I wait, the Grave is mine house.*

Secondly, Observe from it:

A good man may give up all his worldly expectations.

A Believer may in this sense be an unbeliever, and lay down all his hopes in this life, of long life and of good dayes, of riches and temporal greatness: When Friends bid such on their sick beds, *Be of good cheer, we hope to see you abroad shortly; we hope God will raise you up again, they will even forbid those comforts, and say, do not entice us back into the World with these hopes, the Graves are ready for us, and we have made our bed in the darkness; it is not for us to look for life here, indeed to live to us is Christ, but to dye is gain.* A Believer can willingly part with all earthly possessions for heavenly hopes, much more can he joyfully part with all his earthly hopes for the possession of Heaven.

Thirdly from these expressions, *The Grave is my house, I have made my bed in the darkness.*

Note.

A Believer looks upon death as a state of rest.

As the whole house is a place of rest compared with the world abroad, so the Bed is the special place of rest (*Revel. 14. 14.*) *Blessed are the dead which dye in the Lord, from henceforth they rest from their labours, and their works follow them?* They shall follow their work no more, who are followed by their works. The Grave is the house and bed of the body to all who dye: Heaven is the house and rest of the Soul to all those who dye in the Lord. Saints have here a rest in their labours, they shall hereafter have a rest from their labours.

Lastly, whereas the bed of death is made in darkness.

Observe.

There is nothing desirable in death as considered in it self.

A dark condition is the worst condition: darkness which in Scripture signifies all evil is a word good enough to express

press the state of death by : What desirableness there is in Death, what pleasures in the Grave, will appear further in those arguments which Death useth to invite us home to its house, the Grave, in the next Verse, which tells us our most lovely companions, yea our sweetest and most endeared relations there, are, Corruption and Worms.

Vers. 14. *I have said to corruption, Thou art my Father, and to the Worm, Thou art my Mother, and my Sister.*

This Verse is of the same sense with the former ; only here, Job breaks into an Elegant variation of new Metaphors, and Hyperbolical expressions.

Hyperbolæ
sunt quibus sig-
nificat se om-
nem jam vitæ
cogitationem
abdicasse. J. n.

[*I have said.*]

That is, I have (as it were) called to, and saluted the retinue and attendants of death, as my friends and kindred : As I have made my bed in the grave, and as this is my house, so now I am finding out my household relations ; I say to this, Thou art my Father, and to that, Thou art my Mother and Sister.

קריאה
Exclamare
vocare appel-
lare, & per
electionem no-
minare, elegans
prosopopeia. per
quam Job in-
mulum allo-
quitur. Bold.

The word which we render, *I have said*, &c. signifies not barely to say, but to cry, or call out : I have called out to corruption ; so Master Broughton, to pit I cry, O Father O Sister, O Mother to the Worm : not barely, *I have said*, but I cry, and not barely, I cry Father to the pit, but he adds also a note of exclamation, O Father.

Verbum קריאה
significat etiam
occurrere
alicui, nam oc-
currentem sole-
mus salutatione
vel interrogat
aliqua proprio
nomine appel-
lare.

Secondly, The words imports not generally a calling, or crying out, to any one that comes next, but to some special person, by way of election and choice, or to such as we know well, and are acquainted with, as the terms of Father, Mother, and Sister imply.

Further, the words signifies, not only to call aloud, and to call with election, but to go forth on purpose to call a friend, or to invite him in : As when we see an acquaintance coming towards us, or our dwellings, we step out to meet and welcome him, so the word may bear in this place : As if Job seeing death drawing towards him, had gone out and said, O corruption my Father, O worms my Mother, my Sister, welcome, welcome, such an Elegancy the word yields us.

I shall

I shall not here stand upon any anxious Disquisition about the propriety of these Relations, how *Job* calls Corruption his Father, and the Worm his Mother and Sister, or in drawing out Comparisons about them; we are to look only to a General Proportion, not to an exact propriety in these words; there is no need to make cut parallels between Corruption and a Father, or between Worms and a Mother, or a Sister.

Only thus much may be asserted particularly.

First, He speaks thus to shew that he looked on death, not only not as an Enemy, but not as a stranger. Death and he were well acquainted.

Secondly, He speaks thus to shew, that death was not only not a stranger to him, but as one of his kindred: He was upon as fair terms with death, as with Father and Mother.

Thirdly, *Job* speaks thus to shew, that he did not only look upon death as in a near Relation to him, but as having a kind of delight and contentment in death. What is more sweet to a man who hath been in a long journey, and is returning home, then to think that he is coming to his Father and Mother, to his Brethren and Sisters? As Nature gives us Kindred by blood, so it is a custom to adopt and stamp to our selves Kindred by kindness; One we call Father, and another we call Mother; One is our Brother, a second is a Sister, a third a our Cousen, by the mutual ties or by the Recits and returns of curesie. Thus we are to take these Compellations, as intimating with what spirit *Job* entertained the thoughts of death, *even with no other then if he had been to fall into the embraces of a Father, and Mother, and Sister*: He said to Corruption, as we should say to Wisdom, Prov. 7. 4. *Say unto Wisdom, thou art my Sister, and call understanding thy Kinswoman*: that is, Acquaint thy self with, and be familiar with Wisdom, so shalt thou keep thy self (which is both thy Wisdom and thy Happiness) a stranger, *From the strange woman, Verse 5.*

*Ut ostendat
mortem sibi in
vixisse, cum
dixit, illum ami-
citiae & neces-
situdinis com-
pellat. Pinct.*

Further, it may yet be enquired, what it is which *Job* calls Corruption and the Worm, *I have said to Corruption, &c.* What is this Corruption? There are two opinions about it.

First, Some interpret him speaking to the corruption, and Worms which had already seized upon his body, for his dis-
seases

feases and ulcerous Sores had bred Corruption and Worms: As if he had said, *I may well call corruption my Father for I am already full of corruption, I may well call the Worm my Mother, my sister, for the Worms creep in and out at my sores continually: my body is as if it had lain already in the Grave, full of corruption and worms.*

פֶּמֶץ Fovea,
corruptis, quod
in fovea cor-
pus corrupti-
tur.

Secondly, Others expound him speaking to, and of, the corruption, and Worms which waited his coming into the Grave. The word in the Text which we translate *Corruption*, signifies also the Grave; because bodies do not only corrupt in the Grave, but quickly turn to Corruption. As soon as a body is dead, it is a Carcass, and after it hath been a while a Carcasse, 'tis nothing but Corruption: Hence some render it, not, *I have said to corruption*, but *to the pit or grave*; so Master Broughton *To the Pit I cry O Father, to the worm, O Mother, O Sister.* The Grave is so proper a place for corruption, that 'tis proper enough to express Corruption by the Grave.

And besides those worms which are generated out of the putrefaction of mans body, there are worms ready generated in the Grave to entertain us; Worms are the proper inhabitants of the Grave; There they keep house as a Father, and Mother, and Sister, to welcome and embrace such as descend into it.

Master Fox reports of Doctor Taylor, a famous Martyr of Christ in Queen Maries time, who was burned at Hadley in Suffolk, that when he knew he should suffer death by fire, he said, *I have been deceived my self, and I shall deceive many at Hadley*, when some hearing this, began to hope he would recant and shrink from that profession of the Gospel which he had made: At last he explained himself, *I am a man of a very full fat body, which I had hoped, should have been buried in Hadley Church yard, but I see I am deceived, and there is a great number of worms there, which might have had good cheer upon my carcass, but I shall deceive them all my body being to be burned.* The Earth breeds worms in its own bowels, and our bodies which at the best and alive are but refined Earth, being once dead yield another race of worms. Job may be supposed speaking unto both, or either, *I have said to the worm, Thou art my Mother and my Sister.*

We may hence Obseeve.

That some Believers are so far from fearing, that they are familiar with death.

Other Texts in the former passages of this book, have occasioned like Observations; yet as often as this occasion is renewed it will not be unprofitable to renew this Observation: To write the same things where we read the same things (yet the Reader will not find them the same) is not unprofitable.

I say some Believers are familiar with death, I am far from saying that he who is not, is no believer: There are not in all, the same degree of holiness, though holiness be the same in all; but a Believer may arrive at such a composure of spirit, at such a stature of holiness, as not to fear death. There are some believers (and it is their sin) who are but little acquainted with death, they seldom go out to the Grave, or look into the pit they are going to; he that hath often conversed with death in the meditation (which is a believers way) of the death of Christ, cannot be affraid to dye if he know what that death of Christ means which he hath meditated upon. He that knows it thoroughly, may (as the Prophet speaks in another case, *Isa. 11. 8. play upon the hole of this Asp, and put his hand upon the den of this Cockatrice*; yea, such a believer may not onely play and put his hand upon the Grave, which is the hole of this Asp, and the Den of this Cockatrice, but he can play with the Asp it self, and take up the Cockatrice in his hand; with this Asp or Cockatrice he can sport himself as with a brother or Sister.

O how different are the thoughts of Carnal men, and their words of Death? How dreadfully do they speak and think of the Grave? An Unbeliever saith of the Grave, *It is a prison, not a house; he findes no bed in darkness, 'tis to him a dungeon, he saith to corruption Thou art my foe and to the worms, ye are to me as Fiends and Furies*: He cannot bear the thought of them, much less their sight and presence. Saints speak courtly of death, there is a kind of holy Courtship in the language of Job: *Agag, 1 Sam. 15. 32. came out to Samuel delicately*; for said he, *Surely the bitterness of Death is past*: but he was deceived, for Samuel hewed him in pieces, & when he said *the bitterness of death is past*, he meant Death was

past. He did not believe, but that death would be bitter when ever it should come; but he thought death was past for that time how ever, and so he came out delicately. he stood as a Courtier, yea as a King before *Samuel*, because he had escaped (as he supposed) that King of terrors. Thus the Saints come out delicately indeed, and court it, in the very face of the King of terrors, for they know the bitterness of death is past, though they were assured they must dye presently: They do not say, *Death is past*, they know death will come, and they must dye, but the bitterness is past, the Gall and Wormwood is taken out; and upon this account they can say to *Corruption*, *Thou art my Father*, and to the worm, *Thou art my Mother, and Sister*.

Thirdly, Note,

Corruption and Worms are the portion and companions of the dead.

Only Jesus Christ was exempt from this portion, who though he submitted himself to death for sinners, yet having no sin in himself, he was not at all subject to death, nor was it possible that he should be halden of it: he was the holy one, he had no corruption in his spirit, and therefore *his flesh saw no corruption*, *Acts 2. 31*. But as for all flesh, they having corrupted all their wayes, their flesh shall see corruption in the end.

Take two Corolaries from this.

First, *Let no man glory in bodily beauty, in honours, or alliances.* Corruption will shortly seaze upon the most beautiful body, Worms will crawl upon the smoothest cheeks, upon the fairest face, and into that mouth which now boasteth great things; and speaks so proudly; this earth must turn to earth, and then the greatest kindreds and noblest Pedegrees, will be lost or swallowed up in this, *Corruption is my Father, and the Worm my Mother, and my Sister*: Man is corruptible, while he lives, and when he dies he is corruption. Every man living is but a Worm; Jesus Christ who abased himself to the lowest condition of man, saith, *I am a worm and no man*, *Pf. 22. 6*. When man dyes, as he goes to the worms, so he makes worms, who would be proud of his flesh, did he know that 'tis but corruption and worms once removed, and that it must suddenly move back again to corruption and Worms.

Secondly,

Secondly, Seeing death hath nothing of its own but darkness, corruption and worms, which are all unpleasing & a regret to flesh and blood, therefore live much in Christ, who only gives a remedy against all these evils: If we live in the Grave of Christ, that will make the darkness of our Grave light, and the corruption of it sweet unto us. He that upon good interest can say to Christ, *Thou art my Father, thou art my Brother, thou art my All*, can say rejoicingly to Corruption, *Thou art my Father, and to the worm, thou art my Mother and Sister*. Relation to Christ is so comfortable, that it overcomes the discomfort of our most unpleasant relations. That which raised the spirit of holy Job to these free compliances with death, was the light which he had (even in those darker times) about the Redeemer, of which as the nineteenth Chapter gives us a clear and an illustrious proof, so the next Verse gives us more then an intimation.

Vers. 15. *And where is now my hope? And as for my hope, who shall see it?*

He that cheerfully questions, *Where is my hope?* puts it almost out of question, where his hope is.

[*Where is now my hope?*]

Had Job lost his hope, or was it to seek? Davids enemies interrogate him, and that interrogatory was as a Sword in his bones, or as a Dagger at his heart) *Where is now my God?* Psal. 42. 10. their meaning was, Thy God is no where, he is not to be found, thou hast none to help, none to deliver thee: Job puts the question himself, and he puts it to himself, *Where is now my hope?* His meaning is not, that it was no where, but that it was not there where some would have it.

Hope may be considered two wayes, either as taken for a grace acting in us, or as taken for some good upon which that grace acts: Jobs question concerns not hope as it is a grace acting in us; he that hath that hope knows where it is, and where it is once it abides for ever; *Hope is no remover*, it is an abiding grace, 1 Cor. 13. 13. *How abideth Faith, Hope, and Charity, these three:* These are abiding graces; these must and shall keep house, not only in the Church Militant in general,

but in the soul of every true member of the Church : and if in reference to this hope, *Job* had questioned, *Where is now my hope?* He might have answered, It is in thy heart, the grace of hope dwells there. This Grace of hope is no fading quality but a settled power : Hope doth not always act, but it always is, where it ever was : It is not always a *lively hope*, but it is alwayes a *living hope*. As *Eliphaz* checks *Job*, Chap. 4. 4. *Is this thy hope?* So many a believer deserves to be checked and chiden, because his hope is not more strong and stirring, because his hope is so unlike hope, especially so unlike that hope, which he ought to have, after so much experience. What ? *Is this thy hope?* is this all ? you have talked of hope all this while ; is this all you have to shew for it ? this is a poor piece of hope, a hope unworthy of thee. Some good men may justly fall under this check, and whereas hope maketh not ashamed, they may for a time be ashamed of their hope ; yet it is with them as with those Trees of which the Prophet speaks, *Isa. 6. 13. whose substance is in them, when they have cast their leaves;* So the holy seed shall be, and is the substance of it ; and though for a time it appear not, and so may bear this question, *Where is it?* yet it will appear again, and by bearing fruit, answer for it self, *Here I am.*

Secondly, Take hope for that good upon which our hope is set, or for the object of hope. There is a twofold object of hope.

First, Eternal and heavenly.

Secondly, Temporal, and earthly.

Spiritual things are the hope laid hold upon *Heb. 6. 18 That by two immutable things in which is impossible for God to lye, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us :* The Scripture teacheth us, that as there is a hope by which we lay hold, that's the grace of hope ; so there is hope upon which we lay hold, that's the good for which we hope. God himself, and all the good things of eternal life, which God hath promised, are this hope. This hope also *Job* had, and he knew where it was : as he knew he had the grace of hope in his heart, so that he had the choicest good of hope in Heaven, nor would he have parted with this hope for all the possessions in the World.

But as hope (whether in the object or in the actings of it)
respects

respects temporal or earthly things; Job saith, *And now where is my hope?* that is, If I wait and hope about these things, my labour is lost, my hopes are vain and vanishing, yea already vanished, as the next clause (which is of the same sense with this, and therefore needs no Explication) further sheweth.

And for my hope who shall see it?

That is, Who shall see that which you would have me hope for? You would perswade me that I shall be a great man; if I should take up such a hope, who shall ever see it made good, who shall see it fulfilled? No man shall.

And because the word which we translate *Hope* in both parts of this Verse, signifies also a *Congregation*, or the meeting of many things or persons together: That first and great Congregation of waters, or rather the Congregating of those waters is expressed by it, Gen. 1. 9. and in a like sense 'tis used concerning persons, Jer. 3. 17. Hence the whole Verse is thus rendred, *And where now is my congregation? And as for my congregation who shall see it?* As if he had said, *If ye ask after my congregation or family, 'tis in the Grave; there's all that I look for, there's my Father and Mother, there's my Sisters, and will any man go down with me into the Chambers of darkness to visit my congregation, to see my family: this is all the family which I have in my eye, and whose eye else is greedy to see this?*

Ecquā metalem intuebitur, qualem futurum dicitis? Bez

Tip Significat congregare. Et congregatio mea, et congregationem meam quis intuebitur? Bold

I might from this Verse turn back to that Observation lately given; That a true believer is sometimes able to make triumphant reports about the wrack of his worldly hope; he can say, *Where is it?* and *who shall see it?* With dry eyes when the will of God removes it out of his sight.

David treating of the vanity of worldly things, Psal. 39. 7. concludes in the mids of all his outward enjoyments, *And now Lord what wait I for? where is my hope?* or, *What do I hope for?* ('tis all one) *my hope is in thee;* not in the World, not after worldly things; he easily gave up his hope there: The more hope we have in God, the less we have in and about the creature. Job had much hope in God, but he had none, not only in, but none for the Creature. All those hopes were in his sight, as himself was, dead or dying, and therefore fit only to be buried out of his sight, as he speaks in the next Verse.

Verse

Vers. 16. *They shall go down to the bars of the pit, when our rest together is in the dust.*

Spes mea, omnia mea; velle in plurali dicit significans non spem tantum sibi ab illis propositam sed omnes alias spes hujus vitæ. Merc.

וְכֵן Velle significat, & ea omnia quæ voluit velles aliquid sustentant.

Aliqui Rabbinæ ad ipsum. Jobum referunt, quod ipsi in fulchra, i. e. membra, brachia, vires, & bur descendunt. Vellibz sepulchris descendunt. Jun. M. videbitur istas expectationes quas prædicatu, una cum corpore feretro efferri in sepulchrum. Jun.

Per irrisiõnem hæc dicta sunt. Esjet.

[*They shall go down.*]

Who? or what shall go down? There is no express Relative in the Hebrew: *They*, that is (say some) *these hopes*; he speaks in the plural Number, as if he had said, *All my hopes about this life are going down to the pit.* The best of worldly hopes, and worldly things, are dying and perishing, mine are to me as dead and perished.

Secondly, Others understand it of *Job* himself; for the word which we translate *Bars* signifies also *the members of the body.* As if he had said, *I my self shall go down to the pit, or Grave.*

A third thus, *They shall descend upon the Bars of the Grave:* The meaning is, *Ye shall quickly see me and all my worldly hopes which ye so much speak of, put together in a Coffin, and carried out upon a Beire to the grave for burial.*

This going down to the bars of the pit, according to our reading, imports, that he and his hopes should descend to the lower parts of the earth, the Grave, and he buried there; the pit would shut him in, and make him fast enough. The Grave is a Prison, and there are bars or bolts belonging to that Prison which shut the Prisoners in; there's no breaking of that Prison: The Decree of God is the bar of the grave, and his purpose locks it up till the day which himself hath appointed for the resurrection from the dead, and the judgment which is to follow. As the evil Angels are reserved in chains of darkness to the Judgment of the great day, so are the bodies of men chained and barred down in the darkness of the Grave, till God sends out the Arch-angel with the sound of a Trumpet to summon them to his bar.

Yet further, these words are interpreted as spoken in derision of those overtures which his Friends made to him about worldly happiness: As if he had said, *You perswade me that I shall have much good in the world: very well, let it be so, but do you think that I can carry my Goods, my Houses and Lands, my Silver and Gold, my Corn and my Wine, to make merry with in the Grave? Shall I, and the greatness you promise me live together in the Grave, and make our abode in darkness? The*

Septuagint

Septuagint seem to favour that sense, rendering it, *Shall my Goods go with me to the Grave*, or, shall we descend into the dust hand in hand; when I surrender this battered Fort into the hands of death, shall I march out with Baggage and Baggage to these Subterranean dwellings? The Apostle affirms, *That we brought nothing with us into this World; and (he doth more then affirm) It is certain (saith he) we can carry nothing out, 1 Tim. 6.*

*An bona mea
mecum ad in-
feros descen-
dent, aut pari-
ter super pul-
verem descen-
demus.*

7. And therefore what doth it avail a dying man to tell him of riches, seeing when he dyes he must leave all his riches.

Master Broughton translates plainly thus, *To the midst of the Grave all shall descend, when we shall go down together in the dust.* From which, our reading of the latter clause varies but a little.

When we shall rest together in the dust.

The word which we express by *rest*, is derived by some, from a root signifying to descend, or go down; hence the difference of translation. The Hebrew particle (*im*) which we render *When*, signifies also *For*, or *Forasmuch*: Further, it is sometimes taken conditionally, for *If*, as also interrogatively for (*utrum*) *whether*; according to all which acceptations, this clause hath undergone a variety of reading.

But I pass them by, and keep to our own, *When our rest together is in the dust*, or *for as much as we shall rest together in the dust*. Of this rest I have spoken before, Chap. 3. 17. *There the weary be at rest*, thither I refer the Reader: We may also take *Jobs* sense in this place, by that which he speaks so clearly out of this point, Chap. 30. Vers. 23. *For I know that thou wilt bring me to death, and to the house appointed for all living.* I shall not stay here to draw out Observations; matter of this purport, about the certainty of, and about our rest in death, having occurred heretofore: All that I shall add for the close of this Verse and Chapter, shall only be an offer towards the resolution of a doubt, which may arise upon the whole matter of *Jobs* continued resolves for death, and his refusals of any entertainment of the hopes of life.

Hence it may be questioned, did not *Job* sin in giving up his hope, and in refusing to be comforted, when his friends, wife and godly men, laboured to assure him of deliverance?

Answer,

I answer, First, *Job* was willing to be comforted, but he did not like their way of comforting, which was indeed a wounding; for the promises which they made him, did all along carry an implication of his guilt, they never promising him any deliverance, but upon the supposition of his repentance from those wickednesses, with which they charged him; whereas he utterly denyed their charge in the sense which they laid against him.

Secondly, I answer, We cannot altogether acquit *Job* from blame, in judging his state so deplorable and remediless. For though with an eye to the Creature, and all second Causes, there was no probability, or possibility for his recovery; yet *Job* should have raised his hopes upon the power and Al-sufficiency of God; he might have remembered that as his affliction was extraordinary, and the hand of God very visible in it: So his deliverance also might have been as extraordinary, and that God could have put forth as strong, and as visible a hand to restore him as he did to cast him down: 'Tis said of *Abraham*, *Rom. 4. 18, 19.* that *he against hope, believed in hope*; nothing appeared for the support of his hopes, yet *Abraham* did not say, *Where is my hope?* or why should I wait for Children, *He considered not his own body now dead when he was about an hundred years old, neither yet the deadness of Sarah's womb*: These natural Impediments came not to his mind, while he had a word from the Lord of nature, *He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God.* But we may say of *Job* (from the continual tenour of his own answers) that he considered his own body as dead too much, and so attained not to *Abraham's* strength of Faith:

Yet we have three things to say for him: First, there was a great difference between his case and *Abraham's*; *Job* had no such ground of Faith as *Abraham* had; *Abraham* received a special, yea an absolute promise from God, that he should have a Son, but *Job* received only a conditional promise from man, grounded upon the general promises of God, that he should be restored: This consideration abates much from the objection of his unbelief; though it cannot be denied, but his Faith might and should have risen higher upon the power of God, who as he was Al-sufficiently able, so he did afterwards actually raise him up.

Secondly,

Secondly, The design of God being in *Jobs* example to set forth a pattern of patience, as his design was in *Abrahams* example to set forth a pattern of faith, he was pleased to let *Jobs* faith run it self out about Spirituals and eternals, not minding Temporals, that so his patience might have a perfect work in bearing the full weight of his affliction to the end while his faith did not so much as put under a little finger to ease him with the least belief, that it should (as to this life) be taken off, or have an end.

Lastly, As ('twas hinted) *Job* had much faith to some purposes, though none to this; he had a full trust in God, though he should kill him, but he had no trust that God would not kill him; he believed God loved him while he did afflict him, though he did not believe that God would deliver him from his afflictions. *As no mans faith works alike at all times, so 'tis rare that any mans faith works alike to all things:* Some who believe and hope mightily for the things of Heaven, have but little, either Faith or Hope for earthly things: Not because a faith which serves for heaven, is not enough ('tis rather more then enough) to serve for earth: But because most of those whose faith is strong and much enlarged for Heaven, take so much satisfaction there, and are there so much at home, that they account themselves pilgrims and strangers here, and are not much mindful (as the Apostle speaks, *Heb. 11. 15.*) or desirous of the their earthly Country and concernments. *What we do not much desire to have, we do not much believe (though we believe) that we shall have, it.* A full soul, faith Solomon, loatheth the Honey combe: Those souls which are full of Heaven (though they do not loath, yet they) are not hungry after (though they can thankfully receive and enjoy) any Honey-comb of this World. *No man having drunk old Wine, straitway desireth new, he for saith the old is better, Luke 5. 39.*) Doubtless *Job* had drunk the Old Wine of Gods favour and love in the Redeemer, and so his thirst was much slack'd, if not totally quenched towards the new Wine of a temporal restauration. And hence we may not only charitably, but more then probably conclude, That it was not for want of faith, that *Job* did not believe or hope for what his friends promised him, but because he had employed his faith upon better and more pleasing promises.

Thus *Job* hath finisht his answer to the second charge of *Eliphaz*: And (through the help of Christ) somewhat is here tendered for the illustration and exposition of it. His other two Friends, *Bildad* and *Zophar*, stand ready to enter the Lists with him, and to renew their charge; what they said, and what answer they received, shall (if God continue life and strength, with these peaceable opportunities) in convenient time be presented to publick view.

A Table



A TABLE

Directing to some special Points noted in the Precedent EXPOSITIONS.

A



Abominable, what
that is which is
called abominable,
or an abominati-
on p: 65, 66
Sinful man how
abominable to
God 66, 67

Abundance cannot satisfy 113

Advocate between God and man, 389

How the holy Ghost is an Advocate
380, 390. In what manner Christ
performs the office of an Advocate
397. Christ is an effectual Media-
tour or Advocate, 393 Five things
to shew the effectualness of Christs
pleading for us as an Advocate,

394

Affections of men and their opinion of
others are very variable, 452

Affliction; great afflictions hinder the
sense of tendered mercies, 39. Some
afflictions bring a weariness both
upon soul and body, 247. Some af-
flictions distract 248. A godly man
may grow extream weary of affli-
ction, 249. Great afflictions, like
great sins, leave a mark 261. Great
afflictions, how made witnesses of
sin against man, 262. The witness
which affliction gives, censured two
wayes, 212, 263. God afflicts his
own severely, 290. God seems to
take pleasure in afflicting his, 294.
Affliction comes not by chance, but
by special direction, 295. God hath
many wayes to afflict, 297. He sends
breach upon breach, 309. Great af-
flictions have three things in them
in reference to others 451

Age, old age, three degrees of it among
the Jews 31

Z z z 2

Amalekites

THE TABLE.

| | | | |
|---|-----|---|-------|
| Amalekites, their enmity against the Jews | 126 | affliction | III |
| Angels how imperfect 62. Angels by some called Heavens, and why | 63 | Believing, a wicked man hath neither a ground nor a heart to believe, 104 | 104 |
| Answering, two things alwayes may, two things usually do embolden men to answer | 222 | A wicked mans believing is presuming | 104 |
| Antiochus Epiphanes his painful life | 89 | Belial, whence derived 10. Who is Belial | 85 |
| Appetite of the end infinite | 207 | Blood, what it signifies in Scripture | 347 |
| Appeals to God lawful 363. It is a daring work to appeal to God, 368 | 368 | Bloody sins shal not pass undiscovered 357. Why God is said to make inquisition for blood in special | 358 |
| Apis, the Egyptian Idol, why his Priests did not give him the water of Nilus to drink | 147 | Body, to mind the feeding of it, sinful 148. They take little care for their souls, who take overmuch care for their bodies | 150 |
| Apostacy from profession, worse then continued prophaneness | 286 | Branch, what it signifies in Scripture | 189 |
| Archers, seven Archers shot at Job | 297 | Bread, what it signifies in scripture, | III |
| Arminians, why they deny the Intercession of Christ for all | 393 | Breath of God, what it signifies in Scripture | 164 |
| Affurance of approaching miseries how great a trouble to the mind | 118 | Breath of man 167, 168. Breath of man taken three wayes 402. The breath of man is corruptible | 403 |
| A wicked man may have this assurance | 118 | Breath is not the Soul | ibid. |
| Arrhabo, an earnest, whence it comes | 420 | Bribe-takers, and Bribe-givers, both alike wicked | 159 |
| Astonishment at the dealings of God | 468 | Bribery is an odious sin 197. That which is got by bribery will not hold long | 197 |
| Augustus Caesar his piercing eye | 266 | By word, to be made a byword, notes two things 447. Great sufferers are usually made a by-word, 447 | 448 |
| Ayboland a King of the Moores, why he refused baptism | 471 | 448. It is very burthensome to the spirit of a man to be made a by-word | 448 |
| Barathrum, why it signifies Hell | | Carna- | |
| 455 | | | |
| Beggings wandring for bread a great | | | |

THE TABLE.

C

Carnal reasonings are the strong holds of sin 135. The armour and weapons of sin 136, 137
 Changes of wicked men for the worse 182. Changeableness of our estate both a part of our misery, and a great mercy 182, 183
 Children of God why so called 441
 Children may smart for their fathers sin 441
 Christ is comfort cloathed in our flesh, 35. They are most free, who serve Christ most 90. Two battels in which we cannot stand without the help of Christ 121, 122. The great love of Christ to sinners, how it appears 286. God did not spare Christ when he stood in our place, 305. Name of Christ, the essential form of prayer 337. To pray in the name of Christ hath three things in it 338. Christ why called the Son of man 386. Christ is a surety for his people, as well as an Advocate 425. Christ was, and is, most ready to undertake the cause of sinners, 426
 Churches, their happiness when freed from the mixture of prophanes and erroneous persons 85. A double danger by mingling with such in Church fellowship 86
 Choosing, or to make choice, what 19
 Clean, man how clean under a fourfold notion 59
 Company of Friends and Children, a great mercy 251. Man a sociable creature 252. Some company is a burden 253. The comfort of society consists in the suitableness of it, 254

None but good company in Heaven?

254

Comforters, miserable comforters who, shewed divers wayes 214, 215
 Two special sorts of miserable comforters 217. Three things to be considered by those who undertake to be comforters, 217, 218. To know how to comfort others is a special gift of God 218. Two great duties of a comforter 234. He that would comfort a distressed soul, must watch for advantages both from his speech and silence 244

Condemnation, self-condemnation strongest 20

Consolation, it is easie with God to comfort those who are most disconsolate 32. Consolations of two sorts 33. Consolation is the proper gift of God 34. God can turn all our crosses into comforts 36. It is happy for Saints that consolation is in the hand of God, shewed in four particulars 37. Consolation rightly administred by man, is the consolation of God 38. To count the consolations of God small is a very great sin, shewed upon two grounds 38, 39

Counsels of evil men disappointed, 188, 203. Though the counsels of evil men be disappointed, yet they will go on, three grounds of it, 206

207

Conscience how neglected 99. Conscience evil, and its defects considered two wayes 99, 100. The offices of conscience, 99. Four sorts of evil

THE TABLE.

evil conscience 100. *Guilty Conscience thinks every man he meets his enemy* 107. *He is ever in danger and under the curse* 108. *A twofold evil Conscience shewed* 343. *A guilty conscience cannot endure plain words* 411
Covetous man an insatiable gulf 114
Craft alone how sinful 16
Cross, good men are apt to have strange thoughts about the Cross or sufferings for, or from Christ 472

D

Darkness, five sorts of darkness, 102. *Two sorts of darkness* 160
161
Day how changed into night 509
Death, an untimely death the portion of a wicked man 186. *Death inexorable, we must go with it, when it calls* 397. *A believer speaks familiarly of Death* 398. *It is good to put death under easie notions* 398
Death hastens, so should we to be ready for death 399. *Rest in death* 525. *Nothing desirable in death it self* 525. *The familiarity of some believers with death described* 529. *Corruption the portion of the dead* 530
Deceived, what it is to be deceived 170. *Man is very apt to be deceived* 172. *Mans aptness to be deceived ariseth two wayes, ibid.* *There are three notorious deceivers* 172, 173
Deceiver, he that publisheth that

is false, though he had no intent to deceive, is yet a deceiver 242
Decree of God carries all before it 165, 166
Devils trade, what 200
Disgrace a great affliction to die under a blot of disgrace 400
Dissimulation what it is 346
Drinking iniquity like water; seven parallels between the drinking of iniquity, and the drinking of water, 70
Dropping why put for prophesying in Scripture 377
Dust shaking off the dust of the feet notes three things 319. *To be raised from the dust, or laid in the dust what meaneth* 319 320

E

Eaarth, and all earthly things the gift of God two wayes 83. *Earthly things continue not, two reason of it* 157
East wind why it signifies passions in man 7
Earnest what it is 420
Elect persons, how, impossible they should be deceived 173
Enmity everlasting between the godly, and the wicked 475
End, our end will be such as our way is 186
Envy what it is 265
Error, we may be guilty of errors by consequence, though we do not hold them 15. *They who maintain Error among men, shall not*

THE TABLE.

not find favour with God 436
 Everlasting, things so called two ways 24
 Evils of body and mind when they may be said to be incurable 242, 243
 Eye, as man sees, so much of man is seen at his eye 46. Two sins very visible in the eye, 47. A look of the eye how powerful 266
 Examples of two sorts in Scripture 451
 Ezekiel, why so often called Son of man 368

F

Faith, want of faith in times of affliction how grievous 105. The great benefits of faith in such a state, 105 106. He that hath no faith knows not whether to go for the supply of any want, 115, 116. Faith how necessary in prayer 340
 Fatness, wicked men described by it 146
 Father, a wicked father brings a curse upon his children 190. Fathers provoking their Children, very dangerous 415
 Fear, of two sorts 11. To cast off the fear of God is highest wickedness 12. Holy fear like a porter at the door 16, 17. Natural fear what it is, 95. Pannick fear 96. A wicked man most subject to vexing fear 96. Three sorts of fear 120. Fear of evil worse then evil 120. Distracting fear is the portion of the wicked, 121

Fire, how taken in Scripture 194
 Three reasons why the judgements of God are called fire 194, 195
 Flame taken two wayes 162
 Flattery, hath a force in it 437. Flattery is a kind of language by it self 438. An ordinary way of flattering sick friends 49. Two wayes of flattering men 440. How God may be said to be flattered, ibid. Flattery a very great sin, 441. Especially flattery in spiritual things 442
 Flatterers prove most hateful at last to those whom they have flattered, 442, 443

Friends the best of them may prove unfriendly 375. Friends taken two wayes, 387

G

Ghenna why it signifies Hell 455
 Gyants, to run on like a Gyant, what 310. Two reasons why Gyants are called Nephilim in the Hebrew 311
 Gifts of five sorts 196. A gift and a bribe signified by one word in the Hebrew, and why 196
 Gnashing of the teeth ascribed to men notes four things 264, 265
 God, the cleanest creatures are unclean before him, 64. The hand stretcht out against God three ways 128. That it is a foolish as a sinful thing to oppose God, shewed three wayes 138. God is in Heaven in a special manner 369. God should

THE TABLE.

- should not only be our refuge, but
 our choice 380
 Gods, false Gods, how they are fami-
 shed 258
 Grace is of an increasing nature 484
 It encreaseth in times of trouble 484
 485
 Grave, in what sense no returning
 from it 396. 397. We had need see
 all our work done, and well done, be-
 fore we go thither 399. Discourses
 of the Grave very suitable for sick
 men 407. Some as ready for the
 Grave as the Grave is for them,
 480. Why the Grave is called a
 house 515. The Grave called
 darkness in a double respect 516
 Greenness, what it signifies in Scrip-
 ture 190
- H
- Hand, how taken in Scripture 125
 Stretching out the hand imports
 four things 126, 127. The hand
 of a good man, how it is said to be
 green 189. Clean hands, what it
 imports 482. They who have
 clean hearts, will have clean hands
 too, 483. Hands, striking of hands,
 what it signifies 421
 Heart, an evil heart is a bad tutor, 43
 The heart is too hard for the whole
 man 43, 44. How the heart car-
 ries the man away 44. The heart
 strengthens and hardens it self a-
 gainst God and how 125, 136. The
 heart very deceitful in a threefold
 reference 173. Heart, as a shop
 where sin is framed 205. The open-
 ing and shutting of the heart is the
 work of God 431. The vanity of
 such as say they have good hearts,
 when their wayes are evil 483
 Heavens, how they are unclean, 64.
 Heaven is not every where 369
 Three heavens spoken of in Scrip-
 ture 371, Heaven is highest in
 Scripture, four deductions from
 the highness of heaven 372, 373
 Hiding, of two sorts 80
 Hills from the beginning 23. It is u-
 sual in Scripture to set that forth
 by the hills, which is of greatest
 antiquity 24
 Holiness, no created holiness stable
 and perfect in it self 62. In what
 holiness consists 333
 Hope puts men on to action, though
 they have been often disappointed
 208. A good man may give up all
 his worldly hopes 525. Hope
 considered two wayes 531. A two-
 fold object of hope 532
 Horn, it imports two things in scrip-
 ture 317. Why strength is signified
 by the horn 318
 Humiliation, outward humiliation is
 a duty, when the hand of God is
 upon us 322
 Husbands bitterness to their wives,
 how unbecoming 415
 Hypocrite, he is under a curse 193.
 The fashion of an Hypocrite 413
- I.
- Idols, how called new, or near Gods
 510
 Jews,

THE TABLE.

Jews, how God brought the curse
which they wished upon their own
heads 355, 356

Imprecations of two sorts 352. We
may in some cases use imprecations
ibid. Two grounds of them, ibid.
Four rules limiting the use of
imprecations 354. Diverse dread-
ful examples of such as have used
imprecations rashly and falsely,
355 356

Infidelity, a wicked man full of infi-
delity, that his state is bad 184

Infirmities of two sorts 330

Injustice two sorts of it 328

Innocency fears no discovery 358

Integrity makes a man strong in bear-
ing troubles 330

Judge, it is a great honour to judge a-
nother mans cause 435

Judgement considered under a three-
fold opposition 520

Julian the Apostate his blasphemy 126
the opinion of Athanasius concerning
him 159

K.

Know, to know how taken in Scrip-
ture 116

Knowledge, there is a vanity in some
kind of knowledge 6. Sins against
the light of knowledge most dange-
rous 132

L.

Law how he that breaks one command-
ment of the Law, may be said to
break all 333

Leanness of two sorts 259

Lye, every sin is a lye 89

Life the number of the years of our life
is a secret to all 93. That is, a se-
cret is an affliction to a wicked man,
93, 94. It is best for us that this is
a secret, and why 94. Life of man
like a piece of Cloath in the Loom
423

Light, a twofold light denied to some,
429. Three reasons why God de-
nies light, 430

Limiting God what, the sinfulness of
it 521

Love the spring of all action, whether
good or evil 207. What we overlove,
we are in danger to lose 299

M.

Manutenentia Dei 480

Mediatour, the Doctrine of a Media-
tour between God and Man, known
and believed, before Christ came into
the World 391. The twofold nature
of the Mediatour known in all ages
of the Church 392

Mercy of God, how not to be pleaded
136 There is a fivefold mercy of
God 301. Four degrees of sparing
mercy 301, 302

Moloch, the Idol, why so called, how
formed, and worshipped 455

N.

Neck, stiff neck what it imports in
Scripture 641. Running upon the
neck, the meaning of it 142

A a a a

Nero,

THE TABLE.

Nero, his miserable end, 153. The clemency of Nero, how shewed, 304. his speech when he made his Grave, 315

Noahs three Sons, how stiled, 82

O.

Oaths of two sorts, 352, 364. Ruler about oaths 364, 395

Omnipotency of God, what 134

Oppression wise men most affected with it, why, 248. Oppression called blood 350

Oppressors are speedily cut off, 92

Ordeal used superstitiously by the old Saxons, four sorts of it 354

P.

Passions when violent, are the disguise of a wise man 8. Passions break out unto unprofitable words 9

Patience, a three-fold patience 517

The perfect work of patience consists in two things, 519. Patience ascends by three steps to her perfection, ibid. patience gives us possession of our selves 519

Peace of wicked men, what it is, and whence it ariseth 99

People of God, dangerous to touch them 129

Perfection of a thing, what, 158. All the perfection of earthly things is vanishing 159

Perseverance both the duty and privilege of Saints 478

Pleasure, two sorts of it, which every man should abhor 276

Poverty, some poverty is a note of

Gods displeasure 112. Oppressours often brought to poverty, 112. What it is that makes poverty so great an evil to any man, 113. Imaginary poverty, or fear of want makes us more miserable then want, 114

Power, they who have much power are tempted to oppress, 91. A godly man hath a natural and civil power to do evil, but he hath not a moral power to do it, 231, 232

Practice of duty the best answer to slander in any kind 314

Proverbs what they are 446

Providence of God, how exercised towards his people, when he puts them into the hand of wicked men, shewed diverse wayes, 281. Some providences of God put the wisest to a stand, 469. Five miscarriages of carnal men, at the unusual dealings and providences of God 491. Wise men often out in expounding the providences of God 498

Prayer, the sinfulness of forbearing, or abating prayer in times of trouble, 15. Hypocrites never love prayer, and in two seasons they lay it by, 16. To restrain prayer is worse then not to pray, 16. Prayer taken two ways, 328. Only pure prayer is acceptable prayer, 335. The requisites to pure prayer, shewed, 336, 337. The general end of prayer what, 344. Prayer why expressed by a cry 351. Not to have prayer heard by God, is the greatest misery that can befall man, 359

Presumptuous

THE TABLE.

| | | | | |
|---|----------|---|--|----------|
| Presumptuous sin spoken of in the Old Testament, why thought to be the same with the sin against the holy Ghost in the New Testament | 130 | Revenge belongs to God, man must not revenge himself | 236. Revenge is very sweet to some spirits | 276, 277 |
| Pride causeth opposition against God | 141 | Reward, it is undoing of some to have their reward | | 183 |
| Promises, three acts of the soul upon the promises | 514 | Reyns what they signifie in Scripture, 298. To cleave the reyns, what | | 299 |
| Prosperity, to have been in prosperity adds to the bitterness of any present adversity | 285 | Riches, it is not in the power of man to get riches 156. Riches ill gotten will not hold 157. A carnal man would have perfection of riches 158: Riches lying vanities, shewed two wayes 177. In what sense riches are deceitful | | 187 |
| Punishment proportioned to sin two wayes | 131, 153 | Rich men; the same word signifies a rich man, and a man at ease, in Hebrew, two reasons of it, | | 283 284 |
| Provocation what it is 414. There is a good provocation 415. Three ill effects of provocation | 416 | Righteous men persevere in the wayes of God against all discouragements, 479. Their perseverance is from the power of God | | 480 |
| Purposes, must be followed by action, if not, a double danger 305. Death breaks all our purposes | ibid. | | | |
| R. | | S. | | |
| Recompence of two sorts | 180 | Sack-cloth taken two wayes in Scripture | | 315 |
| Rejoycing to see others rejoyce at our troubles is very grievous | 462 | Saints, who 62. Saints by some called Heaven, two reasons of it | | 63 |
| Reproach, the best Saints on Earth have been deeply reproached 271. Good men have often repproached one another 272. Reproach is a very heavy burden 273. A Reproaching tongue is compared in Scripture to three things | 274 | Scandal at the Cross or sufferings of Professors | | 472 |
| Reproof, some in reprovng other mens faults, run into the same themselves | 30 | Scorn, how opposite to love 375. They who are highly honoured by God, are often scorned by men | | 375 376. |
| Repentance, a returning, the two terms of it, | 493 | Three words in the Hebrew signifying to scorn their difference | | 410: |
| Revelation of divine secrets, two wayes of it, | 26 | Secrets of God, or nivine secrets, of two sorts | | 25 |
| | | | | Seeing |

THE TABLE.

| | |
|---|--|
| Seeing, a sure sense 77. Seeing taken two ways 77 | to live without any known sin 331 |
| Seers, o'd Prophets, why so called 77 | Crying sin, what, 351 |
| Servants, in what sense they must not answer again 50 | Solitariness in what sense good 253 |
| Security, wicked men are nearest destruction when they are most secure 106 | Sorrow is dry 257. Sorrow makes old before the time 257. Sorrow under sufferings is not contrary to patience 322. Sorrow worldly and godly, its effects 324. Sorrows taken two ways 464. The sorrows of the mind break and weaken the body 465 |
| Shaddai, Name of God signifies three things 134 | Spirit of man in an ill sense what it signifieth 51. To turn the spirit against God, most sinful 51. In what cases a man may be charged to have turned his spirit against God, 52 |
| Sick friends not to be flattered, how to be dealt with 439. Sicknes unfit most for spiritual duties 506 | Smighting on the cheek, what it signifies in Scripture 269 |
| Sin some sins more proper to some men, 17. Man is more apt to act his proper sin 18. Sin kept close hinders the receiving of the Word 41. Sin and sin only makes men abominable in the sight of God 69. Multiplied acts of sin argue mans sinfulness, 69. All sins are against God, yet some are more against him 130. Sinning with a high hand, two things in it. 130. Sin the greatest evil, and why, 132. Sin runs against reason 137. No danger can keep a wicked heart from sinning 144. Sin deceitful 174. There are three eminent evils in Sin 175. Sin deceives by a threefold promise 175, 176. Some special characters of the sin of a wicked man 199. To be a plotter of sin is worse then to be an actor of it, 200. Wicked man cannot but sin 202. They are oft put to much pain in sinning 202. Sinful conceptions often prove abortive 203. Sin is the King of affliction 216. Great Sins leave their mark 261. It is possible | Sparing mercy, what 300, 301 Sparing sinfulness 304. Sparing mercy is the lowest degree of mercy 306 |
| | Spirit helps to pray, no pure prayer without the help of the Spirit, 340, 341 |
| | Strangers a double notion of them, 83, 84 Strangers why called Enemies 84 |
| | Soul put for the whole man 227. Soul sufferings put for all sufferings, and why 227 |
| | Superstition or false worship hath a range of baseness and slavery in it 90 |
| | Surety what it is to be a Surety 420, Christ is our Surety 425. How Christ is called the surety of a better Testament shewed two ways ibid. Christ |

THE TABLE.

Christ being our Surety we need not
fear 426. Our Surety is of Gods
appointing not of ours *ibid.*
Sword, how taken in Scripture 106

T.

Tamerlain thy Majesty of his eye 266
Teaching what we teach others. we
should be well assured of our selves 78
Teares of three sorts 320. Teares have
a voice 377. Eight sorts of Tears
in Scripture, all vocal 378. Tears
are very powerful Orators 379

Temptation no standing in it without
the help of Christ 122

Thoughts called the possessions of the
heart, why 503

Threatnings, a godly man makes use of
threatnings as well as of promises,
to provoke himself to his duty 443

Tongue, the Scholler of the heart 17
Sin hath got the mastery of the heart
when it freely vents it self at the
tongue 55. Tongue a light member
yet falls heavy 167

Tophet why so called 455

Tradition when in use of what force
now 80

Trusting in thing or person is upon a
twofold supposition 61. To trust
and to trust in or upon the same, 61
Man will have somewhat to trust to
and why 178. It is mans duty to
trust God 179. Man is most apt to

trust that which hath deceived him
179. 180. The Creature is most vain
to those who trust it 181

Truth a precious commodity, it should
be conveyed to posterity 90. Truth
must not be hid 81. Some truths
are of common observation 211
ordinary truths will not serve in ex-
traordinary cases 212

Trials, when God brings to new tryals
he gives new strength 486

Tympanization or drumming, what kind
of torture it was 456

Tyrant the common name of Kings in
old time 84

V.

Vain, Scripture calls things Vain four
wayes

Vanity what it is 171. Vanity taken
two wayes *ibid.* Vanity of the
Creature 176. When a man brings
forth vanity shewed in three parti-
culars 201

Vau an Hebrew particle, its divers sig-
nifications 388

Unbelief of threatnings as dangerous as
of promises 184. The use which
Satan makes of such unbelief, *ibid.*

Unbelief is the shield of sin 180

Understanding how God may be said
to hide the heart from understanding
shewed four wayes 429. That it
is the work of God to do it,
shewed 431. It is a great Judge-
ment to have the understanding
clouded 432. Our inability to un-
derstand ariseth two wayes, *ibid.*

When

THE TABLE.

When God takes away mens understanding it is a sign of their destruction, 435
 Unity, men are apt to agree in doing hurt, 276

W.

Waiting, what it is; 514. Waiting upon God is one of the great duties of man, 517. Waiting hath a blessing, 520. Four sinful grounds of giving over waiting upon God, 521
 Weariness of body and mind, 246
 Weeping, not unbecoming the most valiant men, 379
 Wedding garments signs of joy, 317
 Wicked mans life, a painful life, 88
 He hath two sorts of pain, 88, 89
 He hath the pain, but not the deliverance of a Woman in travel; 89
 He makes an ill construction of all that he hears, 97. The destruction of a wicked man is inevitable, 109
 his misery is decreed, 119. Wicked man falling into misery is irrecoverable, 161. Wicked men of two sorts, 192. God often delivers his precious servants into the hands of wicked men, 278. It is an addition to affliction to be given into the hands of wicked men, 279

VVill of God under a threefold consideration is the rule of Prayer, 337

VVinking, how sinful, 45 46

VVise man, who, and how distinguished from a crafty man, 4. It is most uncomely for a wise man to speak vainly, 6. The wisest of men do not see all truths, 430. A wise man may soon forfeit his title, 496
 wise men rarely found, 498

VVisdom, no one man hath all wisdom, 27. The highest strain of pride to think so, *ibid.* He that is full of his own wisdom is unfit to receive instruction, 41

Wishing evil to others, in what sense it may be done, 229

Witnesses, an old custome among them, 19. God is both Judge and Witness, 392. How and in what cases we may call God to witness, 364, 365. The witness of God is the most desirable witness, 366. It is the joy of an upright heart, that God is a witness of all he doth, 368

Worldly things, are not the rest of Believers, 283. All worldly prosperity may quickly be dashed and lost. 286. Worldly things, are tasteless and worthless to us in times of great sorrow, 226

Words are great doers, 9. Words which do no good, are evil, 10
 Salt of words, what, 10. Our words are sutable to our spirits, 55. In what sense evil words are worse then evil thoughts, 56

Words called windy in three respects,

THE TABLE.

speels, 219. 220. Bitter and passionate words to man, provoke God, 225, 226. Words duly spoken are of great power, 236. Ill sleeping upon hard words, 414. Unkind words are bitter to the hearer. 414. Harsh words carry much provocation in them, 415. Hard words stick long upon the spirit of man, 417

Worms, the companions of the dead, 528
Wrath of God a consuming flame, 163. How we are said to give place to wrath, 235
Wrinkles, in the face caused two ways, 256. A perfect soul-state, and a perfect state of body, hath no wrinkle in it, 257, 258

A Table



A TABLE OF
Those Scriptures which are occasionally cleared,
and briefly illustrated in the foregoing
EXPOSITIONS.

The first Number directs to the Chapter, the
second to the Verse, the third to the
Page of the Book,

| Chap. | Verf. | Pag | Chap. | Verf. | Pag. | Chap. | Verf. | Pag |
|-----------------|-------|----------|-------------------|--------|----------|-------------------|-------|-----|
| <i>Genesis.</i> | | | <i>Exodus.</i> | | | <i>Duteronomy</i> | | |
| 2 | 18 | 253, 254 | 8 | 29 | 411 | 8 | 18 | 156 |
| 3 | 8 | 96 | 12 | 15 | 388 | 29 | 4 | 412 |
| 4 | 7 | 357 | 14 | 24, 25 | 165 | 32 | 17 | 510 |
| 4 | 14 | 108 | 15 | 9 | 277 | <i>Joshua.</i> | | |
| 5 | 29 | 35 | 34 | 29, 30 | 318 | 5 | 2 | 492 |
| 6 | 4 | 311 | <i>Leviticus.</i> | | | 8 | 16 | 127 |
| 8 | 22 | 509 | 26 | 41 | 519 | <i>Judges.</i> | | |
| 9 | 27 | 174 | <i>Numbers.</i> | | | 11 | 31 | 388 |
| 11 | 5, 6 | 276 | 5 | 21 | 353 | 15 | 16 | 308 |
| 14 | 22 | 364 | 15 | 30 | 130, 127 | | | |
| 31 | 47 | 361 | 20 | 10, 11 | 224 | | | |
| 32 | 24 | 253 | | | | | | |
| 34 | 29 | 396 | | | | | | |

THE TABLE.

| Chap. | Verf. | Page | Chap. | Verf. | Pag. | Chap. | Verf. | Pag. |
|--------------------|----------------|------|----------------|----------|------|----------------------|---------|------|
| <i>I. Samuel.</i> | | | 15 | 4 | 67 | 126 | 3 | 279 |
| | | | 19 | 14 | 366 | 141 | 5 | 279 |
| 2 | 5 | 112 | 22 | 12 | 146 | 144 | 7 | 84 |
| 9 | 9 | 77 | 22 | 30 | 149 | 145 | 19 | 113 |
| 31 | 4 | 408 | 23 | 4 | 36 | 146 | 4 | 505 |
| | | | 25 | 14 | 26 | <i>Proverbs.</i> | | |
| <i>II. Samuel.</i> | | | 33 | 10 | 288 | 4 | 16 | 418 |
| 1 | 9 | 408 | 32 | 1 | 347 | 4 | 17 | 328 |
| 13 | 4 | 260 | 35 | 15, 16 | 265 | 4 | 24 | 45 |
| | | | 35 | 19 | 47 | 6 | 1 | 421 |
| <i>I. Kings.</i> | | | 37 | 25 | 111 | 6 | 17 | 47 |
| 8 | 27 | 371 | 38 | 1 | 297 | 6 | 25 | 43 |
| 16 | 2 | 319 | 39 | 12 | 179 | 6 | 13 | 48 |
| 18 | 41 | 95 | 45 | 12 | 149 | 6 | 26 | 111 |
| 20 | 33 | 244 | 50 | 20 | 72 | 7 | 21 | 437 |
| | | | 51 | 8 | 261 | 10 | 10 | 48 |
| <i>II. Kings.</i> | | | 51 | 14 | 348 | 10 | 15 | 177 |
| 6 | 33, 522, | 95 | 64 | 8 | 167 | 11 | 31 | 181 |
| 7 | 6 | 97 | 73 | 22 | 248 | 12 | 16 | 346 |
| 14 | 9 | 137 | 73 | 25, 28 | 381 | 16 | 30 | 48 |
| | <i>Exra.</i> | | 75 | 5 189, | 141 | 17 | 21 | 434 |
| 9 | 13 | 53 | 78 | 31 | 146 | 18 | 14 | 330 |
| | | | 78 | 41 | 521 | 22 | 26 | 421 |
| | <i>Esther.</i> | | 85 | 6 | 492 | 24 | 16 | 161 |
| 5 | 13 | 277 | 88 | 15 | 249 | 25 | 12 | 215 |
| | | | 95 | 8 | 214 | 25 | 25 | 388 |
| | <i>Job.</i> | | 106 | 15 | 259 | 26 | 6 | 70 |
| 20 | 21 | 114 | 106 | 32 33 | 224 | 28 | 3 | 91 |
| 22 | 15 | 256 | 106 | 40 | 66 | 29 | 11 | 51 |
| 30 | 18 | 316 | 106 | 7 | 414 | 29 | 27 | 66 |
| 36 | 27 | 14 | 108 | 7 8, 9. | 165 | <i>Ecclesiastes.</i> | | |
| 42 | 6 | 39 | 109 | 6 | 280 | 4 | 9, 10 | 213 |
| | | | 119 | 18 | 432 | 5 | 10 | 115 |
| | <i>Psalms.</i> | | 119 | 96 | 159 | 7 | 7 | 248 |
| | | | 119 | 121, 122 | 424 | 7 | 15, 16 | 469 |
| 2 | 1 | 203 | 119 | 126 | 289 | 7 | 17 | 187 |
| 7 | 3, 45, | 353 | 119 | 176 | 170 | 8 | 10 | 176 |
| 9 | 12 | 356 | 120 | 57 | 224 | 9 | 7, 8, 9 | 317. |
| | | | <i>B b b b</i> | | | <i>Canticles</i> | | |

THE TABLE.

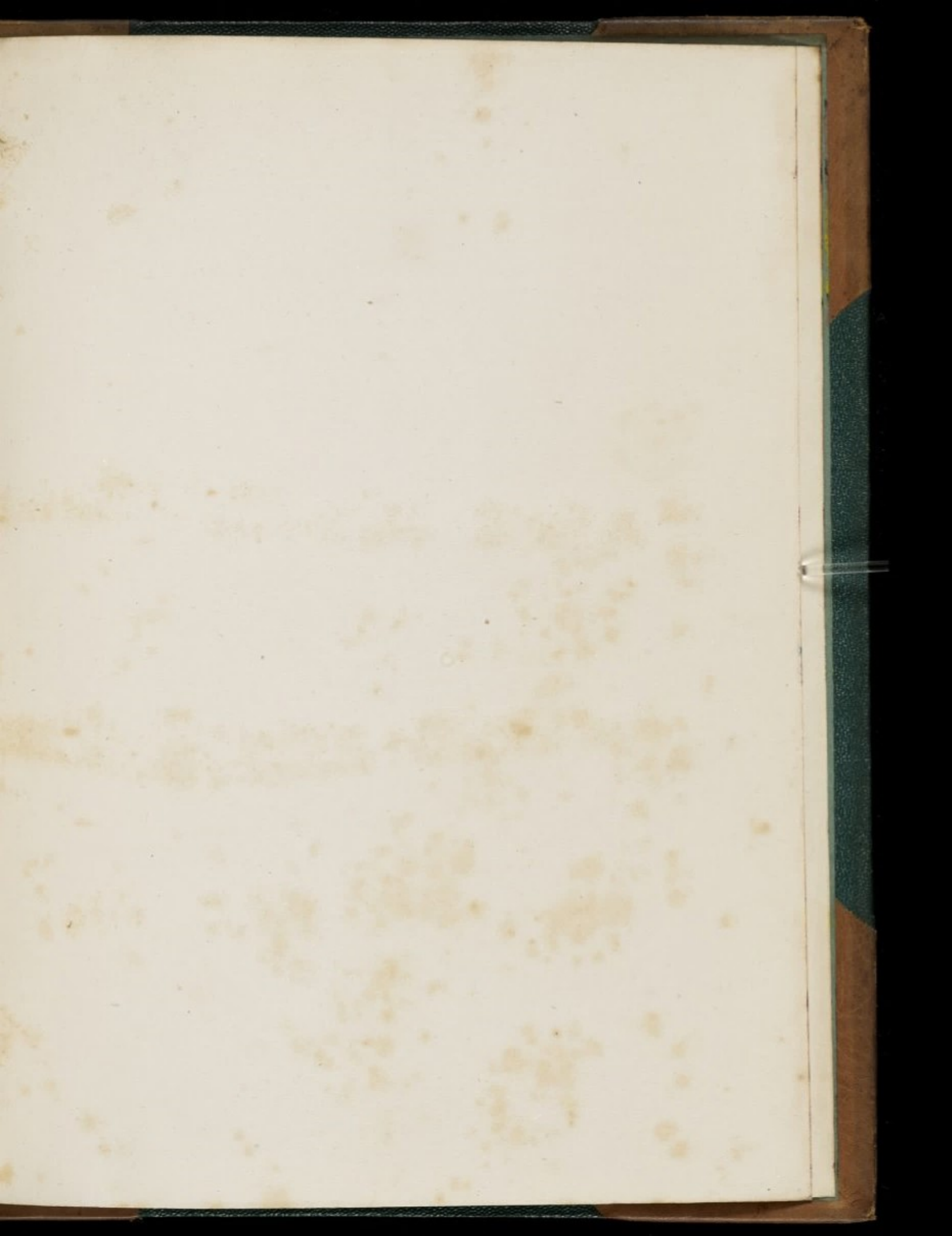
| Chap. | Verf. | Pag. | Chap. | Verf. | Pag. | Chap. | Verf. | Page. |
|-------|-------------------|---------|-------|----------------------|------|-------|-------------------|-------|
| | <i>Canticles.</i> | | 49 | 4 | 238 | | | |
| 1 | 16 | 190 | 50 | 4 | 218 | 44 | 15 | 170 |
| 2 | 16 | 406 | 51 | 3 | 34 | | <i>Daniel.</i> | |
| 4 | 9 | 266 | 52 | 1 | 85 | 2 | 34 | 109 |
| | <i>Isaiab.</i> | | 53 | 10 | 305 | 4 | 26 | 370 |
| 1 | 1 | 77 | 57 | 20 | 224 | 8 | 6 | 142 |
| 1 | 7 | 84 | 65 | 20 | 187 | | <i>Hosea.</i> | |
| 1 | 15 | 319 | | <i>Jeremiab.</i> | | 4 | 2 | 349 |
| 2 | 4 | 385 | 4 | 16 | 308 | 6 | 7 | 497 |
| 3 | 16 | 47 | 4 | 19 | 95 | 8 | 7 | 5 |
| 5 | 5 | 446 | 5 | 7 | 150 | 9 | 7 | 220 |
| 5 | 8,9,10. | 153 | 5 | 13 | 4 | 11 | 5,6 | 304 |
| 6 | 9,10 | 433 | 6 | 29,30 | 145 | 12 | 4 | 378 |
| 8 | 20 | 288 | 14 | 4 | 128 | 13 | 13 | 188 |
| 8 | 21 | 113 | 15 | 2 | 107 | 14 | 5 | 481 |
| 11 | 4 | 166,106 | 17 | 9 | 173 | | <i>Joel.</i> | |
| | | 384 | 18 | 12,13,14,15. | 524 | 1 | 19 | 162 |
| 22 | 2 | 98 | 20 | 3,4 | 97 | 2 | 13 | 324 |
| 22 | 18 | 123 | 30 | 11 | 302 | 3 | 17 | 85 |
| 25 | 4 | 51 | 30 | 21 | 427 | | <i>Amos.</i> | |
| 25 | 9 | 521 | 31 | 18 | 323 | 7 | 1,2,3,6. | 301 |
| 26 | 17,18. | 201 | 46 | 7 | 31 | 8 | 5 | 131 |
| 28 | 10 | 308 | | <i>Lamentations.</i> | | | <i>Jonah.</i> | |
| 29 | 13 | 12 | 3 | 4 | 257 | 2 | 8 | 176 |
| 30 | 9 | 411 | 2 | 12,13,303, | 293 | 5 | 1 | 270 |
| 30 | 18 | 520 | 3 | 22 | 303 | 7 | 2 | 173 |
| 30 | 31,32,33 | 458 | | <i>Ezekiel.</i> | | | <i>Nabum.</i> | |
| 32 | 6 | 6 | 13 | 19 | 217 | 1 | 15 | 85 |
| 33 | 1 | 158 | 14 | 14 | 450 | 2 | 7 | 457 |
| 38 | 14 | 423 | 15 | 3 | 69 | | <i>Habakkuk.</i> | |
| 40 | 24 | 159 | 16 | 6 | 348 | 2 | 3 | 518 |
| 40 | 30,31 | 487 | 16 | 49 | 150 | 2 | 9,10,11. | 197 |
| 43 | 3 | 268 | 22 | 26 | 327 | 2 | 12 | 350 |
| 43 | 13,14 | 138 | 21 | 2 | 377 | | <i>Zephaniah.</i> | |
| 44 | 9 | 20 | 23 | 42 | 284 | 2 | 11 | 258 |
| 44 | 20 | 179 | 24 | 7 | 349 | | <i>Haggia.</i> | |
| 46 | 8 | 67,20 | 24 | 13 | 238 | 1 | 9 | 165 |
| 47 | 11 | 109 | 36 | 31 | 67 | 2 | 4 | 245 |
| | | | | | | | <i>Zechariab.</i> | |

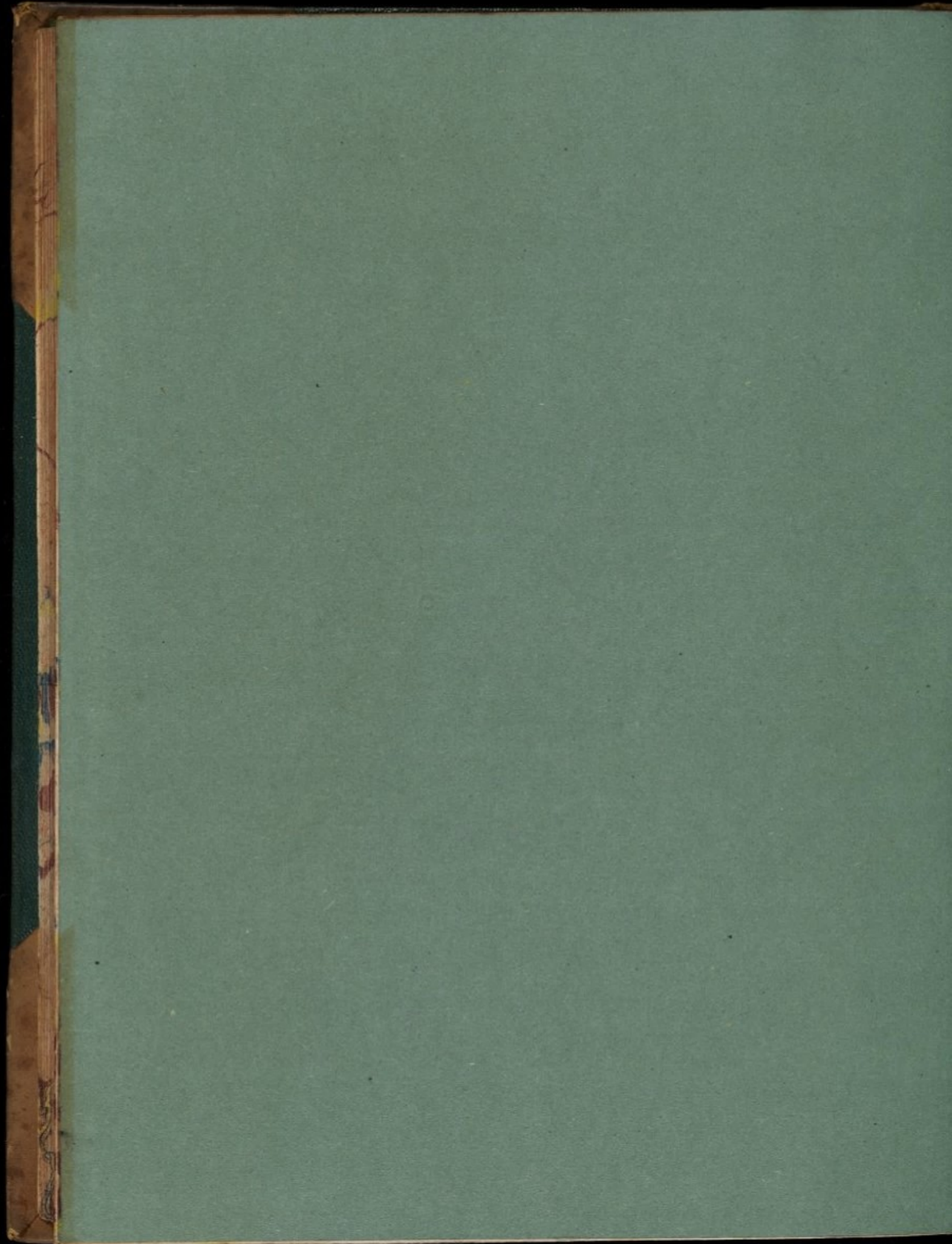
THE TABLE

| Chap. | Verf. | Page | Chap. | Verf. | Page | Chap. | Verf. | Page |
|-------------------|------------|------|------------------------|------------|------|--------------------------|--------|------|
| <i>Zechariah.</i> | | | 15 | 17 | 444 | 4 | 13 | 271 |
| 1 | 12 | 390 | 19 | 41, 42, 43 | 433 | 7 | 30 | 287 |
| 2 | 8 | 129 | 21 | 14 | 519 | 8 | 11 | 218 |
| 7 | 7 | 284 | 22 | 61, 62 | 266 | 10 | 3, 4 | 391 |
| 11 | 1 | 163 | 23 | 31 | 190 | 10 | 11 | 451 |
| 11 | 17 | 189 | 24 | 38 | 504 | 15 | 28 | 370 |
| <i>Malachi.</i> | | | <i>John.</i> | | | 16 | 13 | 133 |
| 3 | 13, 14 | 129 | 3 | 24 | 302 | 16 | 26 | 66 |
| ***** | | | 5 | 35 | 452 | <i>II. Corinthians.</i> | | |
| <i>Matthew.</i> | | | 7 | 24 | 376 | 1 | 3, 4 | 34 |
| 1 | 19 | 450 | 7 | 38 | 7 | 1 | 23 | 363 |
| 5 | 19 | 437 | 13 | 24 | 45 | 1 | 24 | 28 |
| 5 | 39 | 270 | 13 | 33, 36 | 373 | 2 | 7 | 325 |
| 6 | 7 | 14 | 14 | 2 | 373 | 5 | 9 | 366 |
| 6 | 22 | 293 | 16 | 23, 24 | 338 | 5 | 5 | 420 |
| 7 | 1 | 496 | 18 | 6 | 165 | 7 | 1 | 247 |
| 10 | 14 | 319 | <i>Acts</i> | | | 7 | 6 | 36 |
| 10 | 19 | 226 | 2 | 42 | 254 | 7 | 10 | 324 |
| 11 | 16, 17, 18 | 242 | 5 | 38, 39 | 130 | 8 | 9 | 286 |
| 11 | 25 | 431 | 23 | 1, 2 | 270 | 9 | 2 | 415 |
| 12 | 37 | 17 | 26 | 28, 29 | 230 | 10 | 5 | 135 |
| 13 | 10, 14 | 429 | <i>Romans.</i> | | | 11 | 20 | 270 |
| 13 | 42 | 265 | 1 | 9 | 363 | 11 | 24 | 302 |
| 21 | 25 | 370 | 3 | 4 | 497 | 13 | 8 | 232 |
| 24 | 24 | 173 | 3 | 19 | 335 | <i>Galathians.</i> | | |
| 26 | 33, 35 | 488 | 6 | 21 | 175 | 3 | 1 | 40 |
| 27 | 25 | 355 | 7 | 25 | 200 | 3 | 20 | 389 |
| <i>Mark.</i> | | | 8 | 7 | 10 | <i>Ephesians.</i> | | |
| 6 | 4 | 241 | 8 | 26 | 341 | 4 | 10 | 372 |
| <i>Luke.</i> | | | 8 | 32 | 35 | 5 | 18 | 150 |
| 1 | 6 | 331 | 9 | 35 | 479 | 5 | 27 | 257 |
| 1 | 35 | 106 | 9 | 20 | 50 | <i>Philippians.</i> | | |
| 2 | 34, 35 | 294 | 11 | 11 | 415 | 2 | 27 | 309 |
| 4 | 20 | 46 | 12 | 19 | 235 | 3 | 19 | 148 |
| 4 | 23 | 240 | 12 | 20 | 236 | <i>Colossians.</i> | | |
| 4 | 24 | 241 | 16 | 18 | 438 | 3 | 19, 21 | 415 |
| 14 | 31 | 137 | <i>I. Corinthians.</i> | | | 4 | 6 | 10 |
| | | | 1 | 8 | 124 | <i>I. Thessalonians.</i> | | |
| | | | 4 | 9 | 463 | 2 | 5 | 363 |

THE TABLE

| Chap. | Verf. | Pag. | Chap. | Verf. | Pag. | Chap. | Verf. | Pag. |
|-------|---------------------------|----------|-------|-------------------------|------|-------|------------------------|--------|
| 2 | 3 | 295 | 10 | 34 | 485 | | | |
| 3 | 3,4 | 472 | 10 | 9 | 426 | 2 | 11 | 133 |
| | II. <i>Thessalonians.</i> | | 10 | 22 | 343 | 4 | 12,13 | 472 |
| 2 | 8 | 166 | 10 | 24 | 415 | | | |
| | I. <i>Timothy.</i> | | 10 | 26 | 131 | | I. <i>Epist. John.</i> | |
| 2 | 5 | 392 | 10 | 30 | 180 | 1 | 1 | 78 |
| 2 | 8 | 342 | 10 | 36 | 57 | 2 | 1 | 331 |
| 6 | 9 | 155 | 11 | 1 | 391 | 2 | 14 | 487 |
| | II. <i>Timothy.</i> | | 11 | 26 | 275 | 1 | 19 | 481 |
| 1 | 10 | 399 | 11 | 35 | 456 | 3 | 9 | 231, 7 |
| | <i>Titus.</i> | | 12 | 4 | 374 | 3 | 20 | 367 |
| 1 | 16 | 69 | 13 | 13 | 274 | 4 | 5 | 55 |
| 2 | 9 | 50 | | <i>James.</i> | | | <i>Jude.</i> | |
| 3 | 14 | 20 | 1 | 4 | 518 | 0 | 22, 23 | 219 |
| | <i>Hebrews.</i> | | 2 | 10 | 333 | | <i>Revelation.</i> | |
| 2 | 17 | 394 | 3 | 3,4,5,8 | 237 | 18 | 7 | 252 |
| 3 | 8 | 417, 414 | 4 | 3 | 340 | 13 | 8 | 392 |
| 6 | 18 | 532 | | | | 17 | 16 | 252 |
| 7 | 22 | 425 | | I. <i>Epist. Peter.</i> | | 18 | 4 | 86 |
| 9 | 24 | 390 | 2 | 1 | 41 | 22 | 11 | 481 |







1-99662

166-0217

Puritan

01033

v.5

RRAR

